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## ADDITIONS AND CORRECTIONS.

- Page 8, No. 20, text-line 3,—for यसाङ्गठ read यसाङ्गठ.
- „ 14, last line,—for Karahāṭaka read Karahāṭa, as in the text.
- „ 18, line 4 from top,—for °danambuda read °d-anambuda.
- „ 19, line 7 from bottom,—for ghaḍā read ghaṭa, as in the text.
- „ „ last line,—for rāla read rālaka, as in the text.
- „ 22, text-line 16,—for कलकैवल read कलकैवलं.
- „ 27, foot-note 2, line 3,—before year 879 insert Hijra.
- „ 35, line 7 from bottom,—for matrin read mantrin.
- „ 40, foot-note 1,—for Vishnu read Vishnu.
- „ 42, line 8 from top,—for Jatanpal read Jatanpāl.
- „ 46, foot-note 9, line 3,—for Subhānanda read Śubhānanda.
- „ 50, line 2 from top,—for Vājasanōyi read Vājasanōya, as in the text.
- „ „ line 9 from top,—for Māgha read Mārga[śiras].
- „ 51, text-line 5,—for bhumichchhidra- read bhūmichchhidra-.
- „ 59, note 3, line 5,—for Permāṇaḍigal read Permāṇaḍigal.
- „ 60, line 2 from top,—for the Mahābalis read Mahābali.
- „ „ line 6 from bottom,—for -Mahārāja read -Mahārāja.
- „ 62, line 20 from top,—for °maṅgala read °maṅgala.
- „ „ foot-note 7, line 2 from bottom,—for Hēmāvati read Hēmāvati.
- „ 63, foot-note 3,—[I have recently examined the inscription of Madiregoṇḍa Parakṣarīvarman from Bairakūr in the Kolar district of the Mysore State (No. 457 of the Madras Epigraphical collection for 1911) and find nothing in it to suspect its genuineness—H. K. S.]
- „ 64, foot-note 5, line 1,—for below read above.
- „ 68, line 4 from bottom,—for Nangadiri read Nandagiri.
- „ 69, line 3 from top,—after Nolamba insert (king).
- „ „ line 4 from bottom,—for Kilēri read Kilēri.
- „ „ foot-note 2, line 3,—for gurnchi read guṛchi.
- „ 84, foot-note 3, line 1,—for विवादेन्वयने read विवादेन्वयने.
- „ 113, text-line 1,—for Mahārajasya read Maharajasya.
- „ „ text-line 1,—for Huvashkasya read Huveshkasya.
- „ „ translation, line 1,—after day insert the words 'of the Mahārāja Dēvaputra Huveshka.'
- „ 117, lines 9 and 10 from top,—for stupa read stāpa.
- „ 118, line 2 from bottom,—for Śrāvasti read Śrāvastī.
- „ 123, No. 163, last para., line 3,—for Bhādrapada read Bhādrapada.
- „ 133, line 8 from top,—after Ḥam insert (Ceylon).

In the Journal of the Royal Asiatic Society for January 1912, Prof. H. Lüders has reviewed Mr. Banerji's article published on pp. 106 ff. of this volume, and pointed out a number of improvements (some of which are based on impressions of his own) on the published readings. The subjoined additions and corrections are based on Prof. Lüders' article.

Page 107, line 10,—for 1901-02 read 1891-92.

- „ „ line 19,—add a star after "some important records" and the following editorial foot-note above note 1: \*Professor Lüders questions the correctness of assigning



Nos. IX, IV, XVI and I to Rāmnagar as Mr. Banerji does; see the Professor's remarks on pp. 168, 170, 173 f. and 175 f.

Page 110, lines 5 f. (text-line 1),—for vadhu Ekraḍalasya read vadhue Kaḍalasya.

" " line 7 (text-line 2),—for Kottiyāto (also in other places where the name occurs in this paper) read Kōḷyāto.

" " line 7 (text-line 2),—for Tar[i]ka[s]ya read Taraka[s]ya.

" " line 8 (text-line 3),—for Gabapalāyē read Grahapalāye.

Corresponding alterations have to be made in the translation of No. III on page 110.

Page 111, text-line 2,—for Datila . ti Harinan[dī]sya read De[vā] paṇatihari Nānd[i]sya.

" " text-line 4,—for Kumārasīri Vamaḍasi read Kumārasīri Vamaḍasi.

" " line 4 f. from bottom,—for at the request of . . . . the sister of Datila . . Harinandi, read at the request of Devā, the paṇatihari, the sister of Nāndi (Nandin).

" " line 7 from bottom,—for Rudradēva-sāmi (Rudradēvasvāmin) of Dāttāgāla read Dāttāgāli (?) Rudradēvasāmini (°svāmini).

" 112, text-line 1,—for Huvakshasya read Huvakshasya.

" " text-line 2,—for Dhujhavalas[ya] read Dhañāvalasya, and for Dh[u]ḥas[ī]riy[ē] read Dhañāsīriya.

" " text-line 3,—for [Bu]dhukasya read Budh[i]kasya.

" " text-line 3,—for Śavatrana (?) poṭr[i]y[ē], read Śavatrātāpoṭr[i]ya.

Alter the translation of No. V on p. 112 accordingly.

Page 112, line 5 of the translation,—for Pachanagari (Vajranagari) read Pachanāgari (Uchchānāgari).

" 115, text-line 3,—for ṭiya (?) Muḥasimitā (?) ye (?), read ṭiyamu . . . śiminā[ya].

" " text-line 4,—for Minirava sushōti dhitu, read Miniravasushātadhittī.

" 116, text-line A.2,—for Vajanakarito read Vajan[ā]karito.

" " line 5 (text-line C.1),—for Gahavalāyē read G[r]ahavilāye and for Aryadāsiyē read A[rha]dāsiy[ē].

" " text-line D.1,—for Dharavalāyē read Dhar[ā]valāye.

Alter the translation of No. IX accordingly.

Page 116, line 4 of the translation,—for female pupil who obeys the command of, read female pupil of the paṇatidhari.

" 118, line 3 from bottom,—for Buddha . . su[khā] la read Buddhads[va]-Akhila.

" 119, line 14 (text-line 1),—for Puṣabalāyē read Pūṣabalāye.

" " line 15 (text-line 2),—for [bha]yāyē read bharyāyā.

" 120, line 7 (text-line 1),—for naka gana (?) Dhanaāyanasya ta . . . , read m[i]kat[o] ku[la]t[o] Vajra[nāgar[i]to [śākhāt]o.

For the translation of No. XVI on page 120 substitute the following: The request of the venerable . . . . the native of Adhichchhatra, out of the [Pētivā]mika (Pṛastivarmika) kula, the Vajranāgarī śākhā . . .

" 121, line 5 (text-line 1),—for [v]ṛita Ku[ṭu]kasya read . . ṛitakuṇḍakasya.

" " line 7,—for the wife of Ku[ṭu]ka read the wife of [Gh]ṛitakuṇḍaka.



# EPIGRAPHIA INDICA.

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## VOLUME X.

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### No. 1.—THE PALLAVA INSCRIPTIONS OF THE SEVEN PAGODAS

By PROFESSOR E. HULTESCH, PH.D.; HALLE (SAALE).

"The Seven Pagodas" is the Anglo-Indian name of an extensive group of ancient rock-sculptures on the sea-shore, about 30 miles south of Madras. These interesting remains can be reached from Madras by boat on the Buckingham Canal, or from Chingleput Junction by bullock-cart via Tirukkajukkannam. The present Tamil designation of the place is Māvalivaram, while the Brāhmaṇas call it by the more learned Sanskrit name Mahābalipuram, i.e. 'the city of Mahābali.' In the Chōla inscriptions of the "Shore temple" we find the terms Māmallapuram, i.e. 'the city of Mahāmalla,' and Tirukkaḍalmallai,<sup>1</sup> i.e. 'the holy Mallai on the sea.' Māmallapuram then formed part of Āmūr-nāḍu, a sub-division of Āmūr-kōṭṭam.<sup>2</sup> Both this district and its sub-division were named after the present village of Āmūr<sup>3</sup> near Māmallapuram. The four last of the subjoined inscriptions (Nos. 23-26) are at Śāṭuvaṅguppam, a village 2 miles north of Māvalivaram.

The wonderful monuments at the Seven Pagodas have attracted the attention of many tourists and antiquarians. A collection of notices of them was published at Madras in 1869 by Captain Carr under the title "Descriptive and Historical Papers Relating to the Seven Pagodas on the Coromandel Coast." By far the best and most authentic account was furnished in 1880 by Dr. Fergusson in his *Cave Temples of India*, pp. 105-159. The *Madras Journal of Literature and Science* for the year 1880 (pp. 82-232) contains an excellent guide, with a map, by Colonel Bransfll, which will be much appreciated by visitors to the spot and will save them much time and trouble.

The important question of the authors and the dates of those excavations can be answered only by a careful study of the inscriptions engraved on them. These I published already in 1890 in the first volume of *South-Indian Inscriptions*, pp. 1-8. I now reprint my former readings and translations, with some improvements and a few additions,<sup>4</sup> to accompany six plates which are based on excellent inked estampages, prepared recently under the personal

---

<sup>1</sup> *South-Ind. Inscr.* Vol. I. p. 68. The same form of the name occurs in the *Nālāyiraprabandham*, the sacred scriptures of the Tamil Vaiṣṇavas.

<sup>2</sup> *South-Ind. Inscr.* Vol. I. p. 64.

<sup>3</sup> No. 133 on the *Madras Survey Map* of the Chingleput tāluks. Compare *South-Ind. Inscr.* Vol. III. p. 165.

<sup>4</sup> Two short inscriptions (Nos. 18 and 19) were only lately discovered by Mr. Venkayya. Of two others (Nos. 25 and 26) no fresh impressions were taken, and they are consequently not included in the plates.



supervision of Rai Bahadur Venkayya. For the introductory remarks and the notes I have utilised some fresh materials which have accumulated since the time of the original publication.

The language of the inscriptions is Sanskrit. Nos. 1-19, 25 and 26 are in prose, Nos. 20-24 in verse.<sup>1</sup> The authors of the inscriptions themselves inform us that they were members of the ancient southern dynasty of the Pallavas. As none of the inscriptions contains any date, we must try to fix their approximate time on palaeographical grounds. As the accompanying plates will show, the sculptors employed four different alphabets, three of which are of the southern type, while the fourth is in northern characters.

I.—The majority of the short epigraphs on the monolith now styled "Dharmarāja-ratha" (Nos. 1-16) resemble the Mahēndravādī and Śiyamaṅgalam cave inscriptions which I have assigned to the Pallava king Mahēndravarman I.<sup>2</sup> Among the names and surnames of the king who excavated the "Dharmarāja-ratha" we find twice Narasiṃha (Nos. 1 and 7), which seems to have been his actual name, while the remaining designations look like mere surnames. Among the successors of Mahēndravarman I. there were two kings named Narasiṃhavarman. As the type of the alphabet is more archaic than that of the second set of inscriptions (which, as will appear presently, probably belongs to the time of Paramēśvaravarman I., the father of Narasiṃhavarman II.), the Narasiṃha of the "Dharmarāja-ratha" inscriptions may be identified with Narasiṃhavarman I., the son of Mahēndravarman I. and the contemporary and enemy of the Western Chalukya king Pulakēśin II. (A.D. 609-642). This identification is rendered almost certain by a reference to the published facsimile of the Bādāmi inscription of Narasiṃhavarman I.;<sup>3</sup> the alphabet of this record is nearly identical with that of the "Dharmarāja-ratha" inscriptions. Consequently, the "Dharmarāja-ratha" must have been sculptured in the first half of the seventh century of our era.

II.—The second, very florid alphabet is found in the inscriptions of the Pallava king Atyantakāma on the monolith now styled "Gaṇēśa temple" (No. 20), in the two caves called "Dharmarāja-maṇḍapa" (No. 21) and "Rāmānuja-maṇḍapa" (No. 22), and in a short inscription of the same king on the "Dharmarāja-ratha" (No. 17). The same alphabet is employed in the Kāñchi inscriptions of Rājasimha and his son Mahēndravarman (III).<sup>4</sup> The Kāñchi inscriptions seem to call Rājasimha also Narasiṃhavishṇu, and they state that he was the son of Ugradanḍa, 'the destroyer of Raṇarasika's city.' Dr. Fleet was the first to point out that in one of the Kāñchi inscriptions Ugradanḍa is named Paramēśvara, and that the epithet Raṇarasika refers to the Western Chalukya king Vikramāditya I. (A.D. 655 to 680). He thus established the identity of Paramēśvara *alias* Ugradanḍa with the Pallava king Paramēśvaravarman I., who, as we know from the Kūram plates, crossed arms with Vikramāditya I. Dr. Fleet further concluded that Rājasimha *alias* Narasiṃhavishṇu was the Pallava king Narasiṃhavarman II. of the copper-plate grants.<sup>5</sup> This then was the king in whose time the Kailāsanātha temple at Kāñchi was built. The alphabet of Atyantakāma's inscriptions at the Seven Pagodas agrees so closely with that of the Kailāsanātha epigraphs that both must be assigned to about the same period. Now from verse 2 of No. 20 I venture to conclude that Atyantakāma's actual name was Paramēśvara. Consequently, I propose to identify this Atyantakāma with either Paramēśvaravarman I., the father of Rājasimha, or Paramēśvaravarman II., the son of Rājasimha,—preferably with Paramēśvaravarman I.,

<sup>1</sup> There are, however, a few prose words in No. 20, line 12; No. 21, l. 12; No. 23, ll. 15 and 17; and No. 24, l. 16.

<sup>2</sup> Above, Vol. IV. p. 152 f., and Vol. VI. p. 320. The alphabet of the Trichinopoly cave inscription is more recent, and the opinion that it belongs to Mahēndravarman I. (*South-Ind. Inscr.* Vol. II. p. 341) cannot be upheld.

<sup>3</sup> *Ind. Ant.* Vol. IX. p. 100, and Dr. Fleet's *Dyn. Kan. Distr.* p. 328 f.

<sup>4</sup> *South-Ind. Inscr.* Vol. I. Nos. 24 and 27, and Vol. II. Plate ix.

<sup>5</sup> *Dyn. Kan. Distr.* p. 329 f.



whose reign is well established by inscriptions on stone and copper, while, instead of Paramēśvaravarman II., the Kāñchi inscriptions mention another son of Rājasimha, named Mahēndravarmān(III.). The second group of inscribed monuments at the Seven Pagodas would thus belong to about the third quarter of the seventh century.

III.—The third alphabet is that of an inscription of the Pallava king Atirapachandā on the left of the cave at Śāluvaṅguppam (No. 23) and of three short epigraphs: one at the top of the same cave (No. 25), another on the "Dharmarāja-ratha" (No. 18), and a third near the "Gōpis' Churn" (No. 19). It resembles, though it is not quite identical with, the alphabet of the Kāśkūḍi plates of Nandivarman.<sup>1</sup> The name (or surname) Atirapachandā is unknown from other sources. As the alphabet of stone inscriptions sometimes differs slightly from that of contemporaneous records on copper, there would be no objection to assigning these records, as will be done in the sequel, to the time of Nandivarman, the contemporary of the Western Chalukya king Vikramāditya II.

IV.—The last alphabet, an early kind of Nāgarī, is employed in the inscription on the right of the Śāluvaṅguppam cave (No. 24) and in a short label at the top of the same cave (No. 26). No. 24 is a copy of the first six verses of Atirapachandā's epigraph on the left of the same cave (No. 23), and No. 26 is a repetition of the label in the third alphabet which is engraved immediately above it (No. 25). The characters resemble those of the Nāgarī version on the Paṭṭadaḱal pillar of the Western Chalukya king Kīrtivarman II.<sup>2</sup> As we know that the predecessor of this king, Vikramāditya II.,<sup>3</sup> took Kāñchi from the Pallava king Nandivarman, it is perhaps not too bold to surmise that the inscriptions in the third and fourth alphabets belong to the reign of his enemy Nandivarman, who would then have borne the surname Atirapachandā. The sudden collapse of the Pallava power at the hands of Vikramāditya II. may have been the reason why so many of the excavations at the Seven Pagodas have remained unfinished. As I have remarked in *South-Indian Inscriptions* Vol. I. p. 10, we meet with the same plurality of alphabets in the Kailāsanātha temple at Kāñchi. The enclosure of this temple bears three tiers of identical inscriptions. The characters of the third tier are those of the epigraphs of Narasimhavarman II. The alphabets of the second and first tiers are, respectively, those of the left and right inscriptions of the Śāluvaṅguppam cave. Consequently they must have been added at a later date by Atirapachandā (Nandivarman?).

I am fully aware that my remarks on the third and fourth alphabets do not rest on quite firm ground. But, in the absence of further information, we may place the inscriptions written in both alphabets in the time immediately preceding the conquest of the Pallava territory by Vikramāditya II. (A.D. 733-734 to 746-747). The fact that a northern alphabet was employed along with a southern one suggests that the artisans were recruited from the north of India.

The two last columns of the accompanying table will show at a glance to which of the Pallava kings of the third column I propose to assign each of the Pallava records of the Seven Pagodas. It is worth noting that, with his usual sagacity, Dr. Fergusson had already succeeded in fixing the approximate period of the remains at the Seven Pagodas at about 650 to 700.<sup>4</sup>

The contents of the subjoined inscriptions are singularly uninteresting and devoid of historical facts. All that we learn from them is a string of names and surnames of three different

<sup>1</sup> *South-Ind. Inscr.* Vol. II. No. 73.

<sup>2</sup> Above, Vol. III. p. 4, Plate.

<sup>3</sup> *South-Ind. Inscr.* Vol. I. p. 146; above, Vol. III pp. 3 and 359.

*Cave Temples of India*, p. 110 f.



SYNCHRONISTIC TABLE OF THE PALLAVA KINGS OF KĀNCHĪ.

Western Chalukya contemporaries of Pallava kings.	Pallava kings named in Western Chalukya copper-plate grants.	Genealogy of the Pallavas according to their own copper-plate grants.	Pallava kings named in the Kānchī inscriptions.	Pallava kings named in the inscriptions of the Seven Pagodas.	No. of inscriptions published below.
. . . . .	. . . . .	Sinhaviṣṭhu . . . . .	. . . . .	. . . . .	. . . . .
. . . . .	. . . . .	Mahēndravarmān I. . . . .	. . . . .	. . . . .	. . . . .
Pulakēśin II . . . . .	Narasimha . . . . .	Narasimhavarman I. . . . .	. . . . .	Narasimha Sribhara. Atyantakāma Śrinidhi	1-16.
. . . . .	Mahēndra . . . . .	Mahēndravarmān II. . . . .	. . . . .	. . . . .	. . . . .
Vikramāditya Raparasiṅga . . . . .	Īśvarapōṭarāja . . . . .	Paramēśvaravarman I. . . . .	Paramēśvara Ugradapḍa Lokāditya. . . . .	Paramēśvara Atyantakāma Sribhara Rapajaya.	17, 20-22.
. . . . .	Narasimhapōṭa- varman. . . . .	Narasimhavarman II. . . . .	Rājasimha Atyantakāma Sribhara Rapajaya (Narasimhaviṣṭhu). . . . .	. . . . .	. . . . .
. . . . .	. . . . .	Paramēśvaravarman II. . . . .	Mahēndravarmān (III.) . . . . .	. . . . .	. . . . .
Vikramāditya II. . . . .	Nandipōṭavarman . . . . .	Nandivarman Pallava- vamalla, a distant relative of Paramēś- varavarman II. . . . .	. . . . .	Atirapachandā Atyantakāma Sribhara Rapajaya.	18, 19, 23-26.



Pallava kings, and the fact that the excavations on which they are engraved were shrines of Īśvara (Śiva) and bore each the name of its respective founder. Thus the "Gaṇḍēśa temple" (No. 20) and the "Dharmarāja-maṇḍapa" (No. 21) were called *Atyantakāma-Pallavēśvara-griha*, i.e. 'the Īśvara temple of Atyantakāma-Pallava.' On the "Dharmarāja-ratha," which had probably been founded by Narasiṃha[varman I.] *alias* Atyantakāma, the same name seems to have been bestowed by his descendant [Paramēśvaravarman I.] *alias* Atyantakāma or Raṇajaya (No. 17). The Śāḷavaṅguppam cave bears the label *Atirapachanḍa-Pallavēśvara-griha* (Nos. 25 and 26), i.e. 'the Īśvara temple of Atirapachanḍa-Pallava.'

The last column but one of the table on page 4 shows that each of the three Pallava kings Narasiṃha, Paramēśvara and Atirapachanḍa bore the two surnames Śrinidhi and Śribhara. In this connection I would like to mention certain Pallava coins from Māvalivaram which I saw in the cabinet of the Rev. E. Loventhal of Vellore. All of them bear on the obverse a bull (the crest of the Pallavas), and various legends above it. One of the coins, with a star on the reverse,<sup>1</sup> reads *Śribharaḥ*; another, with a fish on the reverse,<sup>2</sup> *Śrini[dhi]*; and a third, with a cross on the reverse,<sup>3</sup> *Mānapara*. With the legend of the last coin compare the *biruda* Atimāna in the inscription No. 9 of the "Dharmarāja-ratha."

#### A.—INSCRIPTIONS ON THE "DHARMARĀJA-RATHA" AT MĀVALIVARAM.<sup>4</sup>

Nos. 1-16 of these inscriptions consist of a number of words in the nominative case, which their first decipherers, Drs. Babington and Burnell, took for names of deities. From a comparison with the remaining inscriptions of the Seven Pagodas, where several of them recur, it follows, however, that they are *birudas* of a Pallava king whose actual name seems to have been Narasiṃha (Nos. 1 and 7). Among these surnames, *Atyantakāma*, *Śrinidhi* and *Śribhara* were borne also by the two kings mentioned in the later inscriptions of the Seven Pagodas. Others appear again in the inscriptions of the Pallava king Rājasimha at Kāñchi, viz. *Parāpara Bhuvanabhājana*,<sup>5</sup> *Śrīmēgha* and *Sarvatōbbhadra*.

The two last inscriptions on the "Dharmarāja-ratha" are not written in the same alphabet as Nos. 1-16. No. 17 follows the type of Nos. 20-22, and No. 18 that of No. 23. Each of them designates the "Dharmarāja-ratha" as 'the Īśvara (Śiva) temple of Atyantakāma-Pallava.'

##### I.—First Storey.

###### a.—North.

###### No. 1.

श्रीनरसिंहः

The glorious Narasiṃha.

###### b.—East.

###### No. 2.

प्रिथिविसारः श्रीभरः

Prithivīsāra (the best on earth). Śribhara (the bearer of wealth).

<sup>1</sup> Sir Walter Elliot's *Coins of Southern India*, Plate I. No. 34.

<sup>2</sup> *Ibid.* No. 37.

<sup>3</sup> *Ibid.* No. 38.

<sup>4</sup> *Madras Survey Map*, No. 43. Carr's *Seven Pagodas*, p. 37, Plate xvii, p. 224.

<sup>5</sup> The synonym *Avanibhājana* occurs in the Śiyamaṅgalam cave inscription; above, Vol. VI. p. 320.

<sup>6</sup> Read प्रिथिविसारः. The shortening of the final *i* of *prithivī* is permitted by Pāṇini, vi. 3, 63; compare the proper name Kālidāsa.



No. 3.

भुवनभाजनः<sup>1</sup>

Bhuvanabhājana (the owner of the world).

c.—South.

No. 4.

[श्री]मेघः वैलोक्यवर्धनः विधिः

Śrīmēgha (the cloud (*showering*) wealth). Trailōkyavardhana (the bestower of prosperity on the three worlds). Vidhi.

No. 5.

अत्यन्तकामः अनेकोभायः<sup>2</sup>Atyantakāma (he whose desires are boundless). Anēkōpāya (he (*who knows*) many expedients).

II.—Second Storey.

a.—North.

No. 6.

स्थिरभक्तिः मदनभिरामः विधिः<sup>3</sup>

Sthirabhakti (he whose devotion is firm). Madanābhīrāma (he who is as handsome as Love). Vidhi.

No. 7.

श्रीनरसिंहः भुवनभाजनः श्रीमेघः<sup>4</sup> अप्रतिहतमासनः<sup>5</sup>The glorious Narasimha. Bhuvanabhājana (the owner of the world). Śrīmēgha (the cloud (*showering*) wealth). Apratihataśāsana (he whose commands are unopposed).

No. 8.

कामलकितः अमेयमायः सकलकल्याणः

Kāmalakita (he who is as charming as Love.) Amēyamāya (he whose diplomacy is immeasurable). Sakalakalyāṇa (the altogether prosperous).

No. 9.

नयनमनोहरः वामः<sup>6</sup> अतिमानः

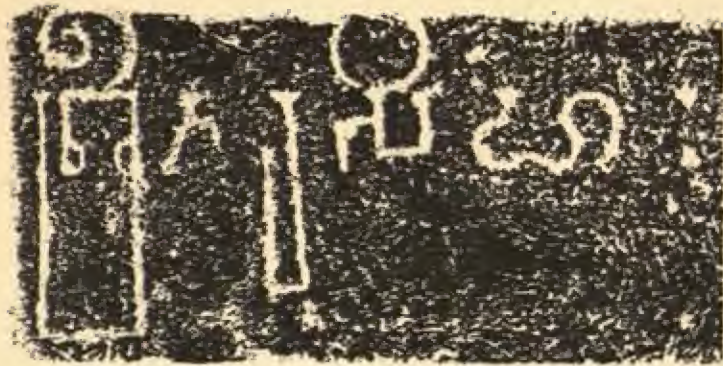
Nayanamanōhara (he who is pleasing to the eyes). Vāma (the handsome). Atimāna (he whose pride is excessive).

b.—East.

<sup>1</sup> Read भोजनः.<sup>2</sup> Read अनेकोपायः and compare the surname Upāyanipapa in the Kīlīchi inscriptions.



1



2



3

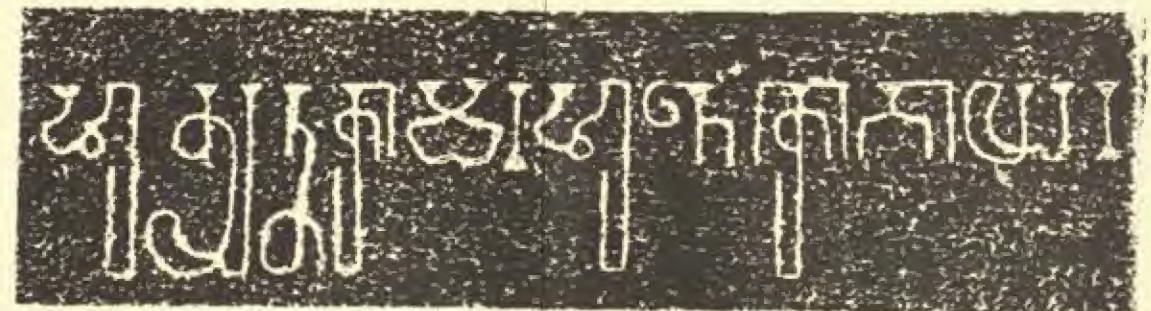


4

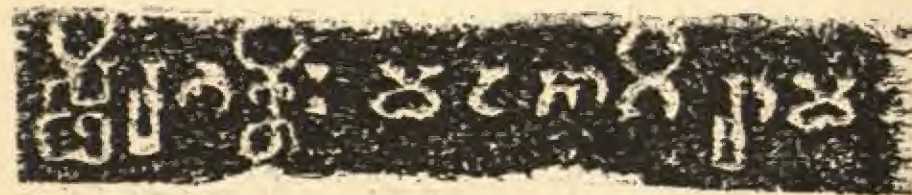


Scale of  
Nos. 1—5:  
18

5



6



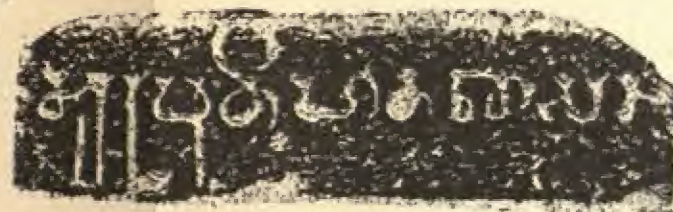
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9



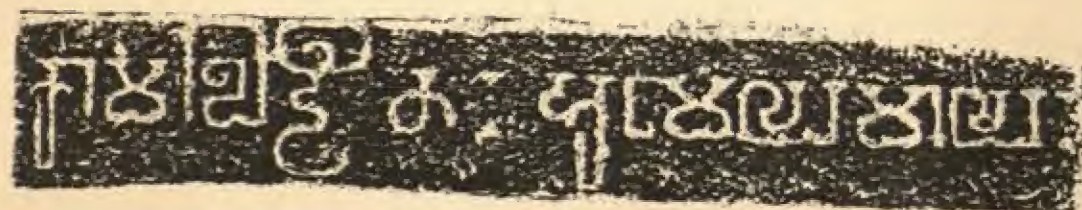
7



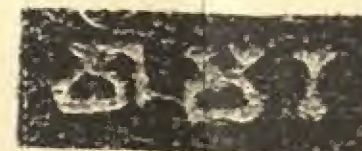
11



8



10









## No. 10.

वामः पराभरः<sup>1</sup>

Vāma (the handsome). Parāpara (the omnipotent).

## No. 11.

अनुपमः नया[ङ्ग]र[\*]

Anupama (the matchless). Nayāṅkura<sup>2</sup> (the sprout of polity).

c.—South.

## No. 12.

ललितः

Laṭita (the charming).

## No. 13.

नयनमनोहरः सर्वतोभद्रः

Nayanamanōhara (he who is pleasing to the eyes). Sarvatōbhadra (the altogether auspicious).

## No. 14.

श्रीनिधिः निरुत्तरः

Śrinidhi (the receptacle of wealth). Niruttara<sup>3</sup> (the unsurpassed).

## No. 15.

विधिः विभ्रान्तः

Vidhi. Vibhrānta<sup>4</sup> (the passionate).

d.—West.

## No. 16.

सत्यपराक्रमः<sup>5</sup> परावरः

Satyaparākrama (he whose valour is true). Parāvara (the omnipotent).

## III.—Third Storey.

a.—East.

<sup>1</sup> Read परापरः (as in the Kāśchī inscriptions) or परावरः (No. 16). The softening of a single consonant between two vowels in *parābhara*, *priddhicāra* (No. 2) and *abādya* (No. 5) is evidently due to the influence of the Tamil vernacular on the pronunciation of Sanskrit words.

<sup>2</sup> With the first member of the compound *Nayāṅkura* compare the surnames *Bahunaya* and *Nayānūśarin* in the Kāśchī inscriptions. The second member, *āṅkura*, is synonymous with *pōla* or *pollava*, from which the Pallavas derive their name; see *South-Ind. Inscr.* Vol. II. p. 341, note 1. Compare *Buddhyāṅkura* (above, Vol. VIII. p. 144 f.), *Lalitāṅkura* (*South-Ind. Inscr.* Vol. II. p. 341, and above, Vol. VI. p. 320), and *Terupāṅkura* (No. 20 below, verse 7). The last *śirada* suggests that we may have to read *Nayāṅkura* for *Nayāṅkura*.

See below, p. 9 and note 4.

<sup>4</sup> Compare the surnames *Mattapramatta* and *Mattavikāra* in the Kāśchī inscriptions.

<sup>5</sup> Read सत्यपराक्रमः.



## No. 17.

श्रीश्रत्यन्तकामपद्मवेधरगृहम् ॥ रणजयः

The holy Īśvara (Śiva) temple of Atyantakāma-Pallava. Raṇajaya (the conqueror in battle).

b.—West.

## No. 18.

श्रत्यन्तकामपद्मवेधरगृहम् ॥

The Īśvara (Śiva) temple of Atyantakāma-Pallava.

## B.—INSCRIPTION NEAR THE "GŌPIS' CHURN" AT MĀVALIVARAM.

According to Mr. Venkayya, who discovered this and the preceding inscription (No. 18) quite recently, No. 19 is engraved 'on a pillar of the rock-cut *maṇḍapa* south-west of the "Gopis' Churn." It is in the same alphabet as No. 23 and consists of a single *śīrūda*.

## No. 19.

श्रीवामांकुशः<sup>1</sup>

The glorious Vāmāṅkuśa (bearer of a handsome elephant-goad).

C.—INSCRIPTION AT THE "GAṆĒŚA TEMPLE," MĀVALIVARAM.<sup>2</sup>

This inscription records that the monolith on which it is engraved was a temple of Śiva and had been called 'the Īśvara temple of Atyantakāma-Pallava' by its builder, king Atyantakāma. This prince bore the surnames Śrinidhi, Śribhara, Raṇajaya, Taruṇāṅkura, Kāmarāga, and several others. His actual name seems to have been Paramēśvara.<sup>3</sup>

## No. 20.

- 1 सन्धवस्थितिसंहारकारणं वीतकारणः [1\*]  
भूयादत्यन्तकामाय जगतां काममर्दनः ॥ [१\*]
- 2 अमायस्त्रिचमायोसावगुणो गुणभाजनः [1\*]  
स्वस्थो निरुत्तरो जीयादनीगः परमेश्वरः ॥ २\*
- 3 यस्याङ्गभराक्रान्तः कैलासः सदग्राननः [1\*]  
पातालमगमन्मूर्ध्ना श्रीनिधिस्तस्मिभर्त्यजम् ॥ [३\*]
- 4 भक्तिप्रद्वेण मनसा भवभूषणलीलया [1\*]  
दीक्षा च यो भुवो भारञ्जीयात्त श्रीभरक्षिरम् ॥ ४\*

<sup>1</sup> The *anusvara* of श्री is doubtful.

<sup>2</sup> *Madras Survey Map*, No. 24. Carr's *Seven Pagodas*, Plate xiv, pp. 57, 221, 224. Burnell, *South-Indian Palaeography*, 2nd edition, p. 38, note 4.

<sup>3</sup> See below, p. 9, note 4.

<sup>4</sup> Here and in No. 21, line 5, the correct reading would be दीक्षा च यो भुवो चने, which is found in verse 4 of Nos. 23 and 24.



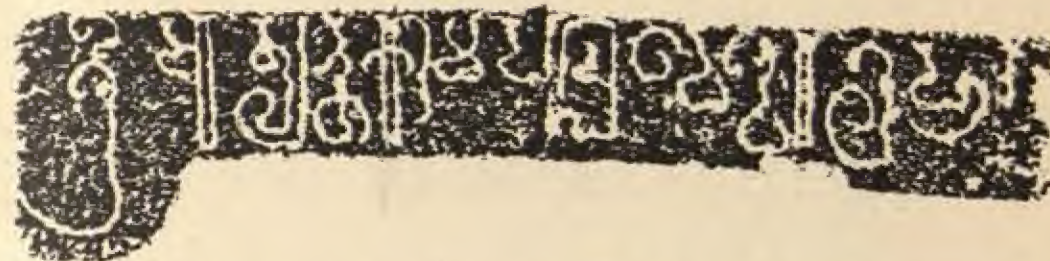
12



13



14



17



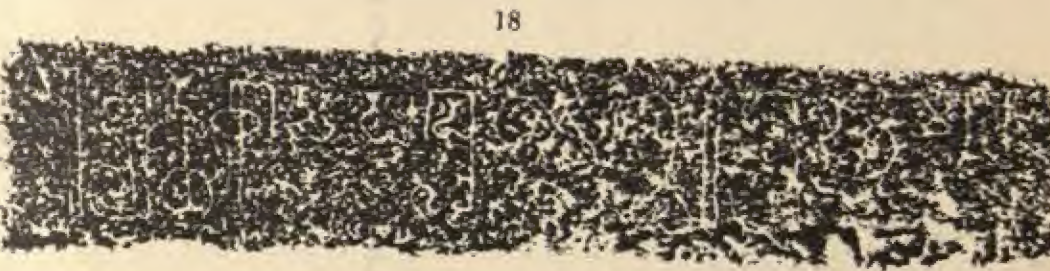
16



15



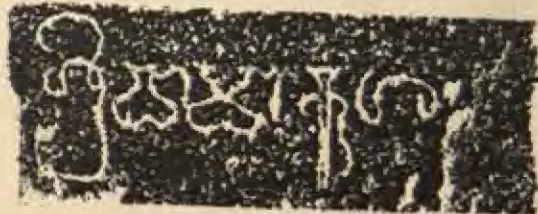
Ramanuja - mandapa inscription.



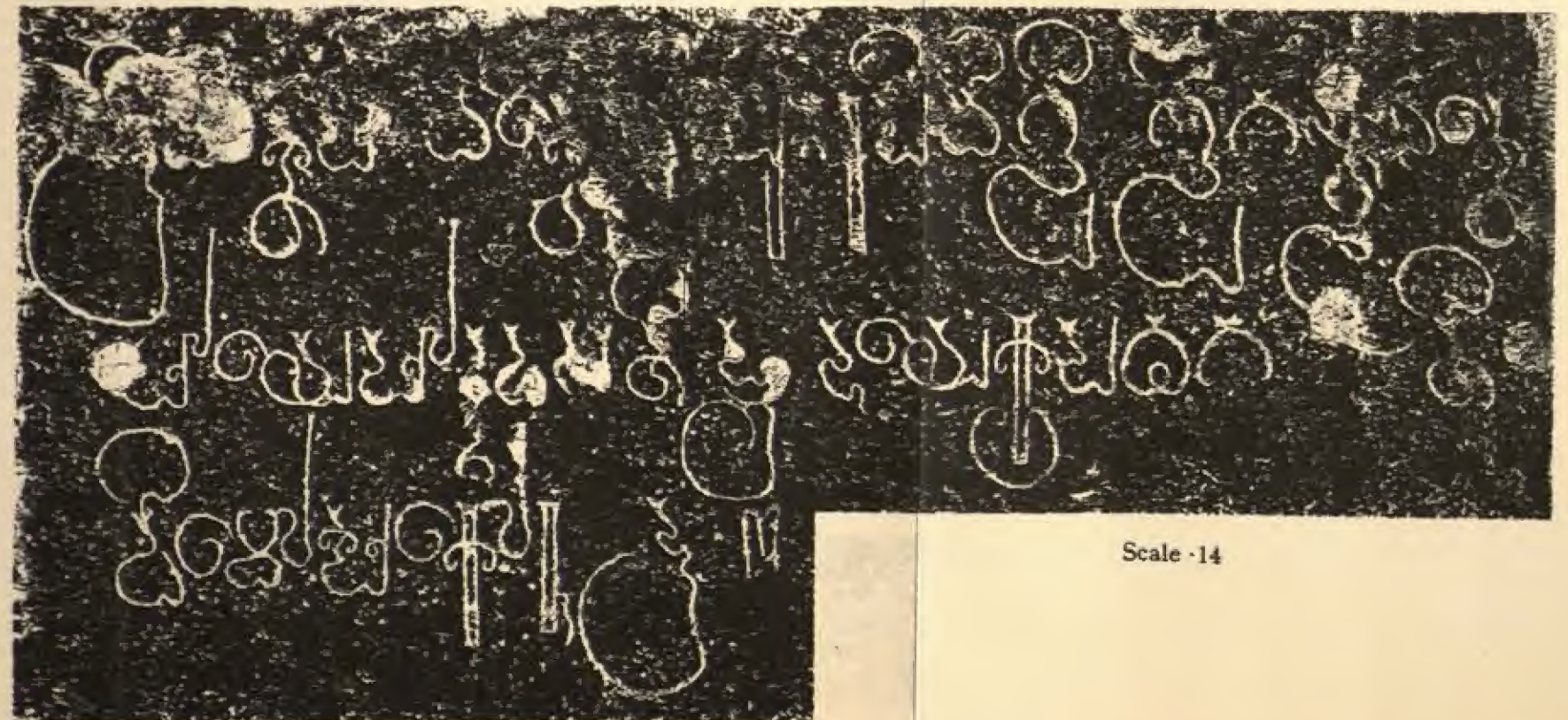
18

Scale - 2

Inscription near the Gopis' Churn.



Scale - 18

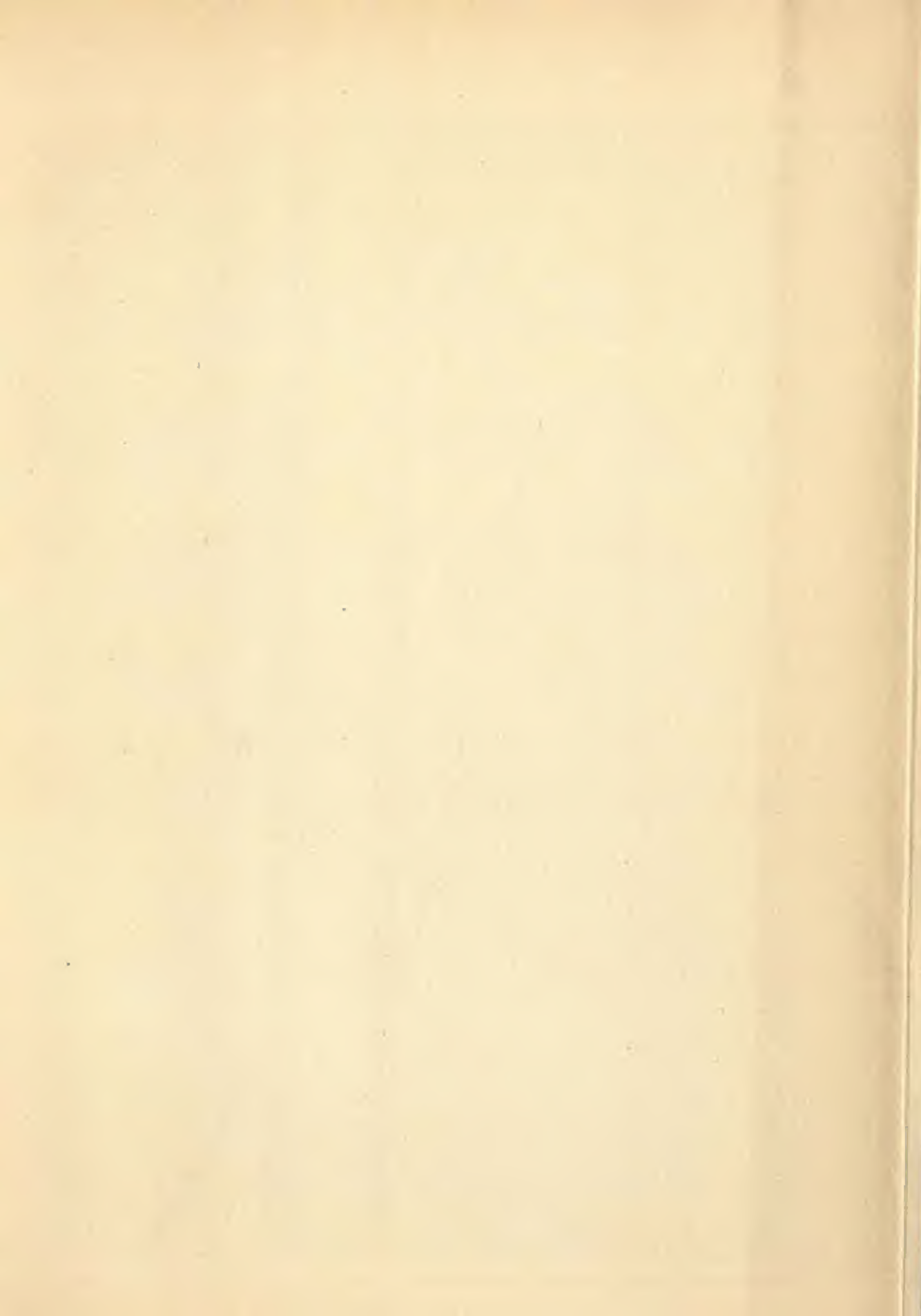


Scale - 14

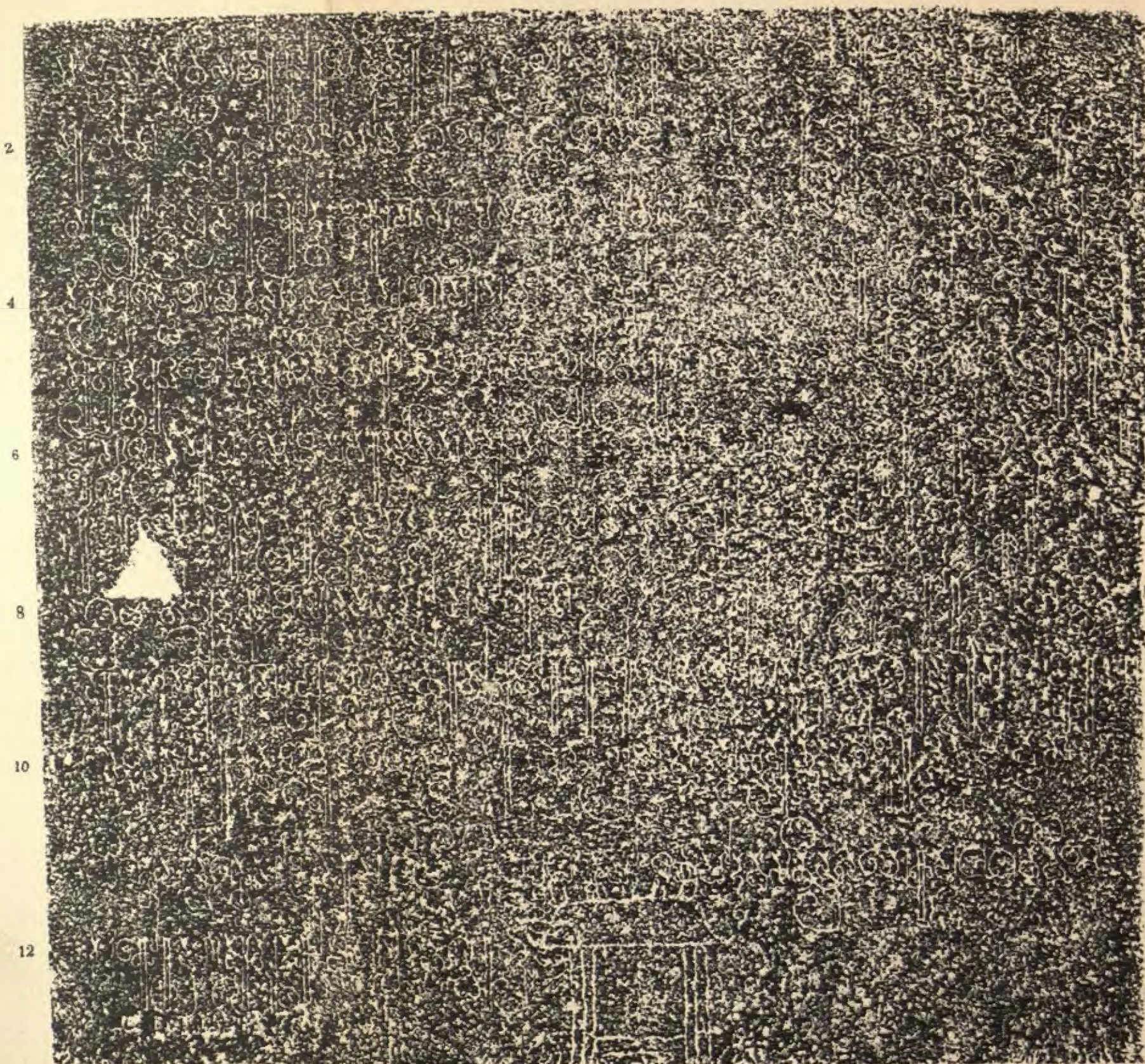














- 5 अत्यन्तकामी नृपतिर्विजितारातिमण्डलः [1\*]  
 स्यातो रणजयः शम्भोस्तेनेदं वेश्म कारितम् ॥ ५\* ]
- 6 नः स्याणुर्विष्कलः सोमः पावकाश्चा<sup>1</sup> वियदपुः [1\*]  
 भीमः शिवो विजयतां शङ्करः कामसूदनः ॥ [६\*]
- 7 राजराजो न विरसद्यत्नभृन्न जनार्दनः [1\*]  
 तारकाधिपतिः स्वस्थो जयतात्तरुणाङ्कुरः ॥ [७\*]
- 8 श्रीमतोत्पलकामस्य द्विषद्वर्षापहारिणः [1\*]  
 श्रीनिधेः कामरागस्य हराराधनसङ्गिनः ॥ ८\* ]
- 9 अभिषेकजलापूर्णं चित्ररत्नाम्बुजाकरे [1\*]  
 आस्ते विशाले सुमुखः शिरस्सरसि शङ्करः ॥ [९\*]
- 10 तेनेदङ्कारितन्तुङ्गभूर्जटेर्मन्दिरगृहम्<sup>2</sup> [1\*]  
 प्रजानामिष्टसिद्धार्थं शाङ्करीभूतिमिच्छता ॥ [१०\*]
- 11 धिक्तेषाम्भिक्षेपाम्युनरपि धिग्धिग्धिगस्तु धिक्तेषाम् [1\*]  
 येषां वसति हृदये कुपयगतिविमो-
- 12 चको रुद्रः ॥ [११\*] अत्यन्तकामपञ्जवेखरगृहम् ॥\*

## TRANSLATION.

(Verse 1.) Let (Śiva), the destroyer of Love, (*who is*) the cause of production, existence and destruction, (*but is himself*) without cause, fulfil the boundless desires<sup>3</sup> of men !

(V. 2.) Let him be victorious, who is (*both*) without illusion (*and*) possessed of manifold illusion (Chitramāya), who is (*both*) without qualities (*and*) endowed with qualities (Gupabhājana), who is self-existent (Svastha) (*and*) without superior (Niruttara), who is without lord (*and*) the highest lord (Paramēśvara) !<sup>4</sup>

(V. 3.) Śrinidhi<sup>5</sup> bears on (*his*) head that Aja (Śiva),<sup>6</sup> pressed by the weight of whose great toe, the Kailāsa (*mountain*) together with the ten-faced (Rāvaṇa) sank down into Pātāla.

<sup>1</sup> Read पावकाश्चा.

<sup>2</sup> The composer has treated the syllable *grī* as if it began with *gr* and could thus render the preceding vowel prosodically long.

<sup>3</sup> By the expression *atyantakāmāya* the panegyrist also alludes to the king's surname Atyantakāma.

<sup>4</sup> All these epithets have to be applied in the first instance to Śiva, and with slight changes of meaning to the king himself. Chitramāya occurs as the name of a Pallava king in the Udayāndiram plates of Nandivarman (*South-Ind. Inscr.* Vol. II. p. 372) ; compare also the *śrīrūpa* Māyāchāra in the Kāñchi inscriptions, and Amēyamāya in No. 8. With Gupabhājana compare Gupālaya in the Kāñchi inscriptions, and Gupabhāra, a surname of Mahēndra-varman I. (see above, Vol. VI. p. 320). For Svastha see verse 7, and for Niruttara No. 14. Paramēśvara is the only word in the whole inscription which looks like the actual name of the king. This view is suggested by the fact that two Pallava kings named Paramēśvaravarman are known from copper-plate grants ; see *South-Ind. Inscr.* Vol. II. p. 344.

<sup>5</sup> This *śrīrūpa* of Paramēśvara occurs also in verse 8. The same had been a surname of his predecessor Narmadha ; see No. 14.

<sup>6</sup> *Z.e.* he is a devotee of Śiva.



(V. 4.) Let that Śrībhara<sup>1</sup> be victorious for a long time, who bears Bhava (Śīva) in (his) mind which is humbled with devotion, and (who bears) the earth on (his) arm like a coquettish ornament!

(V. 5.) King Atyantakāma, who has subdued the circle of (his) foes, is famed (by the name of) Rāṇajaya;<sup>2</sup>—he caused to be made this abode of Śambhu (Śīva).

(V. 6.) Let (Śīva) be victorious, who is (both) sentient (and) motionless (Sthāṇu),<sup>3</sup> who is (both) undivided (and) the moon,<sup>4</sup> who has (both) the nature of fire (and) a body of air, who is (both) terrible (Bhīma) (and) kind (Śīva), who is (both) beneficent (Śaṃkara) (and) the destroyer of Love!

(V. 7.) Let Taruṇākura<sup>5</sup> be victorious, who is a king of kings (Rājārāja), (but) is not ugly (like Kuvēra), who is an emperor, (but) does not distress people, (while Viṣṇu is both Chakrabhṛt and Janārdana), who is the lord of protectors (and) independent (Svastha), (while the moon is the lord of stars, but is waning in the dark half of the month and subject to eclipses)!

(V. 8 f.) Just as in a large lake, filled with water (which is fit) for bathing, (and) covered with various lotus-flowers, handsome Śaṃkara (Śīva) abides on the massive head—sprinkled with the water of coronation (and) covered with bright jewels—of the glorious Atyantakāma,<sup>6</sup> who deprives (his) enemies of (their) pride, who is a receptacle of wealth (Śrīnidhi), who possesses the charm of Love (Kāmarāga),<sup>7</sup> (and) who assiduously worships Hara (Śīva).

(V. 10.) He, desiring (to attain) the glory of Śaṃkara (Śīva), caused to be made this lofty dwelling-house of Dhūrjati (Śīva), in order (to procure) the fulfilment of (their) desires to (his) subjects.

(V. 11.) Six times cursed be those in whose hearts does not dwell Rudra (Śīva), the deliverer from the walking on the evil path!

(Line 12.) The Īśvara (Śīva) temple of Atyantakāma-Pallava.

#### D.—INSCRIPTION AT THE "DHARMARĀJA-MANḌAPA," MĀVALIVARAM.<sup>8</sup>

This inscription is a duplicate of the one at the "Gaṇḍa temple" (No. 20) and proves that, like the latter, the cave-temple now called "Dharmarāja-maṇḍapa" was in reality a shrine of Śīva, that it owed its foundation to the Pallava king Paramēśvara, and that this king had called it the 'Īśvara temple of Atyantakāma-Pallava' (l. 12) after one of his own surnames.

No. 21.

1 [सम्भवस्थितिसंहारकारणं वीतकारणः] [1\*] भूयादत्यन्तकामाय जगतां  
2 काममर्दनः ॥ [१\*] अमायस्त्रिमासोसावगुणो गुणभाजनः [1\*] स्वस्थो

<sup>1</sup> This surname was also borne by Narasiṃha (No. 2), by Atirapachapaṇḍa (Nos. 23 and 24, verse 4), and by Rājasiṃha of Kāśchī.

<sup>2</sup> The same surname of Paramēśvara occurs in No. 17. It was borne also by Atirapachapaṇḍa (Nos. 23 and 24, verse 6), and by Rājasiṃha of Kāśchī.

<sup>3</sup> While the trunk of a tree (stāṇu) is insentient.

<sup>4</sup> Who is divided into sixteen kalās.

<sup>5</sup> Taruṇākura, 'the young sprout,' seems to have been a *śiṛuḍa* of Paramēśvara. Compare above, p. 7, note 2.

<sup>6</sup> 'Śīva abides on the head of Atyantakāma' means the same as 'A. bears Śīva on his head' (verse 3), viz. 'he is a devotee of Śīva.'

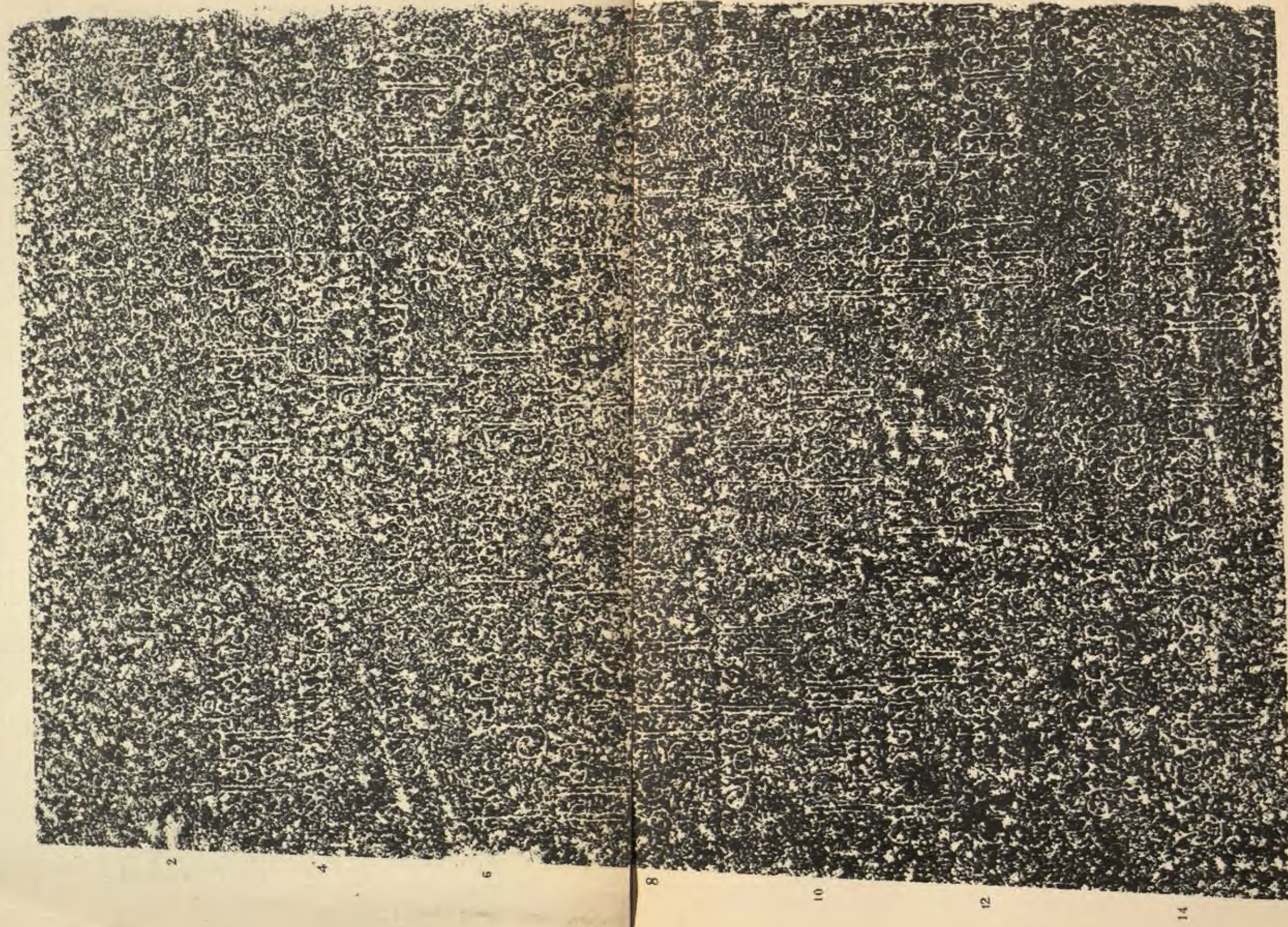
<sup>7</sup> With this surname, which was borne also by Paramēśvara's successor Atirapachapaṇḍa (see Nos. 23 and 24, verse 1), compare the synonyms Madanābhīrāma and Kāmalalita (Nos. 6 and 8), and Kāmarilāsa in the Kāśchī inscriptions. The appellation "Kāmarāja temple" which Colonel Brandis attributes to the so-called "Gaṇḍa temple" rests on a misreading in Dr. Bernal's transcript, viz. *Kāmarāja* for *Kāmarāga*.

<sup>8</sup> *Madras Survey Map*, No. 44. *Madras Journal of Literature and Science* for 1890, p. 135.









E. Hultsch.

Scale 16

From inked estampages supplied by Rai Bahadur V. Venkayya.

Collotype by Gebr. Pictner.



- 3 निरुत्तरो जीयादनीयः परमेश्वरः ॥ [२\*] यस्याङ्गुष्ठभराक्रान्तः कैलाससद-  
 4 ग्राननः [१\*] पातालमगमन्मूर्धा श्रीनिधिस्तन्निभत्वंजम् ॥ [३\*] भक्तिप्रद्वेण  
 मनसा भवं भू-  
 5 षण्णलीलया [१\*] दोषा च यो भुवो भारः जीयात् श्रीभरधिरम् ॥  
 [४\*] अत्यन्त-  
 6 कामो नृपतिर्विजितारतिमण्डलः [१\*] स्थातो रणजयः शम्भोस्तेनेदं वैश्व  
 7 कारितम् ॥ [५\*] अः स्थाणुर्विष्कलः सोमः पावकात्मा वियद्वपुः [१\*]  
 भीमः शिवो विजय-  
 8 तां शहरः कामसूदनः ॥ [६\*] राजराजो न विरसत्यकमृत्त जना-  
 ईनः [१\*] तारकाधिपतिः स्वस्थो  
 9 जयतात्तृणाङ्कुरः ॥ [७\*] श्रीमतीत्यन्तकामस्य दिवहर्ष्यापहारिणः [१\*]  
 श्रीनिधेः का-  
 10 मरागस्य हराराधनसङ्गिनः ॥ [८\*] अभियेकजलापूर्णं चिचरत्नाम्बुजाकरे [१\*]  
 आ-  
 11 स्ते विशाले सुसुखः शिरस्सरसि शहरः ॥ [९\*] तेनेदं कारितन्तुङ्गम्बूर्जटे-  
 म्भेन्दिर-  
 12 गृहं [१\*] प्रजानामिष्टसिद्धार्थं शाहरीं भूतिमिच्छता ॥ [१०\*] श्रीः ॥  
 अत्यन्तकामपञ्चवेश्वरगृहम् ॥  
 13 धित्तेषाम्भित्तेषाम्पुनरपि धिन्धिन्धिगस्तु धित्तेषाम् [१\*] येषाञ्च वसति  
 14 हृदये कुपयगतिविमोचकी रुद्रः ॥ [११\*]

**E.—INSCRIPTION AT THE "RĀMĀNUJA-MĀṆḌAPA," MĀVALIVARAM.<sup>1</sup>**

This inscription consists of the last verse (11) of the two preceding inscriptions (Nos. 20 and 21). We may conclude from it that the cave-temple in which it is engraved was likewise a shrine of Śiva, and that it was excavated during the reign of the Pallava king Paramēśvara.

**No. 22.**

- 1 [श्री]ः [१\*] [धि]त्तेष[१] धित्ते[षां] पुनरपि धिन्धिन्धिगस्तु धित्ते-  
 2 षां [१\*] येषाञ्च वसति हृदये कुपयगति-  
 3 विमोचकी रुद्रः ॥

<sup>1</sup> See above, p. 8, note 4.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Madras Survey Map, No. 48. Carr's Seven Pagodas, p. 222, note.



F.—INSCRIPTIONS ON THE CAVE-TEMPLE AT SĀLUVANGUPPAM.<sup>1</sup>

The inscription on the left of the cave (No. 23) records that this excavation was a temple of Śiva, and that it was made by a king Atirapa-chaṇḍeśvara, i.e. 'the Īśvara (temple) of Atirapa-chaṇḍa.' Verses 1, 2 and 4 are identical with three verses of the Māvalivaram inscriptions of Paramēśvara (Nos. 20 and 21), and contain the *birudas* Atyantakāma, Śrinidhi, Kāmarāga and Śrībhara. Other surnames of Atirapa-chaṇḍa were Raṇajaya, Anugraśila, Kālakāla, Samaradhanamjaya and Saṃgrāmadhīra. Most of these epithets are applied to Rājasiṃha in his inscriptions at Kāñchi.

The inscription on the right of the cave (No. 24) is a Nāgarī copy of the first six verses of No. 23.

Above the entrance of the cave there are two identical inscriptions, according to which the full name of the temple was 'the Īśvara temple of Atirapa-chaṇḍa-Pallava.' The first of these two short epigraphs (No. 25) is in the same alphabet as No. 23, and the second (No. 26) in the same Nāgarī characters as No. 24.

## No. 23.

- 1 श्रीमतोत्यन्तकामस्य द्विष[ह].
- 2 पर्यापहारिणः [१\*] श्रीनिधेः काम-
- 3 रागस्य हराराधनसंगिनः ॥ [१\*]
- 4 अभिषेकजलापूर्णं चिचरत्नाम्बुजाकरे [१\*]
- 5 आस्ते विशाले सुसुखः शिरस्वरसि शंकरः ॥ [२\*]
- 6 तेनेदं कारितं शशोर्भवनं भूतये भुवः [१\*] कै-
- 7 लासमन्दरनिभं भूयतां मूर्ध्नि तिष्ठता ॥ [३\*] भक्तिप्रद्वे-
- 8 ण मनसा भवं भूषणलीलया [१\*] दीप्ता च यो भुवन्धत्ते
- 9 जीयात् श्रीभरखिरम् ॥ [४\*] अतिरणचण्डः पतिरवनिभु-
- 10 जामतिरणचण्डेश्वरमिदमकरोत् [१\*] इह गिरितन-
- 11 यागुहगणसहितो नियतकतरतिर्भवतु पश्य-
- 12 तिः ॥ [५\*] गुर्वोमीशानभक्तिं श्रियमतिशयिनीं दुर्व्वहं भारमुद्धर्या
- 13 निष्कामान्वञ्च दानं समम[तिरणचण्डाख्यया] [यि विभर्त्ति] [१\*]
- 14 स्थाने निर्मापितेस्मिन्वि[दितरणज]यख्यातिना तेन [भ]र्त्ता भूताना-
- 15 मष्टमूर्त्तिधिरमतिरणच[ण्डेश्वरे] यातु निष्ठाम् ॥ [६\*] अ[नुग्र]शीलः [१\*]
- 16 यदि न विधाता भरतो यदि न हरिर्नारदो न वा स्कन्दः [१\*]
- वोहुं क इव
- 17 समस्तसंगीतं कालकालस्य ॥ [७\*] श्री<sup>२</sup> ॥ समरधनञ्जयः संध्यामधीरः ॥
- श्री<sup>२</sup> ॥

<sup>1</sup> Madras Survey Map, No. 58. Carr's *Seven Pagodas*, Plate xv., pp. 59, 120, 222.—Nos. 2 and 3 of Carr's Plate xv. are two independent eye-copies of the same inscription (No. 24).

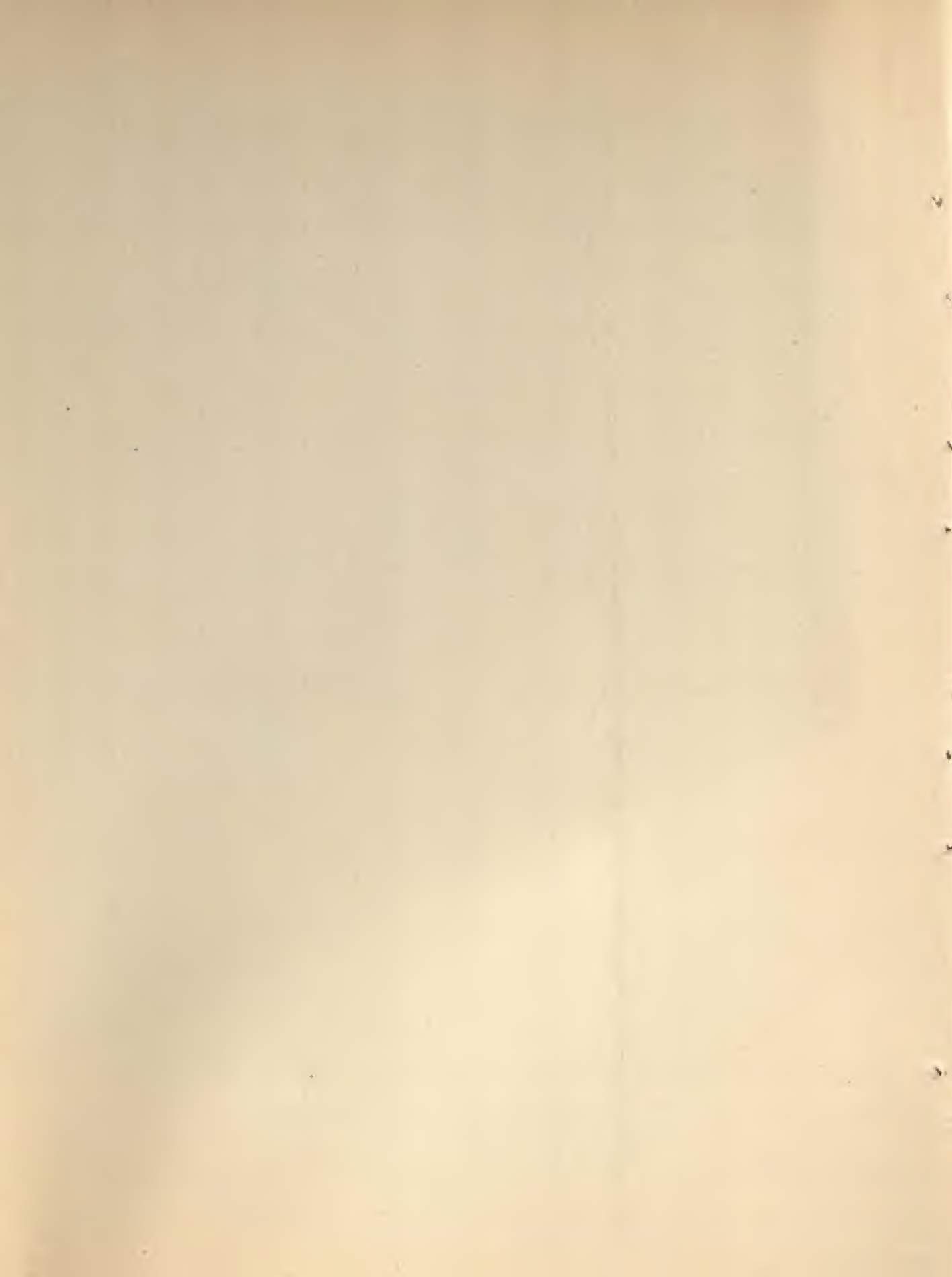
<sup>2</sup> Expressed by a symbol.



1  
 2  
 3  
 4  
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 16

The image shows a large, rectangular stone inscription from the Atiranachandesvara cave-temple. The text is written in a highly stylized, ancient script, likely Grantha or a related South Asian script. The inscription is arranged in approximately 16 horizontal lines. The stone surface is dark and weathered, with the inscribed characters appearing as lighter, raised or recessed forms. The script is dense and uniform across the lines. The overall shape of the inscription is roughly rectangular, with some irregularities at the edges due to the natural shape of the stone or the way it was mounted.







## TRANSLATION.

(Verse 1 f.) Just as in a large lake, filled with water (*which is fit*) for bathing, (*and*) covered with various lotus-flowers, handsome Śaṅkara (Śiva) abides on the massive head—sprinkled with the water of coronation (*and*) covered with bright jewels—of the glorious Atyantakāma, who deprives (*his*) enemies of (*their*) pride, who is a receptacle of wealth (Śrinidhi), who possesses the charm of Love (Kāmarāga) (*and*) who assiduously worships Hara (Śiva).<sup>1</sup>

(V. 3.) For the welfare of the earth, he who is standing at the head of the lords of the earth caused to be made this house of Śaṅkha (Śiva), which resembles (*the mountains*) Kailāsa and Mandara.

(V. 4.) Let that Śrībhara be victorious for a long time, who bears Bhava (Śiva) in (*his*) mind which is humbled with devotion, and (*who bears*) the earth on (*his*) arm like a coquettish ornament!<sup>2</sup>

(V. 5.) Atirapaṇaṇḍa,<sup>3</sup> the lord of the rulers of the earth, made this (*temple called*) Atirapaṇaṇḍēśvara. Let Paśupati (Śiva), attended by the mountain-daughter (Pārvatī), Guha (Skanda), and the demigods (Gaṇa), always take delight (*in residing*) here!

(V. 6.) Let the eight-formed lord of beings (Śiva) take up (*his*) abode for a long time in this temple (*called*) Atirapaṇaṇḍēśvara, which was caused to be built by him who, together with the name of Atirapaṇaṇḍa, owns deep devotion to Īśāna (Śiva), abundant wealth, the heavy burden of the earth and unequalled liberality, (*and*) who is renowned by the name of Rapaṇjaya!<sup>4</sup>

(L. 15.) Anugraśīla<sup>5</sup> (the gentle-minded).

(V. 7.) Who is able to master the music of Kālakāla,<sup>6</sup> unless the performer (*were*) Bharata, Hari, Nārada, or Skanda?<sup>7</sup>

(L. 17.) Samaradhanamjaya<sup>8</sup> (Dhanamjaya (*i.e.* Arjuna) in battle). Saṃgrāmadhīra<sup>9</sup> (he who is firm in war).

## No. 24.

- 1 श्रीमतीत्यन्तकामस्य
- 2 द्विषद्दुर्पापहारिणः [१\*] श्रीनि-
- 3 धेः कामरागस्य हराराध[न]संगि-
- 4 नः ॥ [१\*] अभिषेकजलापूर्णं चिचरत्ना-
- 5 वुजाकरे [१\*] आस्ते विशाले सुमुखः शिरस्सर-
- 6 सि शंकरः ॥ [२\*] तेनेदं कारितं शम्भोर्भव-
- 7 नं भूतये भुवः [१\*] कैलासमन्दरनिभं भूभृतां

<sup>1</sup> Verses 1 and 2 are identical with verses 8 and 9 of Nos. 20 and 21.

<sup>2</sup> This verse is nearly identical with verse 4 of Nos. 20 and 21.

<sup>3</sup> This name of the king who built the temple was also a surname of Rājasimha of Kāñchi.

<sup>4</sup> See above, p. 10, note 2.

<sup>5</sup> This was also a surname of Rājasimha of Kāñchi.

<sup>6</sup> The same surname occurs in the Kāñchi inscriptions.

<sup>7</sup> Compare the Kāñchi inscriptions, where Rājasimha's skill as a musician is alluded to by the *śiradaś* Atōḍva-Tumbura, Vāḍya-Vidyādhara and Viṇā-Nārada.

<sup>8</sup> The same was a surname of Rājasimha of Kāñchi.

<sup>9</sup> Compare the synonymous *śiradaś* Ahavadhīra and Rapaḍhīra in the Kāñchi inscriptions.



- 8 मूर्ध्नि तिष्ठता ॥ [३\*] भक्ति[प्रहे]ण मनसा भव<sup>१</sup> भूषण-  
 9 लीलया [१\*] दोष्णा च यो भुवन्वत्ते जीयात्त श्रीभरवि-  
 10 रम् ॥ [४\*] अतिरणचण्डः पतिरवनिभुजामतिर-  
 11 णचण्डेश्वरमिदमकरोत् [१\*] इह गिरितनयागु-  
 12 हगणसहितो नियतकृतरतिर्भवतु पशुपतिः ॥ [५\*]  
 13 गुर्वोमीयानभक्तिं श्रियमतिशयिनीं दुर्व्वहं भारमुर्व्या निष्ठा-  
 14 मान्यच्च दानं सममतिरणच[ण्डाख्य]या [यो वि]भक्तिं [१\*] स्थाने  
 15 निर्मापितेस्मिन्विदितर[णजयख्यातिना ते]न भर्ता भूताना-  
 16 मष्टमूर्त्तिचिरम[तिरणचण्डे]श्वरे यातु निष्ठाम् ॥ [६\*] स्रस्ति ॥

No. 25.<sup>2</sup>

अतिरणचण्डपद्म[विश्वरम्भम्] ॥\*

No. 26.<sup>3</sup>

अतिरणचण्डपद्म[विश्वरम्भम्] ॥\*

Translation of Nos. 25 and 26.

[The Īśvara (Śiva) temple of] Atiraṇaṣaṇḍa-Palla[va].

## No. 2—RAYAGAD PLATES OF VIJAYADITYA;

SAKA-SAMVAT 625.

By K. B. PATHAK, B.A., POONA.

The subjoined inscription is engraved on three copper-plates, each measuring about 9½" × 4½". They belong to the Pāṭil of Rayagad in the Mahad tāluka of the Kolaba District. The plates are strung on an oval ring whose diameters are 3½" and 2½". The edges of the plates are raised into rims to protect the writing. The seal on the ring bears in relief on a counter-sunk surface a standing boar facing to the proper left. The weight of the plates together with the ring and seal is 140 tolas. The writing is well engraved, but is full of mistakes and omissions. The latter are often very serious. For instance in the date (l. 29), the syllables °śchhatēshu are altogether omitted. There seem to be some omissions also in the name of the donee in line 32. We cannot be sure if the names of the donative villages have been correctly engraved in l. 32 f. The use of the *apadāmāntya* in lines 21, 23, 25 and 29 deserves to be noted. The historical portion of the subjoined record closely resembles that of the three Nerūr copper-plates of Vijayāditya edited by Dr. Fleet,<sup>4</sup> and the corresponding passage of the Kēndūr<sup>5</sup> and the Vakkalēri plates of Kīrtivarman II.<sup>6</sup>

The subjoined inscription is dated in the 8th year of the early Chalukya king Vijayāditya, when [six hundred] and twenty-five years of the Śaka era had passed away, and records the grant of the villages named Jalla and ...nirūḷapa to a Brāhmaṇa by the king when his victorious camp was at Marivasati in Karahāṭaka.

<sup>1</sup> Read मर्ध.<sup>2</sup> Above the entrance of the cave-temple.<sup>3</sup> Below No. 25.<sup>4</sup> *Ind. Ant.* Vol. IX. pp. 125-134.<sup>5</sup> Above, Vol. IX. pp. 200-206.<sup>6</sup> *Ibid.* Vol. V. pp. 200-205.



१ श्रीगणेशाय नमः ॥  
 २ विष्णुदत्ताय नमः ॥  
 ३ वसुधाया नमः ॥  
 ४ व. ग. म. विष्णुकल्याणाय नमः ॥  
 ५ पुनः श्रीगणेशाय नमः ॥  
 ६ अथ का. ॥ ग. ग. म. विष्णुकल्याणाय नमः ॥  
 ७ व. व. म. विष्णुकल्याणाय नमः ॥  
 ८ व. व. म. विष्णुकल्याणाय नमः ॥  
 ९ व. व. म. विष्णुकल्याणाय नमः ॥  
 १० व. व. म. विष्णुकल्याणाय नमः ॥  
 ११ व. व. म. विष्णुकल्याणाय नमः ॥  
 १२ व. व. म. विष्णुकल्याणाय नमः ॥  
 १३ व. व. म. विष्णुकल्याणाय नमः ॥  
 १४ व. व. म. विष्णुकल्याणाय नमः ॥  
 १५ व. व. म. विष्णुकल्याणाय नमः ॥  
 १६ व. व. म. विष्णुकल्याणाय नमः ॥  
 १७ व. व. म. विष्णुकल्याणाय नमः ॥  
 १८ व. व. म. विष्णुकल्याणाय नमः ॥  
 १९ व. व. म. विष्णुकल्याणाय नमः ॥  
 २० व. व. म. विष्णुकल्याणाय नमः ॥







Niravadya-Puṇyavallabha,<sup>1</sup> the writer of the present grant, was the successor of Śrī Rāma-Puṇyavallabha, who wrote in Śaka-Saṃvat 616 the Harihar plates of Vinayāditya; and Niravadya Śrīmad-Anivārīta Puṇyavallabha was the writer of the Kāñchī inscription of Vikramāditya II. Dhanamjaya-Puṇyavallabha, the writer of the Kēndūr grant in Śaka-Saṃvat 672, speaks of himself as Śrīmad-Anivārīta Dhanamjaya-Puṇyavallabha in the Vakkalēri plates of Śaka-Saṃvat 679.

It seems to me that we have four generations of writers mentioned in the foregoing grants, viz. Śrī-Rāma, Niravadya, Anivārīta and Dhanamjaya. Puṇyavallabha was evidently the family name. Niravadya seems to have been a *biruda* originally of king Vijayāditya and Anivārīta of his son Vikramāditya II. In due course, Niravadya became the name of the writer of Vijayāditya's grants and Anivārīta of his son who wrote the Kāñchī inscription of Vikramāditya II. The latter was apparently engraved not long after the accession of Vikramāditya, who seems to have conquered the Pallava capital soon after his coronation. The name Niravadya Śrīmad-Anivārīta Puṇyavallabha has probably to be explained as "the illustrious Anivārīta-Puṇyavallabha (son of) Niravadya." Anivārīta's son was apparently Dhanamjaya, who in the earlier Kēndūr inscription calls himself Dhanamjaya-Puṇyavallabha, but prefixes the name of his father in the later Vakkalēri plates.

### TEXT.<sup>2</sup>

*First Plate; Second Side.*

- 1 स्वस्ति [॥\*] जयत्वाविष्कृतं विष्णोर्व्वा[रा\*]हं चोभितार्णवं [॥\*] दक्षिणोन्नतदंष्ट्राय-  
विश्रान्तभुवनं वपुः [॥\*] श्री-
- 2 मतां सकलभु[व\*]नसंस्तूयमानमानव्यसगोचाणां हारितिपुचाणां सप्तलोकमावुभि-  
रभिव-
- 3 र्चितानां कार्तिकेयपरिरक्षणप्राप्तकल्याणपरम्पराणां भगवन्नारायणप्रसादसमासा-
- 4 दितवराहलाञ्जनेक्षणक्षेत्रमीकृताशेषमहीभृतां चलिक्वानां कुलमलङ्कारि[र\*]णोरश्वमे-
- 5 धावभृथस्नानपवित्रीकृतगात्रस्य श्रीपुलकेशीवल्लभमहाराजस्य स्रुतः पराक्र-
- 6 माक्रान्तवनवास्यादिपरवृत्तिमण्डलप्रणिवहविशुद्धकीर्तिः श्रीकी[र्त्ति\*]वर्धप्रयिवी-
- 7 वल्लभमहाराजस्य पृ(प्रि)यात्मजः[.] समर[सं]स्त्र(स)क्तसकलोत्तरापथेश्वरश्रीहर्षवर्ध-
- 8 नपराजयोपात्तपरमेश्वरशब्दस्य स्व(स)त्वाययश्रीपृथिवीवल्लभमहाराजाधिरा-
- 9 जपरमेश्वरस्य पृ(प्रि)य[त\*]नयस्य प्रजातनयस्य खड्गमात्रसहायस्य चित्रक-

*Second Plate; First Side.*

- 10 गृहाभिधानप्रव[रतु\*]रंगमणै[के\*]नैवो[त्स]गरिताशेषविजिगीषोरवनिपतिचितयान्तरितां  
स्वगु-
- 11 रो[.] श्रियमात्मसात्कृत्य प्रभावकुलिशदलितपाण्ड्यचोक्केरकक[भ\*]प्रभृतिभूभृ-  
ददभवि-

<sup>1</sup> The Nerūr plates of Vijayāditya, dated in Śaka-Saṃvat 627 (*Ind. Ant.* Vol. IX. p. 132), were also written by the same man.

<sup>2</sup> [As will be seen from the accompanying photo-lithographic plate, the originals are either damaged or covered with rust in several places. Mr. Pathak's text is in those places based evidently on allied records. It is, however, just possible that the writing is better seen on the original.—Ed.]



- 12 भ्रमस्यानन्यावनतकाक्षीपतिमकुट्यु\*]स्वितपादाब्जस्य विक्रमादित्यस्य [सत्या\*]-  
अययो-  
13 पि(पु)यिवीवन्नभ[म\*]हाराजा[धि\*]राजपरमेश्व[र\*]भट्टारकस्य पु(प्रि)यसूनोः पितु-  
राक्ष[या]  
14 बालेन्दुशेखरस्य तारकारातिरिव दैत्यवलमतिसमुद्धतं(तं) धे(वै)राज्यकाक्षीपति-  
बल-  
15 मवष्टभ्य करदीकृतकमे(वे)रपारसीकसिंहकादिहीपाधिपस्य सकलोत्तरा-  
16 पयनायमयनोपार्जितोर्जितपाकि[ध्व]जादिसमस्तपारमैश्वर्यचि[ह्न]स्य वि-  
17 नयादित्यसत्यायययोपुयिवीवन्नभमहाराजाधिराजपरमेश्वरभ-

*Second Plate ; Second Side.*

- 18 दारर(क)स्य पु(प्रि)यात्मजशैशव एवाधिगताशे[षांस्त्र]शा[स्रो]<sup>1</sup> दक्षिणापा(शा)-  
विजयिनि  
19 पितामहे सम(सु)नु(न्मृ)लितनि[खि\*]लकण्टक[सं]हतिरुत्तराष(प)यवि[जि\*]गीयो-  
गुरोरप्रत एवाह-  
20 'व्यापारमा[च]रनिचरातिगजघटापाटनविश्रीस्यं(र्यं)माणकपाणधारकमय-  
21 विग्रहाशे[सरः\*] सत्या(न्या)'वाहसरसिक×पराक्ष(सु)खीकृतशत्रुमण्डलो गंगायसु-  
न[र]पा-  
22 क्रिष्णजपडकामहाशब्दचिह्नकमाणिक्यमतंगजादीग्वि[त्रु](तु)सात्कु-  
23 र्व्यग्नरै×पक[र]यमानैरासाद्य कग(थ)मपि विधिवशादपनीतोपि प्रतापा[दे]-  
24 व विषयप्रकोपमराजकमुत्सारयन्वत्क(त्स)राज इवानपेक्षितापरय(स)हा-  
25 यकस्तदवग्रह[र]िगर्गत्वं स्वभुजावष्टम्भप्रसाधिति(ता)शेषविचक्षर×प्रभु-  
26 रखण्डितशक्तिचयत्वात्क(च्छ)त्रुमदभञ्जनत्वा[दुदा]क(र)त्वान्निरवत्य(द्य)त्वाद्यः

*Third Plate ; First Side.*

- 27 सम[स्त्र]स्त'भुवनायत्वायत्वास्त्रकल'पारमैश्वर्यव्यक्तिहेतुपाकिध्वजाद्यु[ज्ज्वल]प्रा-  
28 च्छराण्यो विज[या]दित्यसत्यायययोपुयिवीवन्नभमहाराजाधिराजप[र]मेश्वर-  
29 भट्टारकस्त्रव्वानेवम[र]ज्ञापयति विदितमस्तु वोस्त्राभि×पक्ष[विं]शत्युत्तरश(ष)[टह]-  
तेषु\*] प(म)क-  
30 ववि(र्ध)च(हव)तीरेपु(तेषु) प्रवर्द्ध(र्ह)मानविजयराज्यसंवत्सरे षष्ठमे वर्त्तमाने  
°[क]र[ह्वाटान्तर्ग]-

<sup>1</sup> [The photo-lithographic plate has only °पामशास्त्री.—Ed.]

<sup>2</sup> Read °व्यापारमाचरन्नराति° as in the Kēndūr plates (above, Vol. IX. p. 302, text line 22).

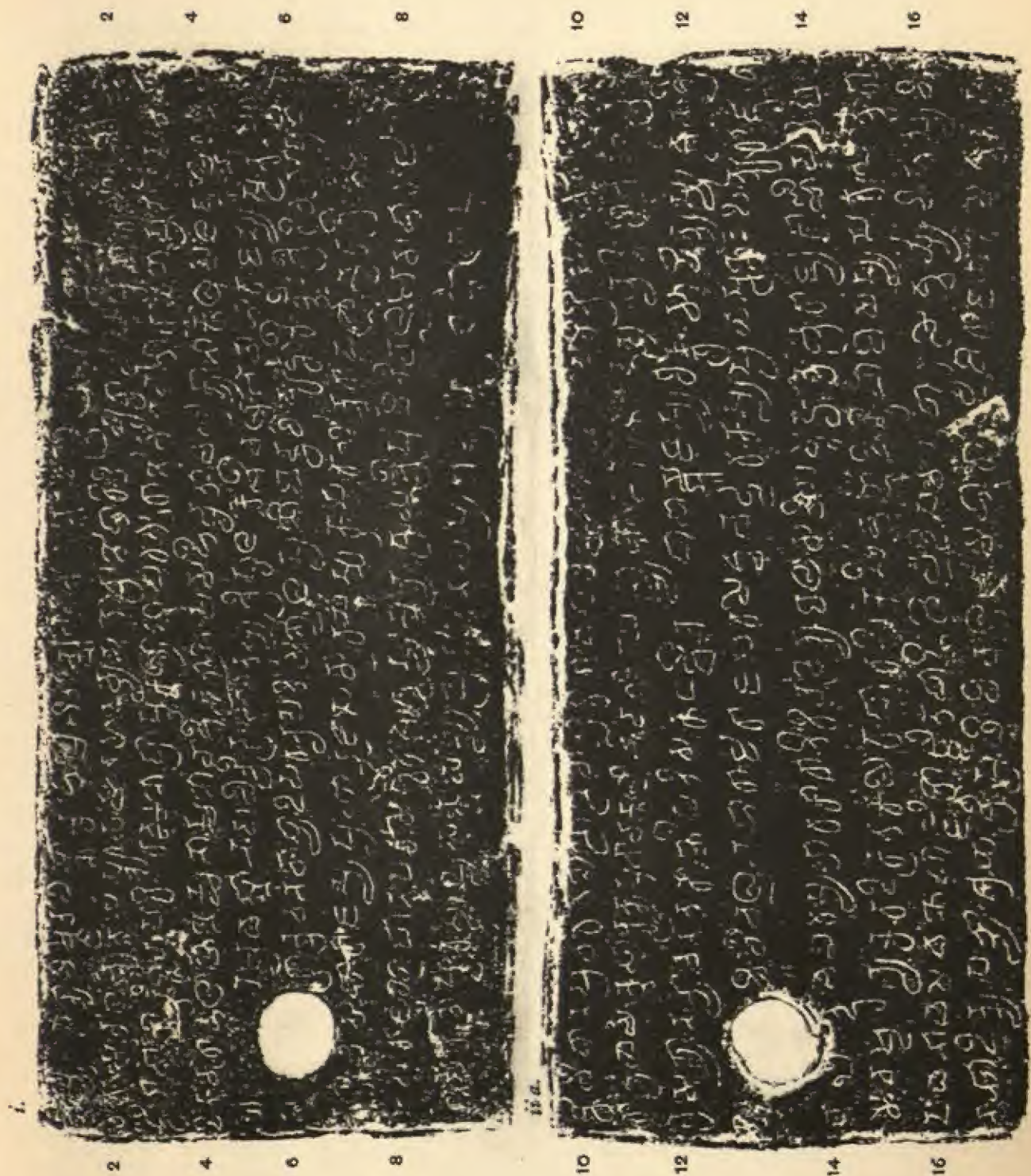
<sup>3</sup> Omit वा.

<sup>4</sup> Omit स्त्र.

<sup>5</sup> Read °अययवास°.

<sup>6</sup> [The reading on the original is करहा[ट]ननिरमरिवसति ; what was intended may be करहाटननरमचिवसति°.—Ed.]







三

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三

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- 31 र(त)मरि[व]सतिविजयस्त्रा(स्क)न्यावारि महापु(ट)मीदिवसे शाण्ड(ण्डि)ल्लगो-  
चाय अन्नस्त्रावि(मि)नः पौत्राय [दे]ववो(दी)क्षि-
- 32 तपुचा[य] 'नाथेरचतुर्व्वपायकाज्ञण विष्णुण अपरोत्तरदिशि तालितटाहारविषये  
जलप्रामस्त[वि] .
- 33 निरुद्धप्राम[ः\*] चतु[ः\*]सीमान्तसर्व्ववाधापरिहारो दतः(त्तः) तदागाम(मि)-  
भिरस्मद्व्यैरन्वे(न्यै)च राजभिरायुरै-
- 34 चर्यादीनां विलसितमचिरांश्चक्षुलमवग[च्छ]राचन्द्रार्कधराण्वस्ति(स्त्रि)तिसमका-  
लं [य]गन्वि(स्त्रि)भि[ः\*] स्त्र-
- 35 दत्ति(त्ति)निर्व्विशेषं पालनीयमुक्त(क्त)ञ्च भग[व\*]ता वेदव्यासेन व्यासेन [॥\*]  
बहुभिर्व्वसुधा [भु\*]क्ता राजभिस्सगरादिभिर्य्यस्य
- 36 यस्य यप(दा) भूमिस्तस्य तस्य तदा [फ]लं[॥\*] [स्त्र]न्दातुं सुमव(ह)च्छक्यं  
दुः[स्त्र]मन्यय्य(स्य) पालनं [॥\*] दानं व[॥] पाज(ल)नं वेति [दा]-
- 37 [नाच्छे]योनुपालनं[॥\*] स्वदतां(त्तां) परदतां(त्तां) वा यो हरेत वसु[भ]रां  
शष्टं(षष्टिं) [व]र्षसहस्रा(स्रा)णि विपा(ष्टा)यां जा[यते] क्रिमि[ः] [॥\*]
- 38 निरवद्यपुष्पवक्त्रमेन लिखितमिदं [प]ा(शा)श(स)नं ॐ [॥\*]

No. 3.—BIJAPUR INSCRIPTION OF DHAVALA OF HASTIKUNDI;  
VIKRAMA-SAMVAT 1053.

By PANDIT RAM KABNA; JODHPUR.

A short paper on this inscription has already been written by the late Professor Kialhorn.<sup>1</sup> But as the full text of the inscription was not published by him, I was induced by Mr. D. R. Bhandarkar to prepare a fresh transcript, as far as practicable, with the help of the original stone which has now been sent to the Ajmēr Museum by the kind permission of His Highness the Maharāja of Jodhpur.

The inscription was originally discovered by Captain Burt "in the interior of a gateway leading to Mandir, distant one *kōs* from Beejapoor, on the route from Odeypore to Sirohi near Mount Ābū."<sup>2</sup> But, according to local report, the stone was originally fixed in the wall of a solitary Jaina temple situated about 2 miles from the village of Bijāpur in the Bāli (Goḍwār) District of the Jodhpur State. It was subsequently removed to the *dharmaśālā* belonging to the Jaina *mahājans* of Bijāpur, whence it was brought to the Historical Department of the State and is now kept in the Ajmēr Museum.

There are 32 lines of writing in this inscription covering a space of nearly 2' 8½" broad by 1' 4" high. The record is, on the whole, in a fair state of preservation; a considerable portion of it has, however, suffered from the effects of the weather. The first and second lines are very much worn out. There are, besides, a few letters here and there which have peeled off. The size of the letters is about ½" and the characters are Nāgarī (of the northern class of alphabets)

<sup>1</sup> [The donee's name has to be looked for in this compound; perhaps नाथेरचतुर्वेदिने is meant.—Ed.]

<sup>2</sup> Jour. of the As. Soc. of Bengal, Vol. LXII. Part I, No. 4, pp. 309-14.

<sup>3</sup> *Ibid.*, Vol. X. p. 321.



resembling the Harsha inscription of Vighararāja of Vikrama-Saṁvat 1030, as remarked by the late Professor Kielhorn. The language of the inscription is throughout Sanskrit verse, excepting in lines 22 f. and 32. As regards orthography, no particular care seems to have been taken to distinguish between *b* and *v*. The letter *b* occurs in the word °*danambuda* in line 2; *baṁdha*°, ll. 13 and 21; °*ślambatā*, l. 20; °*bhavarādhī*, l. 22; *Balabhadra*°, l. 25; and *bahubhir*°, l. 30. Consonants have, as was usual in those days, been doubled after *v*. Parasavarṇa rules have not been observed in their entirety. Generally, the *anuvāsa* has been used, yet instances of nasal compounds are also to be met with, e.g. in °*bhaṇḍanaśauṇḍa*°, line 5. There is very little difference between *r* and *d*. In some places *y* has wrongly been engraved for *p*. *ś* and *s* have sometimes been confounded. The sign for the *upadhāniya* occurs only once (line 1) and its form is worthy of note.<sup>1</sup> There are ornamental decorations below the word *tri* occurring thrice in the last line (32).

Practically speaking, there are two separate inscriptions incised on one and the same stone. The first is dated [Vikrama]-Saṁvat 1053 (ll. 19 and 22) and the date of the second is the Vikrama year 996 (ll. 31 and 32). The first inscription extends from line 1 to line 22 and consists of 40 verses<sup>2</sup> of a *prastāvi* composed by Sūryachārya (l. 21). The *prastāvi* opens with two verses in praise of the Jinās, or Tirthaṅkaras as they are also called. Verse 3 apparently mentions a royal family whose name is unfortunately lost. In verse 4 we are introduced to prince Harivarman and his wife Ruchi. From Harivarman sprang Vidagdha (v. 5), who is described in the second part of the inscription as a Rāṣṭrakūṭa. Vāsudēva was the preceptor of Vidagdharāja (v. 6), who imparted to the prince spiritual knowledge and induced him to erect a temple dedicated to the god Jina in the town of Hastikuṇḍi. The prince had himself weighed against gold, of which two-thirds were allotted to the god and the remainder to the Jaina preceptor (Vāsudēva). Vidagdha was succeeded by Maṁmaṭa (v. 8) and Maṁmaṭa by Dhavala (v. 9). The last prince is eulogized in no less than ten verses. In verse 10 he is said to have given shelter to the armies of a king whose name is lost and of the lord of the Gūjaras, when Muñjarāja had destroyed Āghāṭa, the pride of Mēdapāṭa (Mewār) and caused them to flee. This Muñjarāja, as correctly pointed out by the late Professor Kielhorn, must be the same as Vākpati-Muñja of Mālwa for whom we have the dates V.S. 1031, 1036 and 1050. The lord of the Gūjaras here referred to was probably no other than the Chalukya sovereign Mūlarāja I. himself mentioned in verse 12 below. The prince whose name is not clear, was perhaps the ruler of Mēdapāṭa, and it seems tempting to read his name as Khomāpa, but he appears to have flourished long prior to the time of Muñja and cannot, therefore, be reasonably taken to be his contemporary. Āghāṭa, which Muñjarāja destroyed, is doubtless Āhaḍ, near the present Udaipur station, from which a well known Gēhlōt clan derives its name, viz. Āhaḍiyā. In verse 11 Dhavala is spoken of as having afforded protection to Mahēndra against Durlabharāja. Durlabharāja is correctly recognised by the late Professor Kielhorn to be the prince of that name, who was the brother of the Chāhamāṇa Vighararāja of the Harsha inscription dated V.S. 1030.<sup>3</sup> The name of Durlabharāja also occurs in the Bijolia and Kipsaria inscriptions. Mahēndra has been correctly identified by the same learned professor with Mahēndra, son of Vighrapāla, and grandson of Lakshmaṇa in his paper on "The Chāhamāṇas of Naddāla."<sup>4</sup> In verse 12 Dhavala is said to have given support to Dharapivarāha, whose power had been completely exterminated by Mūlarāja. The last prince is unquestionably the Chalukya sovereign of that name, as said above. But it is by no means certain who Dharapivarāha was. It is not unlikely that he was the Paramāra king

<sup>1</sup> [This symbol is inserted over the *visarga* and above the line. Consequently it is doubtful if the symbol by itself can be taken as the *upadhāniya*.—Ed.]

<sup>2</sup> [Some of the verses are numbered on the original stone. But there is a mistake in the numbering which is made in verse 24 (marked 25) and which continues to the end. Consequently, there are only 40 verses in the inscription, while their number, according to the engraver, is 41.—Ed.]

<sup>3</sup> Above, Vol. II. p. 119.

<sup>4</sup> Above, Vol. IX. p. 71.



of that name who according to tradition was the ruler of Nav-kōṭ Mārwar, and who is reported in an ancient Hindi verse to have distributed the nine forts (*nav-kōṭ*) amongst his brothers.<sup>1</sup> Verses 13-18 bestow conventional praise on Dhavala without conveying any historical information. Verse 19 tells us that he renounced the world, in his old age, after having placed his son Bālaprasāda on the throne. The following two verses again are merely eulogistic. Verse 22 says that the capital of Bālaprasāda was Hastikundikā (Hāthūṇḍi). Verses 23-27 are devoted to the description of Hastikundī and contain nothing historical. The next two verses speak of a *śrī* named Śāntibhadra who is mentioned in verse 30 to be the pupil of Vāsudēva, doubtless the preceptor of Vidagdharāja referred to above in verse 6. Verse 33 informs us that the gōshthī of Hastikundī renovated the temple of (Rishabhanātha), the first Tīrthamkara. In verses 36-37 we are told that the temple had first been built by Vidagdharāja, but that after its restoration the image was installed by Śāntibhadra in the (Vikrama-) year 1053, on the 13th of the bright half of Māgha. In the verse following, it is stated that Vidagdharāja had made a grant to the temple when he had himself weighed against gold and that afterwards Dhavala in conjunction with his son made a gift of a well called Pippala. Verse 39 expresses a wish for the permanence of the temple, and verse 40 says that the *prastuti* was composed by Sāryachārya. Then follows in prose the date given above, but with more details. It is Sunday, the 13th of the bright half of Māgha of the Vikrama year 1053 when Pushya was the *nakshatra*. According to the late Professor Kielhorn, this corresponded to Sunday, the 24th January A.D. 997, when the 13th *tithi* of the bright half ended 7 h. 40 m. after mean sunrise.<sup>2</sup> On this date, the god Rishabhanātha was installed and the flag was hoisted. We are further informed that Mūlanāyaka, i.e. the original image before renovation, had been set up by certain members of the gōshthī, whose names are enumerated.

The second part of the inscription, which is in itself an independent record, consists of 21 verses and extends from lines 23 to 32. This seems to have been added to the first because it specifies certain endowments made in favour of the same Jaina temple and the same Jaina preceptor as are mentioned in the first. The genealogy as far as Mammata is also repeated here. It opens with the praise of the Jaina religion. There lived a prince named Harivarmā (verse 2) who was succeeded by his son Vidagdharāja. The latter is described as "the *kalpa-eriksha* of the garden which was the illustrious Rāshtrakūṭa race" (verse 3). From him sprang Mammata (verse 4). From verses 5-7 we learn that the temple had been originally erected by Vidagdha for his *guru* Balabhadra and Mammata renewed the grant made by Vidagdha in favour of him, the nature of which is described in verses 8-17, viz. (1) one rupee for each twenty loads (*prarakha* or *pōṣha*) carried for sale; (2) one rupee on each cart filled (whether going from or by the village); (3) one *karsha* for a *ghaḍa* at each oil-mill; (4) 13 *chollikās* (?) of betel leaves by the Bhaṭṭas; (5) Pellaka-pellaka (?) by the gamblers; (6) one *āḍhaka* (=4 seers) of wheat and barley from each *araghaṭṭa*, i.e. well with a water-wheel; (7) five *palas* for *peḍḍā* (?); (8) one *vimsōpaka*<sup>3</sup> coin for each *bhāra* (=2,000 *palas*); (9) ten *palas* from each *bhāra* of articles, such as cotton, copper, saffron, gum-resin (*pura*, i.e. *guggulu*), madder, and so forth; and (10) one *māṇaka* for each *drōṇa* of wheat, mung, barley, salt, *rāla*, and such other objects as can be measured. This is what was granted by Vidagdha-

<sup>1</sup> हयपय ॥ मंडीवर १ समंत, इवी चजमेर २ सिद्धयुव । गढ पुंगव ३ गजमह, इवी लोद्वे ४ भाष भुव । परह परह चरवह ५, भोजराजा जालंघर ६ । जोगराज धरवाट ७, इवी हासु पारवह ८ । नवकीट किराडू ९ संजुगत, विर पंवारहर दण्डिया । धरवीरराह धर भादवा, कीट वाट जू जू किया । १ ।

<sup>2</sup> Jour. Beng. As. Soc. Vol. LXII. Part I. p. 310.

<sup>3</sup> [The coin is also mentioned in the Haraha stone inscription of Vighararāja (above, Vol. II., p. 130) and in the Rājōr inscription of Mathanādēva (*ibid.* Vol. III. p. 264). The forms *vimsōpaka* and *vīsōpaka* occur in the Siyāḍōṇī record (*ibid.* Vol. I. p. 166). Professor Kielhorn tentatively explains it as the "twentieth part" of a particular coin.—Ed.]



rāja.<sup>1</sup> Two-thirds of these proceeds were to go to the Jina (Arhat) and one-third to the gurn Balabhadra as *vidyādhana*, i.e. fees for imparting knowledge. The date of the donations made by Vidagdharāja is given in verse 19 to be Sāmvat 973 in the month of Āshāḍha, and they were renewed by Maṇimaṇi in Sāmvat 996 on the 11th of the dark half of Māgha. The closing verse 21 expresses a wish that these endowments may be enjoyed by the progeny of Kēśavadēvasūri as long as the mountains, the earth, the sun, Bharatākhaṇḍa, the Gauges, the Sarasvatī, the stars, Pātāla and the oceans last. The dates are then repeated in ciphers and the inscription closes with the information that it was engraved by the *sūtradhāra* Śatayogēśvara.

TEXT.<sup>2</sup>

- 1 — — — — — || विरके ? ◡ ◡ — पले ? [रचासंख्या ?]-  
जवस्तवः । परिशासतु ना — — परा[र्वस्था ?]पना जिनाः<sup>3</sup> ॥१॥ ते  
वः<sup>4</sup> पांतु [जिना] विनामसभ[ये यत्पा]दपद्मोन्मुखप्रेक्षासंख्यमयूख[ये]खरन-  
खन्नेणीषु विंधो(विन्धो)दयात् । प्रायैकादशभिर्गुणं दशशती शक्रस्य गुंमद्गुणं  
कस्य स्नाद्गुणकारको न यदि वा स्वच्छात्मनां संगमः<sup>5</sup> ॥२॥
- 2 ◡ — ◡ — क — — नासत्करोलो[प]योमितः । सुसे(ये)[खर] ◡ —  
— लौ भूर्द्धि रुढो महीभृतां<sup>6</sup> ॥३॥ अभिवि(वि)भदुचिं कांतां सावित्रीं  
[चतु]रा[न]नः । हरिवर्मा व(व)भूवाच भूविभुर्भुवनाधिकः<sup>7</sup> ॥४॥ सकललो-  
कविलोक(च)नपंकजस्फुरदनंबुदवा(वा)लदिवाकरः । रिपुवधूवदनैदुद्धतद्युतिः
- 3 समुद्रपादि विदग्धनृप[स्ततः]<sup>8</sup> ॥५॥ स्त्राचार्यैर्यो रुचिरवच[नैर्वा]सुदेवाभिधा-  
नैर्वो(वी)धं नीतो दिनकरकरैर्बीरजन्माकरो व [1] पूर्व जैनं निजमिव  
यशो[कारयज्ञ]स्तिकुंभां रम्यं हर्म्यं गुरुहिमगिरिः शृंगसृं(गुं)गारहारि<sup>9</sup> ॥६॥ दानेन  
तुलितव(व)लिना तुलादिदानस्य येन देवाय । भाग[द्वयं] व्यतीर्यत  
भागद्या-
- 4 [चार्यव]र्याय<sup>10</sup> ॥७॥ तस्मादभू[च्छुह]सत्वो(चो) मंमटाख्यो महीपतिः ।  
समुद्रविजयो स्नाध्यतरवारिः सदूर्म(मि)कः<sup>11</sup> ॥८॥ तस्मादसमः समजनि [समस्त]-  
जनजनितलोचनानंदः । ध[व]लो वसुधाव्यापी चंद्रादिव चंद्रिकानिकरः<sup>12</sup>  
॥९॥ भंजाघाटं घटाभिः प्रकटमिव मदं मेदपाटे भटानां जन्मे राजन्य-
- 5 जन्मे जनयति जनताजं रणं मुंजराजे । [यो] .<sup>13</sup> माणे [प्र]णष्टे हरिण  
इव भिया गूर्जरेणे विनष्टे तत्सैन्यानां स(श)रण्यो हरिरिव शरणे यः

<sup>1</sup> [It is just possible that items (9) and (10) were added by Maṇimaṇi to what had already been granted by Vidagdha. But the wording of the inscription is so unusual that we cannot be sure of it.—Ed.]

<sup>2</sup> From the original stone. [Paṇḍit Bām Karga has kindly sent me an inked estampage for comparison, in which about 10 *akṣaras* are damaged at the commencement of most of the lines. But I have not marked these and other damaged letters as doubtful as the Paṇḍit's transcript has been prepared from the original stone.—Ed.]

<sup>3</sup> Metre: Anuṣṭubh.

<sup>4</sup> The sign for the *upadāmaṇiya* is — < .

<sup>5</sup> Metre: Śārdūlavikrīḍita.

<sup>6</sup> Metre: Anuṣṭubh.

<sup>7</sup> Metre: Anuṣṭubh.

<sup>8</sup> Metre: Druṭavilambita.

<sup>9</sup> Metre: Māṇḍākrāntā.

<sup>10</sup> Metre: Āryā.

<sup>11</sup> Metre: Anuṣṭubh.

<sup>12</sup> Metre: Āryā.

<sup>13</sup> Here only १ is clear and there are two dots ( . ) before it which tempt one to read the word as श्रीनाथ; but the formation of the letter २ is rather curious in this inscription.



- सुराणां व(व)भूव<sup>1</sup> ॥[१०\*] श्रीमदुर्ध्वभराजभूमि भुजैर्भुजत्वभंगां भुवं  
दंडैर्भण्डनशौण्डचंडसुभटैस्तस्याभिभूतं विभुः । यो दैत्यैरिव तारक-
- 6 प्रभृतिभिः श्रीमान्[म]हेंद्रं पुरा सेनानीरिव नीतिपौरुषपरोनेषीत्परां निर्हति<sup>2</sup> ॥  
[११\*] यं मूलादुदमूलयद्गुरुवलः श्रीमूलराजो नृपो दण्डीधो घरणो-  
वराहानृपतिं यद्वहि(हि)पः पादपं । आयातं भुवि कांदिशीकमभिको  
यस्तं शरस्थो दधौ दंष्ट्रायामिव रुढमूढमहिमा कोलो महीमण्डलं ॥१२\*
- 7 इत्थं पृथ्वीभर्तृभिर्नाथमानैः सा — — सुस्थितैरास्थितो यः । पाथोनाथो  
वा विपक्षात्क्षप[चं] रि(र)चाकांचै रक्षणे वदकचः<sup>4</sup> ॥[१३\*] दिवाकरस्थेव  
करैः कठोरैः करालिता भूपकदंव(व)कस्य [।] अग्नित्रियंतापहृतोरुतापं यमुन्नतं  
पादपवज्जनौघाः<sup>5</sup> ॥[१४\*] धनुर्धरशिरोमणेरमलधर्ममभ्यस्यतो जगा-
- 8 म जलधैर्गुणो [गु]रुरमुष्य पारं परं । समीयुरपि संमुखाः समुखमार्गणानां  
गणाः सतां चरितमद्भुतं सकलमेव लोकोत्तरं<sup>6</sup> ॥[१५\*] यात्रासु यस्य  
वियदौघर्णविषुर्विशेषात्(व)लानुरंगखुरखातमहीरजांसि । तेजोभिरुर्जितमनेन  
विनिर्जितत्वाद्वास्वान्विलज्जित इवातितरां तिरोभूत्<sup>7</sup> ॥१६
- 9 न कामनां मनो धीमान् ध — — लनां दधौ । अनन्योडायंसत्का-  
र्यभारधुर्योर्धतोपि यः<sup>8</sup> ॥[१७\*] यस्तोजोभिरहस्करः करुणया शौढोदनिः  
गुहया ।<sup>9</sup> भीष्मो वंचनवंचितेन वचसा धर्मेण धर्मात्मजः । प्राणेन  
प्रलयानिलो व(व)लभिदो मंत्रेण मंत्री परो रूपेण प्रमदाप्रियेण
- 10 मदनो दानेन क[र्णो]भवत्<sup>10</sup> ॥[१८\*] सुनयतनयं राज्ये वा(वा)लप्रसाद-  
मतिष्ठिपत्परिणतवया निःसंगो यो व(व)भूव सुधीः स्वयं । कृतयुगकृतं  
कृत्वा कृत्यं कृतात्मचमु(म)त्कृतीरकृत सुकृती नी कालुष्यं करोति  
कलिः सतां<sup>11</sup> ॥[१९\*] काले कलावपि किलामलमेतदीयं लोका विलोक्य  
कलनातिगतं गुणै-
- 11 घं । [पार्थी]दिपार्थिव[गुणा]न् गणयंतु सत्यानेकं व्यधादुणनिधिं यमितीव  
वेधाः ॥२०<sup>12</sup> गोचरयंति न वाचो यच्चरितं चंद्रचंद्रिकारुचिरं । वाचस्यते-  
र्वचस्त्री को वान्यो वर्णयेत्पूर्ण<sup>13</sup> ॥[२१\*] राजधानी भुवो भर्तुस्तस्यास्ते  
हस्तिकुण्डिका । अलका धनदस्येव धनाब्जजनसेविता<sup>14</sup> ॥[२२\*] नो-  
हारहारहरहास[हि]-

<sup>1</sup> Metre: Sragdharā.<sup>2</sup> Metre: Upendravajrā.<sup>3</sup> Metre: Anushtubh.<sup>4</sup> Metre: Hariṇī.<sup>5</sup> Metre: Anushtubh.<sup>6</sup> and <sup>7</sup> Metre: Śārdūlavikrīḍita.<sup>8</sup> Metre: Pṛithvī.<sup>9</sup> विरामचिन्हमनपेक्षितम्.<sup>10</sup> Metre: Vasantatilakā.<sup>11</sup> Metre: Śālīnī.<sup>12</sup> Metre: Vasantatilakā.<sup>13</sup> Metre: Śārdūlavikrīḍita.<sup>14</sup> Metre: Āryā.



- 12 [मां]शुहारि [भा]क्ता[र]वारि [भु?]वि राजविनिर्झराणां । वास्तव्यमव्यजनचित्तसमं  
[स]मंतात्संतापसंपदपहारपरं परेषां<sup>1</sup> ॥[२३\*] धौतकलधौतकलशभिरामरामास्तना  
इव न यस्यां । संत्वपरेष्यपहाराः सदा सदाचारजनतायां<sup>2</sup> ॥ २५(२४)  
समदमदना लीलालापाः प—
- 13 ॐ ॐनाकुलाः कुवलयदृशां संदृश्यंते दृशस्तरलाः परं । मलिनितमुखा  
यत्रोद्धताः परं कठिनाः कुचा निविडरचना नो[वौ] बंधाः परं कुटिलाः  
कचाः<sup>3</sup> ॥[२५\*] गाढीसुंगानि सार्धं शुचिकुचकलशैः कामिनीनां मनोज्ञै-  
र्व्विस्तोर्णानि प्रकामं सह घनजघनैर्देवतामंदिराणि । भ्राजंतेदभ्रशुभ्रा[ण्य]-
- 14 तिशयसुभगं नैवपात्रैः पवित्रैः सत्रं चित्राणि धात्रीजनहृतहृदयेर्व्विभ्रमैर्यत्र  
सत्रं<sup>4</sup> ॥[२६\*] मधुरा घनपर्वाणो हृद्यरूपा रसाधिकाः । यत्रेक्षुवाटा  
लोकेभ्यो नालिकत्वाद्भिर्देहिमाः<sup>5</sup> ॥[२७\*] अस्यां सूरिः सुराणां गुरुरिव  
गु[रु]भिर्गौरवार्हा गुणैर्धर्मपालानां त्रिलोकीवलयविल-
- 15 सितानंतरानंतकीर्तिः । नास्त्रा श्रीशान्तिभद्रोभवदभिभवितुं भास[मा]नासमाना  
कामं कामं सम[र्था] जनितजनमनःसमदा यस्य मूर्तिः<sup>6</sup> ॥[२८\*] मन्वेमुना  
मुनीद्रेण [म]नोभू रूपनिर्जितः । स्वप्नेपि न स्वरूपेण समगंस्ताति-  
लज्जितः<sup>7</sup> ॥[२९\*] प्रोद्यत्यन्नाकरस्य प्रकटितविकटायिषहा(भा)व-
- 16 स्य सूरिः सूर्यस्वेवासृतांशुं स्फुरितशुभरुचिं वासुदेवाभिधस्य । अध्यासीनं पदव्यां  
यममलविलसज्ज्ञानमालोक्य लोको लोकालोकावलोकं सकलमचकलत्वेव  
संभवीति<sup>8</sup> ॥[३०\*] धर्माभ्यासरतस्यास्य संगतो गुणसंग्रहः । अभग्नमा-  
र्गणेच्छस्य चित्रं<sup>9</sup> निर्वाणवाञ्छ(ह)ता(ना)<sup>10</sup> ॥३२(३१)
- 17 कमपि सर्व्वगुणानुगतं जनं विधिरयं विदधाति न दुर्व्विधः । इति  
कलंकनिराकृतये कृती यमकृतेव कृताखिलसद्गुणं<sup>11</sup> ॥[३२\*] तदीयवचनान्निजं  
धनकलचपुत्रादिकं विलोक्य सकलं चलं दलमिवानिलादी[लि]तं । गरिष्ठ-  
गुणगोष्ठदः समुददोधरधीरधीरुदारमत्तिसुंदरं प्रथम-
- 18 तीर्थकृन्मंदिरं<sup>12</sup> ॥३४(३३) [रक्तं] वा रम्यरामाणां मणितारावराजितं । इदं सुखमिवा-  
भाति भासमानवरालकं<sup>13</sup> ॥[३४\*] चतुरस्र[पट्टज?]नघा[ड्ड]निकं शुभशुक्ति-  
करोटकयुक्तमिदं । बहुभाजनराजि जिनायतनं प्रविराजति भोजनधामसमं<sup>14</sup>  
॥३६(३५) विदग्धनृपकारिते जिनगृहे-

<sup>1</sup> Metre: Vasantatilakā.<sup>2</sup> Metre: Sragdharā.<sup>3</sup> Metre: Anushtubh.<sup>4</sup> Metre: Anushtubh.<sup>5</sup> Metre: Anushtubh.<sup>6</sup> Metre: Āryā.<sup>7</sup> Metre: Anushtubh.<sup>8</sup> Metre: Sragdharā.<sup>9</sup> Metre: Drotavilambita.<sup>10</sup> Metre: Tōṭaka.<sup>11</sup> Metre: Haripl.<sup>12</sup> Metre: Sragdharā.<sup>13</sup> The correct word is वाक्छा.<sup>14</sup> Metre: Pṛithvi.



- 19 तिजीर्णं पुनः समं कृतसमुद्धृताविह भवां[बु]धिरात्मनः । अतिष्ठित सोप्यथ  
प्रथमतीर्थनाथाकृतिं स्वकीर्त्तिमिव मूर्त्ततामुपगतां सितांशुदुतिं<sup>1</sup> ॥३७(३६)  
शांत्वाचार्यैस्त्रिपंचाशे सहस्रे शरदामियं । माघशुक्लत्रयोदश्यां सुप्रतिष्ठैः प्रति-  
ष्ठिता<sup>2</sup> ॥३८(३७) विदग्धनृपतिः पुरा यदतुलं तुलादे-
- 20 ईदौ सुदानमवदानधीरिदमपीपलबाहुतं । यतो धवलभूपतिर्जिनपतेः स्वयं  
साक्ष[जो]रघटमथ पिप्पलीपप[दकू]पकं प्रादिशत्<sup>3</sup> ॥३९(३८) यावच्छेषशिरस्त्रमेक-  
रजतस्यूणास्थिताभ्युल्लसत्यातालातुलमंडपामलतुलामालंबते भूतलं । तावत्तार-
- 21 रवाभिरामरमणी[गं]धर्वधीरध्वनिर्दामन्यत्र धिनोतु धार्मिकधियः [स]हूपवेलावि-  
[धौ]<sup>4</sup> ॥४०(३९) सालंकारा समधिकरसा साधुसंधानबंधा द्वाध्यश्रेषा ललित-  
विलसत्तद्विताख्यातनामा । सहस्राब्द्या रुचिरविरतिर्दुर्ममाधुर्यवर्या सूर्याचार्यै-  
र्व्यरचि रमणीवा-
- 22 ति[रम्या] प्रशस्तिः<sup>5</sup> ॥४१(४०) ✱ संवत् १०५३ माघशुक्ल१३ रविदिने पुथ्यनक्षत्रे  
श्रीरि[क्त]पभनाथदेवस्य प्रतिष्ठा कृता महाध्वजधारोपितः ॥ मूलनायकः ॥  
नाहकजिंदजसगंपूरभद्रनागपोचि[स्त्र]श्रावकगोष्ठिकैरशेषकर्मचर्यार्थं स्वसंता-  
नभवाब्धितर-
- 23 [णार्थं च] न्यायोपार्जितवित्तेन कारितः ॥४२॥ परवादिदर्पमघनं हेतुनय-  
सहस्रभंगकाकीर्णं । भव्यजनदुरितशमनं जिनेद्रवरशासनं जयति<sup>6</sup> ॥[१\*]  
आसीदधीधनसंमतः शुभगुणो भास्वन्नतापोज्व(ज्व)लो विस्मटप्रतिभः प्रभा-  
वकलितो भूपोत्तयां(मां)गार्हितः । योषित्यो-
- 24 नपयोधरांतरसुखाभिर्वंगसंलालितो यः श्रीमान्हरिवर्म<sup>7</sup> उत्तममणिः सहस्रहारे  
गुरौ<sup>8</sup> ॥[२\*] तस्माद्(ह)भूव भुवि भूरिगुणोपपेतो भूप्र[मृ]तसुकुटार्चित-  
पा[द]पीठः । श्रीराष्ट्रकूटकुलकाननकल्पवृक्षः श्रीमान्विदग्धनृपतिः प्रकट-  
प्रतापः<sup>9</sup> ॥[३\*] तस्माद्भूप-
- 25 गणा — — — तमा [कीर्त्तिः] परं भाजनं संभूतः सुतनुः सुतोतिमतिमान्-  
श्री(ज्यो)मंमटो विद्य(यु)तः । येनास्मिन्निजराजवंशगगने चन्द्रायितं चारुणा  
तेनेदं पितृशासनं समधिकं कृत्वा पुनः पात्यते<sup>10</sup> ॥[४\*] श्रीवलभद्राचार्य  
विदग्धनृपपूजितं समभ्यर्च्य । अ(भा)चंद्रार्कं यावद्दत्तं भवते मया

<sup>1</sup> Metre: Prithvi. Though the reading of the original is भवांशुधि<sup>१</sup>, the metre requires भवांशुधे<sup>०</sup>.

<sup>2</sup> Metre: Anushtubh.

<sup>3</sup> Metre: Prithvi.

<sup>4</sup> Metre: Śārdūlavikrīḍita.

<sup>5</sup> Metre: Mandākrāntā.

<sup>6</sup> Metre: Āryā.

<sup>7</sup> The word in verse 4 *supra* is Hari-

varman, while here it is Harivarman only.

<sup>8</sup> Metre: Śārdūlavikrīḍita.

<sup>9</sup> Metre: Vasantatilakā.

<sup>10</sup> Metre: Śārdūlavikrīḍita.



- 26 ८ ८ — १॥५\* [श्रीहस्ति]कुंडिकायां चैत्यगृहं जनमनोहरं भक्त्या ।  
श्रीमद्वलभद्रगुरोर्यद्विहितं श्रीविदग्धेन १ ॥६\* तस्मिन्लो(को)कान्समाह्वय  
नानादेशसमाग[तान्] । आचंद्रार्कस्थितिं यावच्छासनं दत्तमक्षयं १ ॥७\*  
[रू]पक एको देवो बहुतामिह विंशतेः प्रवहणानां । धर्मा-
- 27 ८ — — — ८ ८ — क्रयविक्रये च तथा १ ॥८\* संभृतगंचा देयस्तथा  
बह्वत्याय रूपकः श्रेष्ठः । घाणे घटे च कर्षा देयः सर्वेण परिपाट्या १  
॥९\* श्री[भट्ट]लोकदत्ता पञ्चाणां चौल्लिका त्रयोदशिका । पेल्लकपेल्ल-  
कमेतद्व्यूतक[रैः] शासने देयं १ ॥१०\* देयं पलास(श)पाटकमर्यादावर्तिक-
- 28 ८ — — — । प्रत्वरघ[टं] धान्याटकं तु गोधूमयवपूर्णं १ ॥११\* पेडा  
च पंचपल्लिका धर्मस्य विशेषकस्तथा भारे । शासनमेतत्पूर्वं विदग्ध-  
राजेन संदत्तं १ ॥१२\* [कर्पा]सकांस(स्य)कुंकुम[पुर]मांजिठादिसर्वभांडस्य ।  
[द]श दश पल्लानि भारे देयानि विक-
- 29 ८ — — — १ ॥१३\* आदानादेतस्माद्भागद्वयमर्हतः कृतं गुरुणा । शेषस्तृतीय-  
भागो विद्याधनमात्मनो विहितः १ ॥१४\* राज्ञा तत्पुत्रपौत्रैश्च गोष्ठ्या पुर-  
जनेन च । गुरुदेवधनं रत्नं नोपे[च्छं] हितमि(मी)शुभिः १ ॥१५\* दत्ते  
दाने फलं दानात्पालिते पालनात्फलं । [भक्षितो]पेक्षिते पापं गुरुदे-
- 30 [वधने]धिकं १ ॥१६\* गोधूमसुद्वयवल्लवणराल[का]देस्तु मेयजातस्य । द्रोणं प्रति  
१३ माणकमेकमत्र सर्वेण दातव्यं १ ॥१७\* बहुभिर्वसुधा मुक्ता राजभिः  
सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं १ ॥१८\*  
रामगिरिनंदकलिते विक्रमकाले गते तु शुचिमा[से ।]
- 31 [श्रीम]द्वलभद्रगुरोर्विदग्धराजेन दत्तमिदं १ ॥१९\* नवसु शतेषु गतेषु तु  
षण्णवतीसमधिकेषु माघस्य । कृष्णैकादश्यामिह समर्थितं ममटवृपेन(ण) १  
॥२०\* यावद्भूधरभूमिभानुभरतं भागीरथी भारती भास्व[द्वा]नि भुजंगराज-  
भव[नं] भाजद्भवाभोधयः । ति[ष्ठं]-
- 32 [त्यत्र] सुरासुरेन्द्रमहितं [जै]नं च सच्छासनं श्रीमत्केशवसूरिसंततिकृते तावत्-  
भूयादिदं १ ॥२१\* इदं चाक्षयधर्मसाधनं शासनं श्रीविदग्धराज्ञा(जेन)  
दत्तं ॥ संवत् ८७३ श्रीममट[राज्ञा(जेन) समर्थितं संवत् ८८६ ॥ [a conch]  
सूचधारोद्भव[शत]योगेश्वरेण उत्कीर्ण्यं प्रशस्तिरिति ।

१ and १ Metre: Āryā.

११ and १३ Metre: Anuṣṭubh.

१५ Metre: Anuṣṭubh.

१ Metre: Anuṣṭubh.

१३ Known as māsī in Mārwār.

१५ and १७ Metre: Āryā.

१ to १० Metre: Āryā.

१४ Metre: Āryā.

१६ Metre: Śārdūlavikrīḍita.



## No. 4.—KURUSPAL STONE INSCRIPTION OF SOMESVARADEVA.

By RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

The subjoined inscription was found at Kuruspāl, a village in the Bastar State, by Rai Bahadur Diwān Baijnāth, who kindly sent me impressions of it together with a transcript from the original stone. I, however, waited for better impressions from the Archaeological Department and these I received in due course, but as the writing is illegible owing to the roughness and bad state of the stone, it has not been possible to secure very satisfactory copies. Under the circumstances I have not been able to decipher the record satisfactorily and the difficulty has been aggravated by the fact that almost the whole of the left side of the stone is broken off carrying away about 5 or 6 letters of many lines; and some letters on the right side also are gone. It seems almost impossible to restore the lost portion and it is unfortunate that some letters belonging to proper names have disappeared. However, there is still enough left to invest the record with some importance. I have, therefore, endeavoured to elicit this portion without paying much attention to the unimportant passages, such, for instance, as those enumerating the names of the inhabitants or castes which I have mostly allowed to remain as read by Mr. Baijnāth from the original stone, from line 24 to the bottom. The record contains altogether 39 lines covering a space 3' 8" × 2' on the stone, which in its present mutilated form measures 5' 3" × 2' 4". These are the greatest lengths and breadths which are not uniform throughout, because the stone is broken on all sides. The characters are bold averaging about 1", but many of them are worn out. They belong to the Nāgari alphabet, those appearing in the antiquated form being *i*, *ē*, *cha*, *ṇa*, *dha*, *bha*, *ra*, *śa*, and *sa*. The language is Sanskrit, partly prose and partly verse, the composition not being free from grammatical or spelling mistakes. The *birudas* or family titles from the commencement to line 6 are in prose, the composition being in a style somewhat characteristic of the southern records; compare, for instance, the Nāḍagām plates of Vajrahasta (above, Vol. IV. p. 189). From line 21 there is again prose dealing with the business portion of the record, which ends with the usual imprecatory verses and the engraver's name, etc., in prose. Underneath the record are carved the figures of a cow, a *liṅga*, a dagger, a shield and the sun, the signification of which as imprecatory symbols has been elsewhere explained.<sup>1</sup>

The inscription records the grant by king Sōmēśvaradēva of a village whose name cannot be made out, but from the boundaries it appears that to its south was the Indranadi and to its east a village named Āraṅgā and to the west Kapālīka. The name of the village to the north is also not clear. The *birudas* of the family to which Sōmēśvaradēva belonged correspond to those mentioned in the Narāyanpāl<sup>2</sup> inscription with a few additions and variations. They state that the king belonged to the Nāgavamśa and to the Kāśyapa *gōtra*. He had a tiger crest and snake banner and acquired sovereignty of Chakrakūṭa through the favour of the goddess Vindhyavāsini. In connection with the last *biruda* I have already referred to this inscription (above, Vol. IX. p. 179) where I have shown that Chakrakūṭa lay somewhere near the present capital of Bastar. The personal eulogy of the king who is styled Mahārājādhirāja Paramabhṭṭāraka Parmēśvara, informs us that Sōmēśvara was the son of Dhārāvarsha, whose grandson was Kanharadēva.<sup>3</sup> The latter was only heir-apparent at the time our inscription was engraved. There is nothing new in this genealogy as we already

<sup>1</sup> Above, Vol. IX. p. 161.<sup>2</sup> *Ibid.* p. 311.<sup>3</sup> [This statement refers evidently to the Kanharadēva mentioned in l. 7 of the text. It is, however, open to question if this Dhārāvarsha is identical with his namesake mentioned in l. 11, in view of the fact that a king named Nāgatidēva is introduced in l. 9. Again, there is no necessity to mention the grandson of Dhārāvarsha in l. 7, as the record belongs to the time of his son Sōmēśvara. But as the inscription is considerably damaged, the question must be left to be decided by future researches.—Ed.]



know it from the Narāyanpāl inscription.<sup>1</sup> The subjoined record, however, refers to certain contemporary kings, and had the whole of this portion been capable of being deciphered or restored, it would probably have solved some important historical problems. Most of these kings are mentioned here by the names of their countries or capitals, these quite clear being Udra, Lañji, Ratnapura, Lempa, Vēgi, Bhadrappattana, and Vajra. Owing to the mutilated state of the record it is not certain whether Sōmēśvara claimed to have conquered them, but one implication is plain, viz. that they were his rivals. In verse 8 it is stated that, having killed the powerful king Madhurāntaka in battle and having put other kings to trouble, he became, as it were, a junior Nārāyaṇa by imitating the latter's action in having killed Madhura and a host of other demons. The next two verses speak of the burning of Vēgi and subjugation of Bhadrappattana and Vajra, his greatest exploit apparently being the killing of Madhurāntaka. From his Rājapura plates<sup>2</sup> the latter appears to have occupied Chakrakūṭa, of which Sōmēśvara claimed to be the hereditary ruler. The burning of capital towns seems to have been a favourite form of annoyance to unfriendly rulers and was perhaps regarded as a great achievement. Our hero boasts of having 'burnt Vēgi like the great Arjuna who fired the Khāṇḍava forest.' This was at the most a tit for tat, as we find Chakrakūṭa itself burnt several times by the kings of the countries on the other side of the Godāvari (see above, Vol. IX. p. 179). Vēgi was the country between the Godāvari and the Kṛishṇā,<sup>3</sup> and our inscription mentions the name of Vīrachōḍa, who, as we know from other sources, was the viceroy<sup>4</sup> of this country appointed by his father. Sōmēśvara seems to have added another laurel to his fame by burning the forests of the Vajra country. The name of exaggeration is reached in the vainglorious boast contained in the 11th verse in which it is stated that Sōmēśvara took 6 lakhs and 96 villages of the Kōsala country. Of course Kōsala here refers to Mahā-Kōsala or Dakṣhiṇa-Kōsala which extended from the confines of Berar to Orissa and from Amarakoṭṭaka to his own territory in Bastar. It is doubtful whether even this extensive area ever contained as many as 6 lakhs of villages, but even supposing that it did, there is absolutely nothing to justify the boast that Sōmēśvara ever became king of that country. It is possible that he may have raided a part of Kōsala and may have held it in his possession until driven out again. This surmise seems to be supported by Jājalladēva's<sup>5</sup> inscription dated 1114 A.D. Jājalladēva was king of Dakṣhiṇa-Kōsala ruling at Ratanpur, and in his eulogy referred to above, he is stated to have 'seized in battle Sōmēśvara, having slain an immense army.' No details are given as to who Sōmēśvara was, but from synchronistic allusions it is apparent that he was identical with the donor of our inscription. The Narāyanpāl<sup>6</sup> epigraph, which is dated 1111 A.D., explicitly mentions that Kanharadēva became king on the death of Sōmēśvara, and we know from the Bārsūr<sup>7</sup> inscription that he was living in 1108 A.D. The Ratanpur epigraph was engraved in 1114 and these dates are so close to each other as to leave little doubt in the matter.

Returning to the list of countries, we know Udra to be the old name of Orissa, Lañji,<sup>8</sup> a well-known tract in the district of Bālāghāt, Ratnapura, the capital of the Haihayas in Dakṣhiṇa-Kōsala, and Vēgi, the country between the Godāvari and Kṛishṇā. Lempa may be Lavana, the eastern tract of the Raipur district. So far, the inscription does not give us any new information, but the remaining two names, viz. Vajra and Bhadrappattana, are interesting. Vajra or Vayirāgaram is mentioned in Tamil literature and inscriptions.<sup>9</sup> The earliest reference to Vajra is perhaps in the Tamil poem *Śilappadigāram*<sup>10</sup> which is believed to have been written between 110 and 140 A.D. It is stated in this poem that the Chōla king Karikāla

<sup>1</sup> Above, Vol. IX. p. 315 f.

<sup>2</sup> *Ibid.* p. 174.

<sup>3</sup> See *Ind. Ant.* Vol. VI. p. 63, and above, Vol. IV. p. 36.

<sup>4</sup> *South-Ind. Inscr.* Vol. I. p. 51.

<sup>5</sup> Above, Vol. I. p. 38.

<sup>6</sup> Above, Vol. IX. p. 161, *et seq.*

<sup>7</sup> *Ibid.* p. 162 f.

<sup>8</sup> [Lañjikā is mentioned along with Vairāgura in the Ratnapur inscription of Jājalladēva among the provinces which paid tribute to him (above, Vol. I. p. 38).—Ed.]

<sup>9</sup> See *South-Ind. Inscr.* Vol. III. pp. 132 and 140 and Vol. II. p. 235.

<sup>10</sup> *The Tamils 1800 Years Ago*, p. 203.



was on terms of friendship with the kings of Vajra, Magadha, and Avanti. How Vajra fared in later times there are no materials at present to elicit, but during the 10th and 11th centuries it was apparently not so important or strong as in the early ages. A noteworthy fact is that in Tamil inscriptions it is always mentioned in conjunction with Chakrakūṭa or Śakkarakkōṭṭam, and since I have localised the latter in Bastar, it will now be easy to see why Vayirāgaram must be Wairāgarh which adjoins the Bastar State and is situated not very far away from the place where the old Chakrakūṭa lay. This inscription itself confirms the identification of Chakrakūṭa with Bastar, as it calls Sōmēśvaradēva the lord of Chakrakūṭa, and the happy quibble which the composer of our inscription has introduced in regard to the name Vajra<sup>1</sup> referring to diamonds and its conqueror as a 'diamond piercer,' to my mind definitely settles the question of the identification which does not appear to have been suggested or attempted before. Wairāgarh was a well known diamond mine in olden days and it continued to be famous even in the times of Akbar to which the following quotation from the *Ain-i-Akbari*<sup>2</sup> testifies:— 'Kallam<sup>3</sup> is an ancient city of considerable importance; it is noted for its buffaloes. In the vicinity is a zamindār named Babjee of the Gond tribe, more generally known as Chāndā; a force of 1,000 horse and 40,000 foot is under his command. Birāgarh which has a diamond mine and where figured cloths and other stuffs are woven, is under his authority. It is but a short time since that, he wrested it from another chief. Wild elephants abound.' The final note of Abul Fazl about wild elephants incidentally enables us to see how it was that Rājendra-Chōja (Kulōttunga I.) carried off many herds of elephants from Vayirāgaram mentioned in the Tiruvorriyūr inscription.<sup>4</sup> This is a further confirmation of the identity of the place. Should additional evidence be required as to Wairāgarh having been a capital of ruling kings, it is furnished by its ancient remains<sup>5</sup> and the strong local tradition<sup>6</sup> according to which a line of Mānā kings held sway for some time. Mānā or Mānī is a semi-aboriginal caste, whose origin is obscure. They say that they came from Mānikgarh in the Nizām's Dominions and my belief is that they were a branch of the Nāgavamsī kings who worshipped Durgā under the name of Mānikyadēvi.<sup>7</sup>

<sup>1</sup> It may be noted that the correct name of Wairāgarh is Vajrakarn, which means 'diamond mine' and has nothing to do with garh or fort. The real meaning having been forgotten, folk-etymology stepped in averring that the name meant the 'fort of Waira,' a contraction of Vairāba, a ubiquitous king, whose capitals are found spread over numerous parts of India. The story spun out, while it tickled the pride of the local people, brought conviction home in view of the fact that a fort existed there. This fort is, however, a modern one (see Cunningham's *Reports*, Vol. VII. p. 127).

<sup>2</sup> Jarrett's Edition, Vol. II. pp. 229 and 230. Even prior to this, the Musalmāns knew of the Wairāgarh diamond mines. In the *Burhān-i-Maʿānī* from which Major J. S. King has compiled a history of the Bahmanī dynasty, it is stated that in the year 879 (A.D. 1474) Sulṭān Muḥammad Shāh II. sat in state on the throne and gave a public audience to the *amīrs* and nobility and in elegant language explained as follows:—"The announcers of news have informed me that the district of Wairagadh which is in the possession of Jatak Rāya, the ungrateful, is a mine of diamonds; and I am resolved that that district also, like all the others, shall be brought into the possession of the servants of this court; and that in those districts the rights of Islām shall be introduced and the symbols of infidelity and darkness be obliterated." It is stated that one 'Adil Khān was sent on this mission. He laid siege to the fortress at Wairāgarh, whereupon Jatak Rāya surrendered (*Ind. Ant.* Vol. XXVIII. p. 286).

<sup>3</sup> Now in the Yeotmal district of Berar. It is quite close to Chāndā.

<sup>4</sup> *South-Ind. Inscr.* Vol. III. pp. 133-4.

<sup>5</sup> Cunningham's *Reports*, Vol. VII. p. 127.

<sup>6</sup> Col. Luis Smith's Settlement Report of Chāndā District (1869), p. 61. The dates given in this report are conjectural, because the Colonel thought that the Gonds conquered the country about 870 A.D., and therefore the Mānās being their predecessors must have ruled before this. In the Chāndā District Gazetteer (1909) it has been, however, clearly shown why the Gonds could not have come into possession of Chāndā until the 13th or 14th century A.D.

<sup>7</sup> See for instance above, Vol. III. p. 318, where Sōmēśvara is called 'a worshipper of the heavenly and holy lotus feet of the blessed Mānikyadēvi.' See also Elliott's Report on the Dependency of Bastar (1861), page 13, where he says that the present family of Bastar Rājās were worshipping the goddess 'Mānakeshwari' before they came to Bastar and that on their coming here she assumed the name of 'Danteshwari' under which appellation she is still worshipped. My own belief is that with the change of the dynasty the old name of the goddess was changed and the Mānikyadēvi of the Nāgavamsīs became the Dantēśvari of the present family.



The goddess, apparently, gave her name to the fort and to her worshippers, who, on being ousted, mixed with the local Gonds and deteriorated so as to be regarded as a branch of the Gond tribe. Apart from all these considerations, there is epigraphical evidence of the existence of a family of chiefs at Wairāgarh who are mentioned in the Ratanpur inscription of Jajalladēva<sup>1</sup> (dated 1114 A.D.) as paying tribute to the Haihayas of Dakṣiṇa-Kōsala. The reference to Bhadrāpattana, which is merely a variant of Bhadrāvati for metrical purposes, is again a point of great importance, because while on the one hand it affords still another proof of Wairāgarh's identity, on the other hand it confirms what I have elsewhere endeavoured to prove, viz. that the present Bhandak is the old Bhadrāvati.<sup>2</sup> Our inscription mentions Bhadrāpattana in conjunction with the Vajra country, which shows that it was quite close to Vajra. Vajra being Wairāgarh, there is no place in its vicinity answering to Bhadrāpattana except Bhandak, which is only about 70 miles from Wairāgarh. There can be no doubt as to the antiquity of the place, and local tradition strongly supports its identification with Bhadrāvati. It once enjoyed the celebrity of being the capital of Mahā-Kōsala and it was this place which Hiuen Tsiang visited. With regard to the geographical names occurring in the grant portion of the inscription, the villages Āraṅgā and Kapālīka I am unable to trace, but Indranadi is the present Indrāvati, about a mile from Kuruspāl which flowed through Chakrakūṭa. The modern representative of Chakrakūṭa is probably Chitrakūṭa which may be a corruption of the older name.

TEXT.<sup>3</sup>

- 1 [ॐ]॥ स्वस्ति [॥] सहस्रफणामणिकिरणनिकर[ायभासु]रनागवंशो[इ]-  
[वभोगावती\*]-
- 2 पुरवरेण[र]थीमत्काश्यपगोत्राणां [१\*] नाग[ध्व]जविज[य\*]घो[ष]ण-  
प्रकटीकृतसवत्सव्या\*]-
- 3 ब्रह्माच्छनप्रदर्शनमाचवसीकृतविश्ववि[स्व]भ[राणां<sup>4</sup>] मातापि[तृ]प-  
[दसेविमहे\*]-
- 4 [स्वर]चरणसुश्रूषातत्पराणां<sup>5</sup> । विक्रमा[क्रान्त]सकलरिपुनृपति[कि]रीट-  
को[टिप्रभा\*]-
- 5 [मयूख]द्यो[ति]तामलचरणकमलानां । [श]क्तिचय[सं]प[ना]नां । श्रीवि[ध्य]-  
वा[सि]नी[देव्या\*]'
- 6 [प्रस]ादाभादितचक्रकूटाधीश्वराणां [१\*] कुलमलंकरि[ण्युः] ॥ — — — —  
[सहस्रं] — — — —
- 7 ॐ ॐ [मा दिशः] । निखिलाः स[म]भू[हारावर्धनामा] नरे[स्व]रः<sup>6</sup> । [१\*]  
[पौत्रो]<sup>7</sup> कन्दरदेवी<sup>8</sup> भूत[स्व] [राज्ञो\*]

<sup>1</sup> Above, Vol. I. p. 33. Note that the spelling of the name here is Vairāgara and not Wairāgarh.

<sup>2</sup> *Ind. Ant.* 1908, p. 208, footnote 19.

<sup>3</sup> From impressions supplied by Mr. Baijnath and Mr. Venkoba Rao (No. 257 of the Madras Epigraphical collection for 1908).

<sup>4</sup> Perhaps this symbol is intended to represent the mystic syllable *ōm*.

<sup>5</sup> Read 'वर्षी'.

<sup>6</sup> Read 'सुश्रूषा'.

<sup>7</sup> [The word in brackets is, more likely, स्वय्यः—Ed.]

<sup>8</sup> Metre : Anuṣṭubh.

<sup>9</sup> [The syllables in brackets look like पाव—Ed.]

<sup>10</sup> [The letter ण looks like प in the original.—Ed.]







- 18 दीतट[इ]ये विभाति राजहंसवत् । स वेगिदेशखांडवं व्यदीपयत्किरीटवत्<sup>1</sup>  
[८\*] — ७ —
- 19 [मं]पुरभद्रपत्तनाहार्यवज्रमपि<sup>2</sup> वज्र[भेद]कः । <sup>3</sup>वज्रसंभवपुराटवीदवीभाति  
[सौ]मन ७ — [म\*]-
- 20 होतले<sup>4</sup> । [१०\*] लक्षाप[इ] घणवत्या समेतं ग्रामाणां यः कोसला-  
नामहार्पित् । वो . चार्यः — ७ —
- 21 . विचार्यो देवाचार्यः [सौ]र्यमातेजसार्यः<sup>5</sup> । [११\*] एवमादिगु[ण]-  
गणालंकृतो महाराजा[धि][राजपर\*]-
- 22 मेखरपरमभट्टारकः श्रीसोमेखरदेवः कदाचिदध . प्रायं मरणनिमित्तकं  
[दंडं] . . . . .
- 23 [तोन]विहितं चक्रकूटे अना[दि]परंपरया वर्त्तमानं शा[खदृ]ष्टा समव[स्थितं]  
म[हा]र्थ . . . . .
- 24 नानादे[श]कां चा[हु]तवानकां [स्था]निनि . त् । नाम[नी] लिख्यते  
श्रीपति . . । श्रीधर । म . . . . .
- 25 [श्री]मा[ध]व । धाधो गोविंदु । जजा । गा[शू] । . पति  
राड । सावे । आहु[ण्ड] । [विंक्षु] । वरसुदि . . . .
- 26 [गाद्या धान] । प[थ]णाहाराहिल । हरदेव । के[स]य । ची[कु]म ।  
देदू । माधव । श्रीध[र] । [सुपटु] . . . . .
- 27 . . . . . [कहाल]वाडो । तेलिवाडो । [कुन्ह]ारवाडो । परियटवाडो ।  
चमार[वाडो] । [च्छिपावाडो] . .
- 28 [वाडो] । [मो]चिवाडो । कंसारवाडो । एव[मा]दिकान्वशिगवरान्ना[झ]णान्  
आह्वय<sup>6</sup> दत्तवान् . . . . .
- 29 . . . . . [र]त[रं] स्था[नां]च शक्रं नास्ति पटिकुदवं [नास्ति] इत  
उ[त्तरं] [मये कि] . . [कडुविल] . . . . .
- 30 . . . . . [मघनप] या[म]ः पूर्वस्थां दिशि आरंगा । दक्षिणस्या-  
मि[त्र]नदो । प्र[तो]च्यां क[पालिक] . . . . .

<sup>1</sup> Metre: Pañchashānara.

<sup>2</sup> Ungrammatical, but probably put in this form for metrical purposes.

<sup>3</sup> [The reading वज्र<sup>०</sup> instead of वज्र<sup>०</sup> is not improbable.—Ed.]

<sup>4</sup> Metre: Rathōddhatā.

<sup>5</sup> Metre: Śālini.

<sup>6</sup> It appears that great publicity was given to this grant, as, besides principal residents, almost all the artisans, such as distillers, oilmen, potters, washermen, leather-workers, dyers, bookbinders, braziers, etc., were called in, together with the Brāhmaṇas, when the grant was made.



- 31 . . . . . [नि]ग्रामः एतन्मध्ये यः कश्चिद्देशांतरीय ..[कः भा]ग-  
युक्तः . . . . कः . . . .
- 32 . . . . [तिष्ठति] स सर्वोदिसि [मध्य]वर्त्ती तस्या[प्य]यमेव धर्मः । अवा-  
[यं] साक्षिणः [म]हाप्रधानः क . . . . .
- 33 . . . . [मददना]यकः [रा]मनः संधिविग्रहिनायकः [मा]न[व]साह [अ]धि-  
पतिराजतः [घ]स . . . .
- 34 . . . . . [लिखिता] सर्वशास्त्रार्थपार[गतदुषुतं]भट्टोपा[ध्याय] . . . .  
श्रीसोमेश्वर] . . . . .
- 35 मं यो रक्षति तस्यापि म[ह]देव पुण्यं । बहुभि[र्व]सुधा दत्ता राजभिः  
सगरादि[भिः] [। यस्य य\*]-
- 36 [स्व\*] यदा भूमिस्तस्य तस्य तदा [फ]लमिति । [१२\*] यस्तु नाशयति  
स [प्रया]गवाराणस्यादि . . . . .
- 37 . . . . . [ध] ब्राह्मणवधादि पातकं प्रा[प्नु]वंति [।\*] स्वद[त्तां] परदत्तां  
वा यो हरेत वसुंधरां [।\*] [य][ष्टिं वर्षस\*]-
- 38 हस्त्राणि विष्टायां जायते [क]मिः ॥ [१३\*] रण[ध]वलरूपकारेण  
उत्कीरितं ॥
- 39 . . . . . साधु . . . . .

No. 5.—TWO KURUSPAL INSCRIPTIONS OF DHARANA-MAHADEVI  
OF THE TIME OF SOMESVARADEVA.

By RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

Kuruspal is a village about a mile off from Narāyanpāl<sup>1</sup> and 23 miles from Jagdalpur, the capital of the Bastar State. The name is probably a corruption of Kṛishṇapura as Narāyanpāl is of Nārāyaṇapura. The place contains numerous ruins, among which there is a tank called Rānī Tarai. The first of the subjoined inscriptions had been built upside down in one of the steps of this tank and was found by Rai Bahādur Diwān Baijnāth who supplied me with 3 impressions together with one of another fragmentary stone found in a field.<sup>2</sup> The tank slab probably belonged to a temple built in the middle of the tank, and dedicated apparently to the god Kāmēśvara (Śiva) referred to in the inscription. Both these inscriptions record the grant of land near Kalamba (now untraceable), and the gift was made in both cases by queen Dhārāṇa-Mahādēvī, who was apparently the consort<sup>3</sup> of Sōmēśvaradēva. This Dhārāṇa-Mahādēvī is also mentioned in the Narāyanpāl inscription, apparently as a transferer of the land granted by Guṇḍa-Mahādēvī. It is worthy of note that some names of the recipients mentioned

<sup>1</sup> See above, Vol. IX. page 161.

<sup>2</sup> The text was subsequently compared with fresh impressions supplied by the Government Epigraphist for India.

<sup>3</sup> It may be noted that there is nothing definite to show that she was his wife. For aught one knows, she might have been his mother.



there (for instance Mahāpaka Dēvadāsa) also figure in the tank slab. The latter also mentions certain tenants who are stated to be residents of Nārāyaṇapura and Tēmarā, both of which are close to Kuruspāl. The subjoined inscriptions appear to be older than the Nārāyaṇpāl record of Śaka 1033. Both say that they were issued during the reign of Mahārājādhirāja Sōmēśvara-dēva, who had of course died prior to Śaka-Samvat 1033. Neither of them is dated, but on the tank slab I have read the name of the *saṃvatsara* as Saumya, which prior to Ś. 1033 fell in Ś. 991. It therefore appears that they were issued about the year 1069 A.D. Sōmēśvaradēva is stated to be born of the Nāga race and has all the *birudas* attached to his name as in the Nārāyaṇpāl inscription. The subjoined records afford no new historical information, but would perhaps be of some use when finally fixing the periods of reign of the Bastar branch of Śinda kings.

As further inscriptions have been found in Kuruspāl which will appear later on, it seems necessary to add here the distinguishing features of the slabs under notice. The tank slab measures 6' 10" x 2' 2" and the writing consisting of 26 lines covers 3' 4" x 2' 1". On the top is a *linga* in the middle with the sun and the moon to the left and 5 circles in a row to the right, probably representing the remaining 5 planets which give their names to the week days and indicating that the grant is to last as long as they endure. At the bottom are engraved a cow, a dagger and shield and a donkey associating with a pig which is an obscene imprecation explained in the text.

The fragmentary slab is 49" long and 15" or 16" broad. There are 16 lines of writing on it, most of which are incomplete. The first 3 lines together with portions of the fourth and fifth are on a piece altogether broken off from the main slab. The greatest length of the space covered by the writing is 27" and breadth 15". The slab has no figures on the top, but at the bottom there are the same figures as on the tank slab.

The tank slab was engraved by one Dāmōdara Sūtradhāra. The average size of the letters which are Nāgari is 1½". The language is bad Sanskrit with the exception of the stereotyped *birudavali*. The noticeable orthographical peculiarity is that in some places *ja* is used for *ya* as in line 11. The fragmentary inscription does not give the name of its engraver. The average size of its letters is 1½".

#### TEXT.<sup>1</sup>

##### A.—Tank Slab.

- 1 Ōm<sup>2</sup> svasti [||\*] Sahasra-phapā-maṇi-kirīṇa<sup>3</sup>-nikar-āvabhāsva-<sup>4</sup>
- 2 ra | Nāga-vaṃśōdbha[va] | Bhōgāvati-[pu]ravarēsva<sup>5</sup> |<sup>6</sup> savatsa-
- 3 vyāghra-lāṇ(ñ)chhana [i] Kāsyapa-gōtra | p[r]akāṣita-vijaya-
- 4 ghō[sha]h [i\*] viśva-[viśva]mbha[rē\*][ś]vara<sup>6</sup> [i\*] parama-māhēśvara pi(pa)ra-<sup>7</sup>
- 5 ma-bhattārakah [i] mahā-mahēśvara-ohi(cha)raṇa-kaṇ(ñ)ja-kiṇ(ñ)jalka-
- 6 pu[rh](ñ)ja-pi[rh](ñ)jaritta<sup>8</sup>-bhrama[r]āyamāsa<sup>9</sup> śrīmad-Rājabhūṣaṇa-
- 7 mah[ā]rājā[ddhi]rāja-śrī-Sōmēśvaradēvapād-ānuka[lyā]pa-vija-
- 8 ya-rājyē | samvat-Saumya(myē) | svasti Gaṇḍ[ā]<sup>10</sup> jala-dhanta<sup>11</sup>-paramapavitr[i] ja-

<sup>1</sup> No. 254 of the Madras Epigraphical collection for 1908.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Read "kirāṇa."

<sup>4</sup> Read "bhāsa".

<sup>5</sup> [In the original this punctuation looks like a mark of length added to ra.—Ed.]

<sup>6</sup> [The original seems to show a doubtful *visarga* after the syllable *dha* but not a ra. It may, however, be the first portion of the conjunct consonant *śas*.—Ed.]

<sup>7</sup> [What looks like *pi* may consist of a vertical stroke of punctuation and *pa*.—Ed.]

<sup>8</sup> Read -*prājarita*.

<sup>9</sup> Read "māsa".

<sup>10</sup> The original has both the *anuvāsa* and the conjunct *aga*.—Ed.]

<sup>11</sup> [Dhanta is very doubtful. The actual reading seems to be *dharan*.—Ed.]



- 9 [ga]dēkamātā | śrīma[t]-Sōma[la]-mahādēvi | dvitiya [Dh]āra[ṇa]-  
 10 [ma]hādēvi | tasy[ā] dharma[h\*] | <sup>1</sup>Kalamva-[sa]mipasa[th]ā bhūmī dattam | dē-  
 11 va-Nāmē[sva]ras[ya]<sup>2</sup> akarēṇa | sarvvavā[dh]āparibārēṇa<sup>3</sup> | paṇḍi[ā] Taṭṭā-  
 12 katala Ma[ha]ṇaka dēvadāya-[samar]kṛit[ā] bhūmī[r\*] = dēvasya dattam<sup>4</sup> | jasya<sup>5</sup>  
 13 [ya]sya jadā bhūmī | tadā<sup>6</sup> tasya tadā phalam | shashthīm varisha<sup>7</sup>-sahasrā[ṇi]  
 14 s[v]argē mōdanti bhūmidā<sup>8</sup> | mahā[na]gaṇē<sup>9</sup> Tē[ma]rādhi datta[h] [i\*] [s]āri<sup>10</sup>  
 [nā]-  
 15 yaka Dhātī | Nāyaka [Pragidā] Kāmāthi | Mōvanarāṇā | Dop[ayō]  
 16 . samastā dharmadhi[ka]ḥ Visuvā | K[o]ri | dēva-Kāmēśvarasya da[ta]ḥ<sup>11</sup>  
 17 grāma-nāyakaḥ Aṭava[ṇi] | mahā-parivra<sup>12</sup>-Paṇḍita-Sōma | [Sa]ma-  
 18 [tā]mapa<sup>13</sup> | nāyaka-Gayādhara<sup>14</sup> | Sādhu-Maidhara | Sādhu-Āmadēva | Ji[ṇa]-  
 19 [grāma?] Sādhu-Sōmapa | Sidhu<sup>15</sup>. Dē[v]u | Sādhu-Sōmā | Sādhu-Sahadēva [Sim]-  
 20 gha-[ma]hājana | Janōjanita | Suki nāyaka Kānama | upari-  
 21 . maha-Yugidarapa-akamaḥ (?) | Nārāyaṇapura-vāsika | Bhami .  
 22 gā sā[dhu] | -Vighna Bhoi | Palavā Bhoi | Sēthi Mahāṇḍa | Vrahmaugha-  
 23 sādhu-Bhimaḥ sarga-ga[k]ṛm<sup>16</sup> tasya su[t]aḥ<sup>17</sup> Dēdu li[khaṇ]tam<sup>18</sup> | Hisyāndi ?  
 24 . [m vā] madhikākshara vā sarvva pa[ti]pāṇnamasū<sup>19</sup> | mar[ga]la mahā śrī  
 25 jo<sup>20</sup> an[ya]thā karōti | tasya pi[t]ā gardabhaḥ [su]kari<sup>21</sup> mātā |  
 26 [u]tkiritam sū[tr]adhārī Dāmōdara | pajya[m] rachita Tikama . .

## TRANSLATION.

Om! Hail! In the [Saumya-samvatsara], during the auspicious (and) victorious reign of His Majesty the prosperous Rājabhūṣhaṇa Mahārājādhirāja, the glorious Sōmēśvaradēva, who was born of the race of the Nāga (cobra), who is resplendent with the mass of rays (proceeding from) the jewels on (his) thousand hoods; who is the lord of Bhōgāvatī, the best of cities, whose crest is a tiger together with a calf, who belongs to the Kāśyapa-gōtra, whose shout of victory is (universally) known, who is the protector of the worlds, who is the great worshipper of Mahēśvara (Śiva), who is the supreme lord, who resembles a bee, which is rendered yellow by the mass of the pollen of the lotus feet of the great Mahēśvara:—

Hail! [Sōmala]-mahādēvi, the peerless mother of the world, who was wholly sanctified by having bathed in the water of the Ganges; the second (queen?) (was) Dhāraṇa-Mahādēvi; her gift: the land situated near Kalamba was given to the god [Kā]mēśvara free of taxes and all encumbrances. (By?) Paṇḍi[ta] Taṭṭākatala-Mahāṇaka, the land having been made a dēvadāya was bestowed on the god.

<sup>1</sup> Read *Kalameva-samipasthā bhūmīr-dattā*.

Read "hādā."

<sup>2</sup> Read *yadā bhūmīr-tasya*.

Read *mōdati bhūmidā*. This couplet is made of the first half of one and the second half of another oft-quoted imprecatory verse.

<sup>10</sup> Perhaps *sūkṣhī* is intended. From here to the end the inscription is full of the names of tenants and witnesses. Some of them sound very peculiar, probably because they have not been correctly spelt as the mistakes in the foregoing portion would indicate. This portion of the inscription is however unimportant.

<sup>11</sup> Read *dattāḥ* or *dāsaḥ*.

<sup>12</sup> Possibly *bhāṭṭamāṇi* or *maḥāmāṇi*.

<sup>14</sup> Probably a Sanskritised form of the very prevalent name Gajādhara, a corruption of Gadādhara (a name of Viṣṇu). This name occurs in the Paṭṭadakal inscription of Kirtivarman II. in the form of Gayādhara, which Dr. Fleet supposes to be intended for Gaṇḍādhara. See above, Vol. III. p. 5, footnote 19.

<sup>15</sup> Perhaps *sādhu*.

<sup>16</sup> Read *śataḥ*.

<sup>18</sup> Perhaps *śiśūkṣharāṇā vā adbhūtākṣharāṇā vā sarvāṇā pratipannam=asta* is intended.

<sup>20</sup> Read *yoḥ*.

<sup>3</sup> Read *Kāmēśvarasya*; see line 16.

<sup>4</sup> Read *dattā*.

<sup>5</sup> Read *jasya*.

<sup>7</sup> Read *shashthīm varsha-*.

<sup>9</sup> Read *mahānagarē*.

<sup>17</sup> Read *parivrajaka-*.

<sup>19</sup> Read *śarvagatā(?)*.

<sup>21</sup> Read *likhitaṁ*.

<sup>23</sup> Read *sūkṣhī*.



Ll. 12-14 [Here are two half-verses of two oft-quoted imprecatory verses.]

L. 14. Witnesses resident in(?) the great city of Tēmarā are :—

Nāyaka Dhāthi, Nāyaka Pragidā Kāmaṭhi, Mōvaṇarāṇā, Doṇṭayō, Visuvā, the magistrate of the whole (state), Kōri, Nāyaka Aṭavaṇṇi of the village given to god Kāmēśvara, Mahā-paribr[ājaka]<sup>1</sup> Paṇḍita Sōma, Samatṭamaṇa, Nāyaka Gayādhara, Sādhu<sup>2</sup> Maidhara, Sādhu Āmadēva, Jipa<sup>3</sup>grāma Sādhu Sōma, S[ā]dhu Dēva, Sādhu Sōmā, Sādhu Sahadēva, Siṅgha Mahājana,<sup>4</sup> Janōjanita, Suki Nāyaka Kānama. The above . . . . .  
 . . . . . (The witnesses) resident in Nārāyaṇapura (are): Bhāmi . gā-Sādhu, Vighna Bhoi, Palavā Bhoi, Sēṭhi<sup>5</sup> Mahāṇḍa, Brahmaṅgha-Sādhu Bhīma having gone to heaven, his son Dōdu(?) (held the pen<sup>6</sup>). Let all be admitted whether there be less letters or more (than necessary). Fortune! Great Prosperity! He who acts otherwise (has for) his father an ass (and for his) mother a pig. Caused to be engraved by Dāmōdara Sūtradhāra; verse composed (by) Tikama . . . . .

#### B.—Fragmentary Stone.<sup>7</sup>

- 1 . . . . [ma]hā-Ma<sup>8</sup> . . . . .
- 2 . . . . kiṇjalka-puṇ<sup>9</sup> . . . . .
- 3 . . . . bhramarāyam[āṇa] . . . . .
- 4 śrīmad-Bājahbhūṣaṇa<sup>10</sup> . . . . .
- 5 [r]ājādhirāja śrīma<sup>11</sup> . . . . .
- 6 śvaradēva-pād-ānukal[y]āṇa-vi[ja]-
- 7 ya-rā[jy]ō | svasti Gaṅgā-jala-dhan[ta]-
- 8 jagadēkamātā rāṇi Dhāraṇa-
- 9 mahādē[v]i dharmma[dakṣa]<sup>12</sup> Kalēmva-
- 10 samipasthā<sup>13</sup> bhūmi[h\*] pradatta<sup>14</sup> dē-
- 11 va-śrī-Nāmēśvarasya<sup>15</sup> | sarva-
- 12 vādha<sup>16</sup>-paribarēṇa akar[ē]-
- 13 ṇa [h\*] yasya<sup>17</sup> yasya jadā<sup>18</sup> bhūmi<sup>19</sup>
- 14 tasya tasya pālayati<sup>20</sup> jo<sup>21</sup> a-
- 15 [nyathā] kūrōti tasya garda[bha][h\*]
- 16 [pitā] sukari<sup>22</sup> mātā [h\*]

#### TRANSLATION.

In the glorious and victorious reign of His Majesty, the prosperous Rājabhūṣaṇa [Mahā]rājādhirāja [Sōmē]śvaradēva, the queen Dhāraṇa-Mahādēvi, the peerless mother of the world, who has bathed in the water of the Ganges (and) who is clever in (giving) charity, gave land situated near Kalēmva, free of all encumbrances and taxes, to the god śrī-Kāmēśvara, [Here comes a portion of a frequently quoted imprecatory verse which the writer did not correctly remember]. (If) any one does otherwise, his father (is) an ass (and his) mother a pig.

<sup>1</sup> I.e. a wandering mendicant.

<sup>2</sup> Probably a priest of the Jaina portion of the village.

<sup>3</sup> Same as *sēṭhi* of the present day.

<sup>4</sup> No. 280 of the Madras Epigraphical Collection for 1908.

<sup>5</sup> Fill up the blank with "lōṭṭara-choraṇa-kāṣṭha".

<sup>6</sup> Ditto "mahā".

<sup>7</sup> Perhaps *dakṣhā*, which may be meant for *dakṣhāyā*.

<sup>8</sup> Read *pradattā*.

<sup>9</sup> Read *Kāmēśvarasya*.

<sup>10</sup> Read *yasya*.

<sup>11</sup> Read *jadā*,

<sup>12</sup> Substitute *tadā phalaṇ*.

<sup>13</sup> Read *yah*,

<sup>14</sup> I.e. a religious mendicant.

<sup>15</sup> I.e. a great man, usually a banker.

<sup>16</sup> I.e. signed.

<sup>17</sup> Fill up the blank with "ja-piṣṭajarita".

<sup>18</sup> Ditto "t-Sōme".

<sup>19</sup> Read *samipasthā*.

<sup>20</sup> Read "bādha-parihārēṇa

<sup>21</sup> Read *bhūmi*.

<sup>22</sup> Read *sūkari*.



## No. 6.—SUNARPAL STONE INSCRIPTION OF JAYASIMHADEVA.

BY RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

Sunārpāl is a village about 10 miles from Nārāyanpāl<sup>1</sup> in the Bastar State. I think the name is a corruption of Savarnapara, which was probably prevalent during the rule of the Nāgavamśi kings of Bastar. A fragmentary inscription of that dynasty was found here by Rai Bahadur Diwān Baijnāth who kindly sent me 4 impressions from which I edit it.<sup>2</sup> The slab on which it is inscribed measures 4'×1' 5½" and the writing covers 4'×1' 5" including the imprecatory figures at the bottom which occupy 6". These figures are a cow and a calf, a dagger and shield, a *liṅga* and the sun and the moon as found in other Nāgavamśi inscriptions. The upper layer of a portion of the left corner at the top has gone off damaging the first 5 lines which deal with the *birudas* of the king, but they can be restored from other allied records. The writing is bold, but weather-worn. The characters are Nāgarī. The average size of the letters is 1". The inscription seems to have been composed by a person who knew very little of Sanskrit, if at all. He had no doubt committed to memory the *birudas* of the ruling king, but where long *samāsas* were involved, he remembered only portions of them and wrote them down without caring whether they conveyed any meaning or not. For instance, in lines 6 and 7 we find *kañja-kiñjalka-puñja-piñjarita-bhramarāyamāṇa* for *mahā-Mahēśvara-charaṇa-kañja-kiñjalka-puñja-piñjarita-bhramarāyamāṇa*. His imprecatory verses at the end are similarly amusing. He seems to have been a native of the United Provinces which may be inferred from the vernacular word '*dinḥa*' (gave) of which apparently he did not know the Sanskrit equivalent. He has, however, endeavoured his best to give his composition a Sanskrit look and we may therefore allow that the language is Sanskrit and pass on without referring to orthographical peculiarities, as they are merely blunders.

The inscription is of no importance excepting that it furnishes the name of a new Nāgavamśi king which will be useful in making out a dynastic list. It gives no date, nor does it mention the name of the place where the grant was made. It does not even say what was granted, but from the imprecations it may be inferred that it was some land. Perhaps Ādhakāḍa was the name of the village granted. The gift was apparently made by the queens of Jayasimhadēva of the Nāga race, who belonged to the Kāśyapa-gotra and was the supreme lord of Bhōgāvati, having the tiger with a calf as his crest. He is called Rājādhirāja Mahārāja śri-Jayasimhadēva. The names of witnesses before whom the grant was made are recorded as usual.

In line 11, the *pañchapradhān*[āḥ], i.e. the five ministers, seem to be mentioned. Four of them are enumerated. But the fifth is not mentioned as such. In Eastern Chalukya copper-plate grants, the king generally makes gifts in the presence of the *matrin* (councillor), *purōhita* (family priest), *sēnāpati* (commander of the army), *yucarāja* (heir-apparent) and the *daurika* (door-keeper). The executors of the Chellūr plates of Vira-Chōḍa and of the Piṭhāparam plates of the same king are said to be the *pañcha-pradhānāḥ*, i.e. the five ministers.

TEXT.<sup>3</sup>

- |   |           |                                    |
|---|-----------|------------------------------------|
| 1 | • • • • • | na(ṇi)-ki[ra]-                     |
| 2 | • • • • • | sura Nā[ga-vaś]-                   |
| 3 | • • • • • | [va]ti-pure(ra)varēva(śva)ra śi(?) |

<sup>1</sup> See above, Vol. IX. p. 161.<sup>2</sup> The text has been subsequently compared with a fresh impression taken by Mr. Venkoba Rao at the instance of the Government Epigraphist for India.<sup>3</sup> No. 265 of the Madras Epigraphical Collection for 1908.\* Supply *Seastī sahasra-phaṇḍa*.\* Supply *na-sikar-āśabāḥ*.\* Supply *śva bhava Bhōgā*.



- 4 1\* \* \* la-mārta[m̐da] savatsa-vyā-  
 5 2\* lā[m̐]chhana Kāsyapa<sup>3</sup>-gōtra prakāṣi<sup>4</sup>[kri]-  
 6 ta-vijaya-ghōṣhaṇa ka[m̐]ja-kimjalka-pi[m̐]-  
 7 ja(puñja)-piñjarita-bhramarāyamāṇa rā-  
 8 jādhirāja-mahārāja-śrī-Jai[ya]sim<sup>5</sup>-  
 9 ghadēvapādā<sup>6</sup> (i) kāma dēvi Lōka-  
 10 mahādēvi mahādēvi Śā[sa]nadē<sup>7</sup>-  
 11 vi pañchapradhāna mahāpradhāni Na[ma]va-  
 12 nāyaka dvitīyē [pa]ḍivāla [tya(tri)ty]ē  
 13 chavarikumara<sup>8</sup> chatarthē sarvva[d]i-nā<sup>9</sup>-  
 14 yaka ! Dādēsari-pātra Chavaka ! Ā-  
 15 dhakāḍa Jēsi[m̐]gha<sup>10</sup>dēva din[h]a<sup>11</sup> A[m̐]vāva-  
 16 li-nāyaku<sup>12</sup> sākshi Nādayā-vrāhma-  
 17 [ṇa] sākshi dvē ! vuhū<sup>13</sup> dāri visva-  
 18 dhiraya[m̐]vāri gōghana<sup>14</sup> kṛitaghana-  
 19 śchaiva ! brahma-hatyā gurutalp[ak]ā<sup>15</sup>-  
 20 ētēshām sudhi<sup>16</sup> na dṛish[tā] bhumi-harttā na su.<sup>17</sup>  
 21 dhyati ! anōdakēsh[v] = aram̐n[s]shu<sup>18</sup> sushka<sup>19</sup>kōṭa-  
 22 ra sāy[u]ṇam<sup>20</sup> kṛishṇasarpābhijāya[m̐]tē purvva<sup>21</sup>-  
 23 ttaṁ hara[m̐]ti<sup>22</sup> je ! Rāma ! l[ēk]apitaṁ Palyama-nāyaka [||\*]

#### ABRIDGED TRANSLATION.

Ll. 1-17. His Majesty Rājādhirāja Mahārāja, the glorious Jayasimhadēva of the Nāga race, the lord of [Bhōgā]vatī, the best of cities, having the tiger with a calf as his crest and belonging to the Kāsyapa-gōtra, whose shout of victory is (universally) known and who resembles a bee which is rendered yellow by the mass of the pollen of lotus flowers,—Jayasimhadēva gave the village of Ādhakāḍa (in the presence of ?) his queen Lōkamahādēvi and the great queen Śāsanadēvi (or Sōmaladēvi) and the five ministers (*pañcha pradhāna*), (viz.) the chief minister, secondly, the grand warden (? *paḍivāla*), thirdly, the prince in charge of the whisk (? *chacari-kumāra*), fourthly, the lord of the intelligence department (? *sarvacādi-Nāyaka*) (and) Dādēsari-pātra Chavakā. Amvāvali Nāyaka (is) a witness and the second witness (is) Nādayā Brāhmaṇa.

Ll. 17-23. . . . . a cow-killer and also an ungrateful person may be purified. The purification of the sin of killing a Brāhmaṇa or soiling the preceptor's<sup>23</sup> bed has not<sup>24</sup> been seen (heard of); (similarly) a confiscator of land cannot be purified. Resumers of previous gifts are born (again) as black serpents lying in the arid hollows of waterless deserts. Rāma ! (This) was caused to be written by Palyama Nāyaka.

<sup>1</sup> [Perhaps [Cāḥ]i[m̐da-kula-kama]la-mārta[m̐da] is the reading intended.—Ed.]

<sup>2</sup> Supply "ghra".

<sup>3</sup> Read Kāsyapa.

<sup>4</sup> Read prakāṣikṛi.

<sup>5</sup> Read Jayasimha.

<sup>6</sup> Read "pādānām."

<sup>7</sup> [The reading may also be Sōmaladē.—Ed.]

<sup>8</sup> Read Chāmara Kumārā or Chāmara Kumāra.

<sup>9</sup> Read Sarvacādi(?).

<sup>10</sup> Read Jayasimha.

<sup>11</sup> Apparently the vernacular equivalent of *dadau*.

<sup>12</sup> Read -nāyaka.

<sup>13</sup> Read *vīśuddhi*.

<sup>14</sup> Read gōghana kṛitaghana.

<sup>15</sup> Read "talpagā."

<sup>16</sup> Read *suddhira*.

<sup>17</sup> Read *suddhyati*.

<sup>18</sup> Read "shv-arangśha."

<sup>19</sup> Read *śukha*.

<sup>20</sup> Read "sāyinaḥ."

<sup>21</sup> Read *pārva*.

<sup>22</sup> Read *harantī yā*.

<sup>23</sup> I.e. illicit intercourse with a guru's wife.

<sup>24</sup> See *Yājñavalkya-smṛiti*, *Prāyashchitta-ādhyāya* verses 232—233, where it says that a *gurutalpaga* or violator of the preceptor's bed (which also includes his daughter, one's paternal and maternal aunts, maternal uncle's wife, daughter-in-law, step-mother, sister and daughter) must be killed.



No. 7.—KURUSPAL STONE INSCRIPTION OF SOMESVARADEVA;  
SAKA-SAMVAT 1019.

By RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

If the remoteness and inaccessibility of Kuruspāl in the Bastar State of the Central Provinces have prevented the antiquarian from witnessing its ancient remains, temples, tanks, wells and gardens, the publication of inscriptions from that place have at least made him familiar with its antiquity and the importance it once enjoyed about a thousand years ago. Local tradition avers that there were in that quondam town *Sāt ūpar sāt korī bāoli* or 147 step-wells and as many tanks, and Rai Bahādur Baijnāth, Diwān of Bastar, assures me that the story has a great deal of truth in it. Among the ruins on the bank of a tank known as Choryā-tarāi was found the present record, which like its three predecessors refers to the reign of the Nāgavamśī king Sōmēśvaradēva. There is, however, an agreeable departure in that it is dated. This is a point which renders its publication imperative in spite of the mutilated and extremely bad condition of the stone on which it is inscribed. The stone in fact is not a whole. It is broken into two pieces, and erosion has had its ample share in obliterating the letters. The stone with both the pieces put together measures 5' 0½" × 2' 1½", the length of the inscribed portion being 3' 1" with 24 lines, each about 2' 1" long. The average size of the letters, which belong to the Nāgarī alphabet, is about 1". The language is Sanskrit prose and there are no peculiar features in orthography other than those found and noticed in other inscriptions from Kuruspāl.

The object of the inscription is apparently to record a dedication of a lamp to the god L[ō]kēśvara by the inhabitants of a village not named. It appears that a subscription of 11 *gadyanakas* (coins) was raised by them. The dedication was made 'in the Śaka year 1019 during the victorious reign of the illustrious Sōmēśvaradēva, who belonged to the Nāga family, who was the lord of Bhōgāvati, the best of cities; the space between the ten quarters was resounding with the deep sound from the shrill drums proclaiming whose brilliant victories; whose crest was a cow and tiger; who was, as it were, the sun to the lotus of the Chhinda family; who resembled a bee which was rendered yellow by the mass of the pollen on the lotus, i.e. the feet of the great (god) Mahēśvara; who was the store-house of statesmanship; who was the shelter of the whole world; who was like Arjuna in using the bow; who was the lord of kings; who was by birth as beautiful as the god of love; who was terrible to his opponents (Pratigandabhairava); who was like Purāṇavas among kings; who resembled the demi-gods in enjoyments; who was brave like Nārāyaṇa, glorious like Indra, true like Hariśchandra, and in subduing passion, like Mahādēva, and who had acquired his kingdom by the force of his own arms.' In this *śīrudīcalī*, some of the titles are noteworthy as they were also borne by Madhurāntakadēva of the Rājapura plates,<sup>1</sup> whom Sōmēśvaradēva is stated to have killed in battle in the long inscription found at Kuruspāl.<sup>2</sup> This would mean that both belonged to the same family, and that Sōmēśvara killed his relative and himself became a king. It does not, however, appear necessary to discuss this point before the Telugu inscriptions of these kings are published.

Returning to the date, it is to be regretted that all the original details are not available owing to the stone having broken off. The only thing that can be gleaned with certainty is the *tithī saptaṁśi* and the *nakṣatra Svātī*, the day which looks like *Śanaiśchara* or Saturday, the *pakṣa* and the month having become obliterated or lost. The figures of the year in the impression are also very indistinct, but Rai Bahādur Baijnāth has satisfied himself from the original stone that it is 1019. Luckily, the cyclic year *Īśvara-samvatsara* is also given. From

<sup>1</sup> Above, Vol. IX. p. 181.

<sup>2</sup> Above, p. 26.



these insufficient data Mr. Gokul Prasād, Tahsildār of Dhamtari, has, however, calculated its English equivalent to be Saturday, the 18th July 1097 A.D. He states that the Īśvara-samvatsara occurred in the Śaka year 1020, so the year referred to in the inscription must be the one which had expired<sup>1</sup> and that in these two years, there was only one *saptamī* combined with a Saturday and the *Śatī nakṣatra*, and this *tithi* belonged to the bright fortnight of the Śrāvaṇa month in Śaka 1020 current.

TEXT.<sup>2</sup>

- 1 [Sva\*]sti [||\*] [saha]ra-phapāmaṇi-kiraṇa-nikarāva[bb]āsu[ra]
- 2 [N]āgava[m]i-odbhava Bhōgāvatī-puravarēśvara viśa[da-ja]-
- 3 [ya]-paṭa-paṭaḥa-[g]āmbhīryya-dhvaṇ-[ā]mārita-da[sa]-diś-ānta[rā]-
- 4 la <sup>3</sup>dhēnu-vyāghra-lāmbchchana Chchhi[m]da-[ku]la-kamala-bhūskara mahā-Ma[hē]-
- 5 śvara-charaṇa-kāmja-kimjal[k]a-puñja-pimjarita-bhramarā[ya]mā[na]
- 6 [rā]ja-vidyā-nidhāna samasta-je(ja)gād-ārayaṇa kōdamṇa-Dhanamjayam rā-
- 7 [jā]dhi[rā]ja saha[ja]-Manōjam Pratigamṇa-bhātava rāja-Purūṣa bhō-
- 8 ga-vidyādharan vira-Lakṣ[m]idharan mahimā-Mahē[m\*]dra sa[tya]-Harī[cha]ndra[m]
- 9 . . . . . [Mada]na-Ma[hē]va[ra]m nija-bh[u]j-ōpārjita . . . . .
- 10 . . . . . śvara [śri] . . . . . [pāna vindhyavāsini?]-
- 11 [dēvi]-varaprasādam [śri-Sōmē]śvaradēva-pra[vardhmāna]-
- 12 [vi]jaya-[rā]jyē Śakē Sa[m]vā(a)t [l]o[l]lō Īśvara[nāma]<sup>4</sup>-samvatsar[ē] . . . .
- 13 . . . . . [si]ta-sa[ptamyām] <sup>5</sup>Sa[niścha]ra-dinē Svāti-nakṣa[trē]
- L[ōkē]śvara[sya] . . . . .
- 14 . . . . . rāya dīpakam sarva-ja[nēna] <sup>6</sup>maṭhāpahat kṛtvā ē-
- 15 kādaśa gadyānakā<sup>7</sup> grāha<sup>8</sup>itvā dat[t\*]am Lokēśva[rāya].
- 16 [Lōkē]s(ś)varasya agrēṇa dīpakam yō dadāt[i] dailimishāva<sup>9</sup>
- 17 pradi[pē]na [Siva]lōkam vrajē[n=na]rah | [ta]pas[vi] vrāhmaṇa[ś=ch=ai]-
- 18 va sādhu putrai[h] kṛitōdyamaṇ | idrīśa[m] pālyatē<sup>10</sup> yas-tu tasya
- 19 pon(p)yam=a[nam]takam || asya dharmma-vināśā(śā)ya kurutē yō ma-
- 20 dotkāṭaḥ vrāhmaṇaiḥ<sup>11</sup> kōṭigbāta. liṅga-bhēda . . bhavēt
- 21 yāvan=nabh[ō] tishṭhati chaṇdrasūryō(ryan) Mēra[h\*] kṣiti[r\*]-bhū(bhū)dhara-
- tārak-ā[dyāh]
- 22 apāmpatiś=ch=aiya sarid-va[n-au]gham(l) tāvat=samarā dīpaka <sup>12</sup>pra[svā]layam
- 23 <sup>13</sup>Chchhapdēśvarapaṇḍitēna likhitam | Mitrādēva-sūtrakā[rēṇa] u-
- 24 . . . Rāṇa-dhavaḥ <sup>14</sup>radhārēna kamaritam

<sup>1</sup> For examples of this sort of somewhat inaccurate dating referring to an expired year and coupling it with the name of the current cyclic year, see quotation from Dr. Kielhorn's remarks above, Vol. IX. p. 178.

<sup>2</sup> No. 255 of the Madras Epigraphical collection for 1908. [The syllables *gadyānaka* appear to be inscribed at the top of the inscription.—Ed.]

<sup>3</sup> [This is the reading in some of the other Bastar inscriptions where the passage occurs.—Ed.]

<sup>4</sup> [There seems to be an erasure between *īśvara* and *samvatsara* in the original, but no room for two akṣaras.—Ed.]

<sup>5</sup> Read *Śanaitchra*.

<sup>6</sup> [It is not unlikely that the intended reading is *jan-aika-malāpa[kaṇ]*.—Ed.]

<sup>7</sup> Read *gadyānakā*. *Gadyānaka* is a weight = 32 *guṇjas*; (Yājñavalkya, iii. 258). The symbol immediately following the letter *kā* of *gadyānakā* may represent a numeral figure.

<sup>8</sup> Read *grāhāyitrā*.

<sup>9</sup> Read *pālayidogarta*.

<sup>10</sup> [The reading seems to be *evā viditājam cha*.—Ed.]

<sup>11</sup> Perhaps *pradānōyam* though it offends against the metre.

<sup>12</sup> Read *Chandāteara*.

<sup>13</sup> Read *Brāhmaṇānām*.

<sup>14</sup> Probably *vāpakārēna utkṛitam*. Compare above, p. 33, text l. 26. [The original seems to show [Dagorā?]naka prīritam.—Ed.]



## No. 8.—TEMARA SATI-STONE INSCRIPTION OF SAKA-SAMVAT 1246.

By RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

Tēmarā is a small village adjoining Kuruspāl in the Bastar State of the Central Provinces. The place contains some ancient remains from which the *sati* stone under notice was somehow removed to Kuruspāl, where it was found by Rai Bahādur Baijnāth among the ruins of a temple. The stone has been, however, so long there that it has got entangled amidst the roots of a *Tēndū* (*Diospyrus tomentosa*) tree. Some portion of the stone is underground, but the visible portion measures 6' 5" × 1' 7" and contains 14 lines of writing in Nāgarī characters covering a space 2' 4" × 1' 7".

The letters are bold averaging  $1\frac{1}{2}$ ", but, owing to the roughness of the stone, some of them are not clear. The language of the inscription is Sanskrit prose. It records the immolation of the illustrious Mānikya[dēvi] after the death of her husband at Tēmarā-sthāna of Sairaharāja-rājya, a district of Chakrakōṭa-rāshṭra, during the reign of king Hariśchandra, in the Śaka year 1246.

In this record the place and date are important. It has been, I think, conclusively proved that Chakrakūṭa was situated in Bastar and the fact of Tēmarā being included in it is a further confirmation of what has been proved before.<sup>1</sup> The date Śaka-Samvat 1246 corresponding to 1324 A.D., is the latest yet found of the period when the interior of the Bastar country went by the name of Chakrakūṭa. The record being necessarily brief does not give any clue as to what family king Hariśchandra belonged, and until otherwise proved, it does not seem unreasonable to suppose that he was of the same dynasty as the kings of Chakrakūṭa of the 11th and 12th centuries, viz. the Chhinda or Sinda family of the Nāga race. This record would, in that case, supply an additional historical name to the list of five kings known from other inscriptions and would show that the Nāgavamśi rule at least continued to about the middle of the 14th century A.D.

TEXT.<sup>2</sup>

- 1 Svasti śri [||\*] Chakra-kōṭa-rāshṭrā
- 2 śri-Saira[ha]-rāja-rājyē Tēma-
- 3 rā-sthā[nē] Mahagoshṭha-samā-
- 4 vāsa-śri-Kalamkāṁ-Nārāyaṇa-
- 5 prākṣhita-satya-vaktā satya-guṇa[h]
- 6 rāja-śri-Hariśchandra-dēva-rājyaḥ<sup>3</sup>||
- 7 [S(ś)akē] 124[6] Raktākṣhi-samvatsa[rōha]
- 8 Chaitra śudi [12] Śanau śri-Hariśchandra-
- 9 dēva-ādēśakārī Āmaṇa [sva]-
- 10 ṛga-lōkē [ga]t[ē] tat-sakī(khī) sati
- 11 śri-Mānikyadvē(dēvi) agnau pravi-
- 12 śya [kalpāntam] . . . . .
- 13 . . . . . [ravi] lōkā
- 14 . . . . .

## TRANSLATION.

Hail! At Tēmarā-sthāna (village) of the Sairaharāja-rājya in the Chakrakōṭa province (rāshṭra), during the reign of the illustrious Hariśchandra-dēva, who spoke the truth and who

<sup>1</sup> Above, Vol. IX. p. 178.<sup>2</sup> From impressions taken by Mr. Venkoba Rao of the Madras Epigraphical Department (No. 259 of the collection for 1908).<sup>3</sup> Read -rājyē.



was (as it were) the preceptor in truth(-speaking), through the favour (?) of the glorious (god ?) Kalamkāṁ Nārāyaṇa,<sup>1</sup> residing at Mahagōshṭha,—(in this village) in the Śaka year 1248 the Raktākṣa-saṁvatsara, on Saturday, the[13]th tithi of the bright half of Chaitra,—Āmaṇa, an executive officer (? ādēśakārīn) of the glorious Hariścandra-dēva, having gone to heaven (svarga), his companion (and) chaste wife Māṇikya[dēvi] [entered] eternity by entering into fire . . . . .

No. 9.—TWO INSCRIPTIONS OF THE TIME OF THE NAGAVAMSI KING  
NARASIMHADEVA.

By RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

When I visited the shrine of Dantēśvarī at Dantēwārā in the Bastar State in 1897, I saw a small stone pillar covered with Telugu writing (on all sides, viz. the four faces and the top) fixed at the place where goats were sacrificed. It was then being used as a *yūpa*<sup>2</sup> and the priests of the temple did not know what was written on it. My friend Rai Bahādur Baijnāth sent me impressions from which the text was deciphered and a brief notice appeared in Vol. IX. (p. 163) of this Journal. Fresh impressions were subsequently taken by Mr. Venkoba Rao, and I am indebted to Rai Bahādur V. Venkayya for kindly revising the text after comparing it with the fresh impressions. The slab on which it is inscribed is 2' 6" high, the breadth of each of the 4 faces being about 7½" and the top is consequently 7½" square. As stated above, the whole was covered with writing, but a portion has peeled off carrying away the final portions of almost all the lines of the third face and the beginnings of those of the fourth. Almost everything of the record on these 2 faces is lost. The engraving on the top is also much damaged and in the impressions almost the whole of it is illegible. It appears that there were altogether 43 lines on the 4 faces, and the top which appears to contain the end had 7 lines, making a total of 50. On the top of the first face, there are figures of the sun and the moon. Dantēwārā being south of the Indrāvati which, as I have said elsewhere, formed the boundary between the Nāgarī and Telugu scripts, this record is in Telugu characters. The letters are bold and well formed with an average size of 1½". Śa, ka and ra appear in a somewhat antiquated form. The language is Telugu. The object of the inscription was apparently to record a gift,<sup>3</sup> which was made on the 10th day of the dark fortnight of Jyēṣṭha in the Śaka year 1147,<sup>4</sup> during the reign of Jagadēkabhūṣaṇa-Mahārāja Narasimhadēva. The date corresponds to 13th June 1224 A.D.<sup>5</sup> as calculated by Mr. Gokul Prasād, Tahsildār of Dhamtari. It is not clear whether the grant was made by the king himself or by some one of his subjects, but the phrase *śrīman-Narasimhadēva-mahārājula-rājya* etc. (ll. 6 to 11), "the reign of the illustrious Mahārāja Narasimhadēva" seems to show that it was some person other than the Mahārāja who made a reference in this wise.

The other inscription was found at Jatanpāl, 40 miles from Dantēwārā. It is situated to the north of the Indrāvati and is inscribed in the Nāgarī character on a slab measuring 4' × 1' 4½".

<sup>1</sup> This probably refers to the last incarnation of the god Viṣṇu.

<sup>2</sup> I.e. a sacrificial post.

<sup>3</sup> Line 48 speaks of *śārdamānu* 'this charity' and line 23 has *dēvi*, while in line 35 we have a portion of *śāndrārākṣa* suggesting that either a village or some land was given till the sun and moon endured to the temple of Dēvi.

<sup>4</sup> I originally read the date as 1140 (above, Vol. IX. p. 163). The last figure of the year is partially broken off and in the first impressions it looked like a zero, but in the fresh ones it appears to be 7.

<sup>5</sup> If the year 1147 is an expired one, the date would correspond to 2nd June 1226 A.D.



almost the whole of which is covered with big letters averaging 2". There are altogether 18 lines. Between lines 16 and 17 the imprecatory figures of a pig followed by an ass are inserted.

On the top of the inscription there are the figures of the sun and the moon together with 7 small circles in a row apparently representing the remaining 7 planets. The meaning of these is clear. The top figures denote that the grant is to last as long as the *navagrahas* or the 9 planets endure, while the bottom figures represent a curse on the transgressor of the gift declaring his father an ass and the mother a pig. The language is corrupt Sanskrit prose. The object is to record a grant of land made by one *Kāmā Nāyaka* to one *Rāhila Pāṇḍē*. *Kāmā Nāyaka* appears to be a subordinate of a chief named *Sōmarāja* under *Mahārāja Narasimhadēva*. The mention of the mother *Gaṅgādēvi* after the king's name is not clear. The date given is the *Śaka* year 1140 without specifying any other details. It corresponds to 1218 A.D. In this year there was an eclipse of the sun and the month of *Jyēshṭha* was intercalary. So it was doubly meritorious to make a gift in that year.

*Narasimhadēva* apparently belonged to the *Nāgavamśa* dynasty. Some other longer inscriptions of this king have also been found in the *Bastar* State. Before these are published it will be premature to make any remarks about him.

## A.—DANTĒWĀRĀ.

TEXT.<sup>1</sup>*First Face.*

- 1 Svasti śrīmatu sa-
- 2 masta-praśasta-<sup>1</sup>
- 3 sahitam śrīma[<sup>2</sup>]-
- 4 Jagadēkabhūsha-
- 5 ṇa-mahārāju-
- 6 l-aina śrīma[n\*]-Na-
- 7 rasihya(simha)dē[va]-
- 8 mahārāju-<sup>2</sup>
- 9 la rājya-

- 22 dāva . . . . .
- 23 dēvi . . . . .
- 24 na n(ā)ḍla . . . . .
- 25 [gā]ma . . . . .
- 26 li ām[ḍya] . . . . .
- 27 [m]ḍu poḍa . . . . .
- 28 maṇu dīpa . . . . .
- 29 [m]unaku . . . . .

*Second Face.*

- 10 bhividdhi prava[rddha]-
- 11 mānamugā-
- 12 n-ā-chaṇḍrārkkā-
- 13 mugā svasti
- 14 Śaka-varuṣha-
- 15 mbulu 114[7]
- 16 mḍ-avun-ēmṭi
- 17 Jyēshṭha-mā-
- 18 samuna ba-
- 19 ha(hu)la-daśamī

*Third Face.*

- 20 [ka] . . . . .
- 21 kuṁ . . . . .

*Fourth Face.*

- 30 . . . . . akha-
- 31 . . . . . itha
- 32 . . . . . tamḍri
- 33 . . . . . na tamnu
- 34 . . . . . ḍ[k]una
- 35 . . . . . [chaṇ\*]drārkkā-
- 36 . . . . . ḍapaṭga-
- 37 . . . . . dīniki
- 38 . . . . . lu maṇu
- 39 . . . . . kuṇḍu paḍi
- 40 . . . . . ti-nāyakumḍ[u]
- 41 . . . . . ḍapa nāyaku[m]
- 42 . . . . . ḍu maṭha-pati.
- 43 . . . . . sēna[b]ḍa(va) [Rā].

<sup>1</sup> No. 245 of the Madras Epigraphical collection for 1908.

<sup>2</sup> Read *prastasti-sahitam*. This phrase also occurs in the *Taṇḍavōlu* inscription of *Buddharāja*. See above, Vol. VI. p. 272.

<sup>3</sup> Read *-mahārājuḷa*.



## Top of pillar.

44	nārāḍa	47	vā[ru]
45	mu peṭimohchinām	48	nāru
46	i dharmamu e	49	pi nū[ru]
		50	

## TRANSLATION.

(L. 1—19.) Hail! In the reign of the illustrious Jagadēskabhūshana Mahārāja alias the prosperous Narasimhadēva, possessing all pre-eminences,—which is augmenting and prosperous (and stable) as long as the sun and moon endure—in the Śaka year 1147, in the month of Jyēshṭha, on the 10th of the dark fortnight

B.—JATANPAL.<sup>1</sup>

## TEXT.

- 1 Svasti [||\*] sri<sup>2</sup> mārārājāḥ<sup>3</sup>
- 2 Narasimgha<sup>4</sup>dēvaḥ rāvaḥ
- 3 Gaṅgā-dēv[i] mātā | māṇḍa-
- 4 lika Sōmarājaḥ | Kā-
- 5 mā- Nā[ya]kaḥ dataḥ<sup>5</sup> [bh]u-
- 6 mi Rāhila Pāṇḍē pra-
- 7 tigrāhi | Mēdani Pāṇḍa(ḍē)
- 8 Dēva-nāyaka Jāmu Sā-
- 9 hu | Ghikā sēthi[||] Sōmāi
- 10 ēt[ē] pālaka(kāḥ) | vrahma-vadha [g]ōva<sup>6</sup> |
- 11 [pitri]-vadha vālaghātaka | ēta[t]pāpē-
- 12 shu [i]lipyatē | asya bhūmī<sup>7</sup> [pralō]-
- 13 payē<sup>8</sup> | s[v]adata<sup>9</sup> cha prādā cha vā [i] jō hartō va-
- 14 śum(śum)dhara [i] shashṭhi var[u]sha-sahasrā-
- 15 pi narakē jāyatē krimi
- 16 Sākana<sup>10</sup> 1140
- 17 [Ja]sya<sup>11</sup> bhūmī pralōpaya[ti] tasya\*
- 18 gārda[bha] vā(bā)pa<sup>12</sup> śu[kari] māi[||\*]

## TRANSLATION.

Ll. 1—10 Hail! (While) the illustrious Mahārāja Narasimhadēva-rāva (is ruling) (and) Gaṅgādēvī (i.) the mother (and) Sōmarāja (is) the maṇḍalika, Kāmā Nāyaka gave land, the recipient being Rāhila Pāṇḍē. Mēdani Pāṇḍē, Dēva-nāyaka, Jāmu Sāhu, Ghikā Sēthi (and) Sōmāi — these (are) the protectors<sup>13</sup> (of this grant).

<sup>1</sup> No. 251 of the Madras Epigraphical collection for 1908.

<sup>2</sup> Read *sri*.

<sup>3</sup> Read *mārārājāḥ*.

<sup>4</sup> Read *Narasimhadēva-rāvaḥ*.

<sup>5</sup> Probably *dāta* *bhūmī* is meant.

<sup>6</sup> Read *gōvadhā*. The syllable *dha* at the end of the line is represented by a vertical stroke in the original.

<sup>7</sup> Read *bhūmīm*.

<sup>8</sup> Probably *śāśmā* *pāpēna* *lipyanti* *asya* *bhūmīm* *pralōpayanti* *yē* is intended.

<sup>9</sup> Read *avadattām* *paradattām* *vā* *yō* *harṣa* *vassudharām* | *shashṭhīm* *varsha-* *sahasrāṇi* *narakē* *jāyatē* *krīmīḥ*.

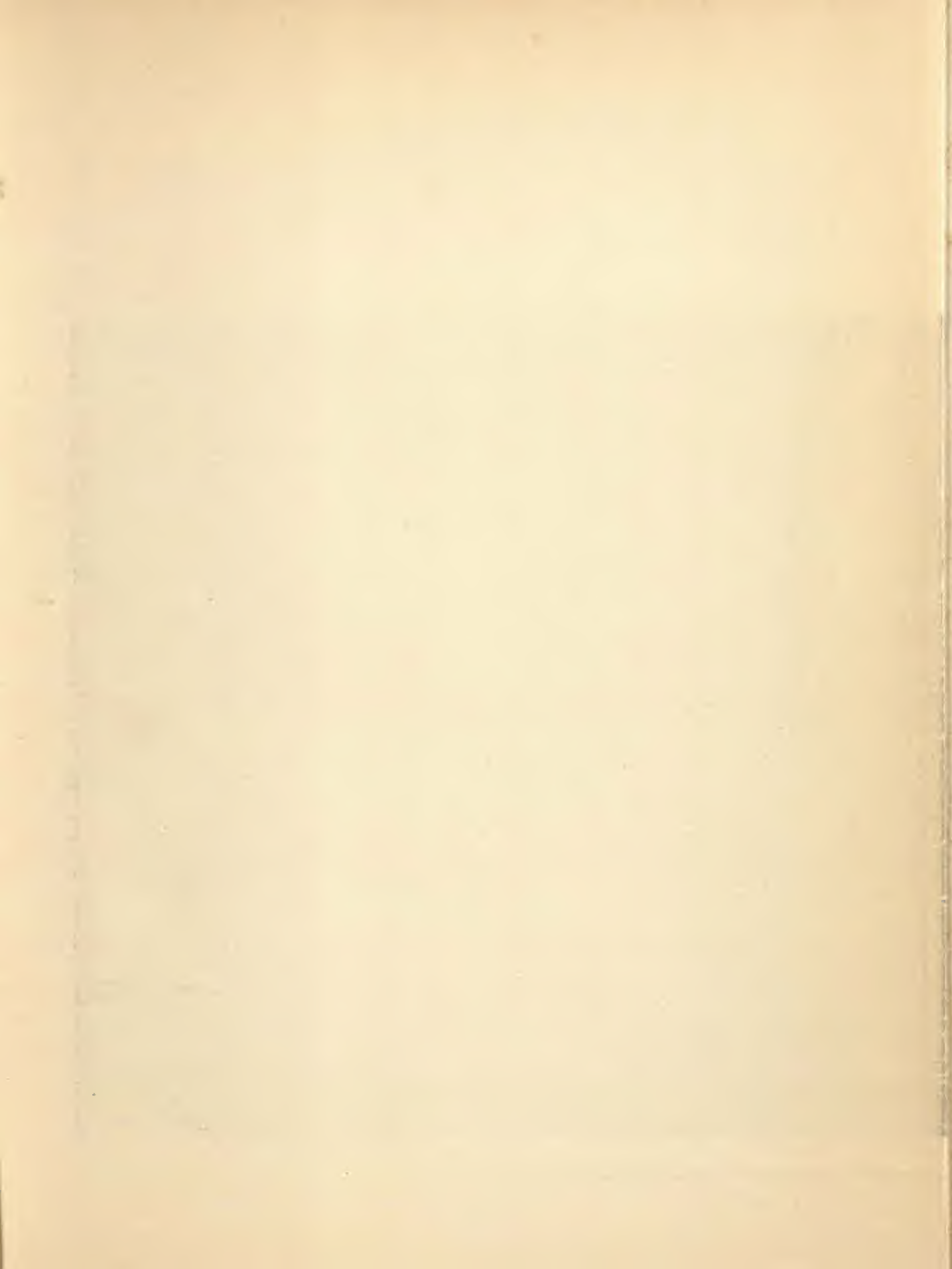
<sup>10</sup> Read *Śak-śākāḥ*.

<sup>11</sup> Read *yō* *bhūmīm* *pralōpayati*.

<sup>12</sup> Read *śūkarī* *māyī*.

<sup>13</sup> That is, they will see that this grant is duly respected.







46 44 42 40 38 36 34 32 30 28 26 24 22 20 18 16 14 12 10 8 6 4 2

ಶ್ರೀಮದ್ಭಗವದ್ಗೀತೆಯಲ್ಲಿರುವ ಅನೇಕ ಅಂಶಗಳನ್ನು ಸ್ಪಷ್ಟಪಡಿಸುವ ಉದ್ದೇಶದಿಂದ ಈ ಪುಸ್ತಕವನ್ನು ರಚಿಸಲಾಗಿದೆ. ಇದು ಧರ್ಮದ ಮಹತ್ವ, ಅಧ್ಯಾತ್ಮಿಕ ಜೀವನದ ಮಾರ್ಗ, ಮತ್ತು ಮನುಷ್ಯನು ಪಡೆದಿರುವ ಹಕ್ಕುಗಳನ್ನು ವಿವರಿಸುತ್ತದೆ. ಈ ಪುಸ್ತಕವು ಮನುಷ್ಯನು ಪಡೆದಿರುವ ಹಕ್ಕುಗಳನ್ನು ವಿವರಿಸುತ್ತದೆ.



Ll. 11—15. The killing of a Brāhmaṇa, [the killing] of a cow, parricide, the killing of children — these are the sins of which [one] who resumes his land shall be guilty. He who resumes the grant given by himself or another is born a worm in hell and (grovels there) for sixty thousand years.

L. 16. The Śaka (year) 1140 in figures.

Ll. 17—18. He<sup>1</sup> who despoils the land has an ass for (his) father (and) a pig for (his) mother.

# No. 10.—NOTE ON THE AMARAVATI PILLAR INSCRIPTION OF SIMHAVARMAN.

By PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

To Rai Bahādur Venkayya I am indebted for the fresh inked estampage of this inscription, which is reproduced on the accompanying Plate. The text of the inscription was published in 1890 in my *South-Indian Inscriptions*, Vol. I. No. 32. In the translation (*loc. cit.* p. 27) I would now substitute the following version of the first verse:—

“Let them grant you choice glory for a long time,—those dust-particles on the feet of Śrighana,<sup>2</sup> which are hostile to worldly existence, (and) which glitter incessantly amidst the cluster of the rays of the jewels on the crests of the lords of gods and of demons!”

In the *Nachrichten d. K. G. d. W. z. Göttingen*, 1903, p. 310 f., my late friend Professor Kielhorn has shown that this verse is an imitation of the second of the introductory verses of Bāṇa's *Kādambari*.

The inscription does not contain a date, and the Pallava king Simhavarman to whose reign it belongs cannot be identified with any other Pallava king of the same or similar name. The approximate time of this record must therefore be settled on palaeographical grounds. The alphabet is what Dr. Burnell has called the transitional type of the Telugu-Kanarese characters.<sup>3</sup> He notes as characteristics of this type the four letters *cha*, *dha*, *bha*, and *ja*. I have followed these test-letters through a number of inscriptions from the Telugu country, viz.—

No. 1.—The Maliyapūṇḍi grant of Amma II. (above, Vol. IX. p. 52 f.), after A.D. 945.

No. 2.—The Raṇastipūṇḍi grant of Vimalāditya (above, Vol. VI. p. 354 ff.), A.D. 1018-19.

No. 3.—The Korumelli plates of Rājarāja I. (*Ind. Ant.* Vol. XIV. p. 50 ff.), after A.D. 1022.

No. 4.—The Ṭeki plates of Chōḍagaṅga (above, Vol. VI. p. 338 ff.), A.D. 1086-87.

No. 5.—The Piṭhāpūram plates of Vira Chōḍa (*South-Ind. Pal.*, Plate xxix.), A.D. 1092-93.

No. 6.—The Chēbrōla inscription of Vikrama-Chōla (above, Vol. VI. p. 226), A.D. 1127.

No. 7.—The Chellūr plates of Kulōttuṅga II. (*Ind. Ant.* Vol. XIV. p. 56 ff.), A.D. 1143.

<sup>1</sup> Lines 17—18 are engraved below the figure of a pig followed by an ass.

<sup>2</sup> This is a name of Buddha according to Amara, Hēmachandra and the *Nīradapañcharātra*; see the *St. Petersburg Dictionary*, s.v. The Pālī form *Sirighaṇa* or *Sirighana* occurs in the *Dīpavaṃsa*, i. 11, and ii. 1.

<sup>3</sup> *South-Ind. Pal.*, sec. ed., p. 26.



No. 1 still shows the old forms of the four test-letters. The new form of *ḍāa* appears first in No. 2, and the open forms of *cha* and *bha* in No. 3. In addition to these, the Telugu form of *ḍa* is exhibited by Nos. 4-7 and by the Amarāvati pillar, which has consequently to be placed after No. 3.

In order to settle the time of the Amarāvati pillar within narrower limits, the letter *ḥa* may be used. In Nos. 1-5, as in the Amarāvati inscription, the curve at its right end extends below the line, while in Nos. 6 and 7 it passes very little lower than the left portion of the letter and resembles already the normal Telugu shape. On the whole Nos. 4 and 5 agree most closely with the alphabet of the Amarāvati pillar, which may therefore be placed between Nos. 3 and 6, say about A.D. 1100.

In lines 38 and 47 of the inscription, mention is made of the city of Dhānyaghata or Dhānyaghataka. For other forms of this ancient name of Amarāvati, see now above, Vol. III. p. 94 and note 5; Vol. VI. pp. 85, 146 f. and 157; Vol. VIII. pp. 11 and 67 f. The town had been included in the Pallava kingdom already in the time of Śivaskandavarman of Kāñchīpura; see above, Vol. VI. p. 85.

#### NO. 11.—PACHAR PLATE OF PARAMARDIDEVA; VIKRAMA-SAMVAT 1233.

By ARTHUR VENIS.

The subjoined inscription is edited from two ink-impressions kindly supplied by Dr. Vogel. The historical and descriptive matter of this article is from the pen of Mr. V. Venkayya, whose unsparing courtesy I would here gratefully acknowledge. The original copper-plate on which the record is engraved is said to have been dug up some 40 or 50 years ago in Pachar, a village 12 miles north-east of Jhansi city, by one Ganeshju while excavating the foundations of his house. The exact spot is now unknown, but it was somewhere on the raised mound (consisting of the usual débris of old houses, etc.) on which the village stands. The copper-plate was in the possession of a Brāhmaṇa named Bindrabān, son of Kali, one of the zamindārs of the village, and he presented it to Government.<sup>1</sup> The plate is now preserved in the Provincial Museum at Lucknow.

The inscription consists of a single plate with a circular hole at the bottom meant for the ring to which the king's seal must have been soldered. Neither the ring nor the seal has, however, been traced so far. At the top of the plate—about the middle of the first four lines of the inscription—is engraved a goddess squatting, having four arms, with an elephant standing on each side and lifting up its trunk, apparently to pour water over her head.<sup>2</sup> The figure is nearly the same as that found on the Banda District plate of Madanavarmanadēva<sup>3</sup> and resembles the one engraved on the first of the Ichchhāwar plates of Paramardidēva<sup>4</sup> and the Semra plates of the same king. In the latter, however, the goddess is squatting on a lotus.<sup>5</sup> All these figures<sup>6</sup> are evidently representations of the goddess Gaja-Lakshmi.

<sup>1</sup> The history of the plate and the notes on the antiquities of the villages mentioned in the inscription are taken from a memorandum received from the Collector of Jhansi.

<sup>2</sup> In some of the other cases, where a similar figure is engraved, each of the elephants carries a water-pot in its trunk; see e.g. above, Vol. IX, Plate facing p. 173.

<sup>3</sup> *Ind. Ant.* Vol. XVI, Plate facing p. 208.

<sup>4</sup> *Ibid.* Vol. XXV. p. 205.

<sup>5</sup> Above, Vol. IV, Plate facing p. 166.

<sup>6</sup> A similar figure is cut on some of the seals of the Katak king Mahā-Bhāvagupta I. (above, Vol. III. pp. 341, 345 and 346, and Vol. VIII. p. 139). The seal of the Ārang copper-plate of Mahā-Jayanāra (Dr. Fleet's *Corpus Inscriptionum Indicarum*, Vol. III. p. 191) and that of the Raypur plates of Mahā-Sundarāja (*ibid.* p. 196) bear a similar goddess; also the seal of the Khariār plates of the latter (above, Vol. IX. p. 171).



The preservation of the inscription is good. The characters are Nāgarī and the language Sanskrit. As regards orthography, *v* is used for *b* throughout. The dental sibilant occurs for the palatal in *sakti* for *śakti* (l. 2), *daṣa* for *daśa* (l. 8), *aśva* for *aśva* (l. 17), *visada*<sup>1</sup> for *viśada*<sup>2</sup> (l. 20), and *sāstra* for *śāstra* (l. 21). The palatal sibilant takes the place of the dental in *vaśundharā* for *vaśundharā* (ll. 5 and 19), *Vājaśanēya* for *Vājaśanēya* (l. 11), *śimā*<sup>3</sup> for *śimā*<sup>4</sup> (l. 14) and *vaśudhā* for *vaśudhā* (l. 18). The *anusvāra* is in many cases not clearly marked. Final consonants are not distinguished, e.g. *saṁvata* is actually written instead of *saṁvat* in l. 9; *phalama* for *phalam* in l. 18; *vaśēta* for *vaśēt* in l. 20; and *°paṣṭama* for *paṣṭam* in l. 22.

The record belongs to the Chandēlla family— called Chandrātrēya<sup>1</sup> in this (line 1) as well as in the other known inscriptions of the dynasty.<sup>2</sup> The Chandēllas were lords of Kālāñjara (l. 4), i.e. Kalinjar, the well-known hill-fort situated in the Banda District, Bundelkhand, of the United Provinces. The tract of country over which they ruled was called Jējābhuktika or Jējābhukti<sup>3</sup> (between the rivers Jumna and Narmadā), apparently after king Jējā, whom Kielhorn identified with Jayasakti,<sup>4</sup> one of the earliest kings of the family. About the name Jējābhukti, Dr. Hultzsch remarks: "This old name of Bundelkhand, the country which was ruled over by the Chandēllas is the original of the vernacular form Jājāhūti or Jājāhōti, just as the modern Tirhut is derived from Tirabhukti."<sup>5</sup>

Our inscription opens with a verse in praise of the Chandrātrēya family and then refers to kings Jayasakti and Vijayasakti of the same family. The record then registers a gift by the Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara, the glorious Paramardidēva, an ardent worshipper of Mahēśvara, who meditated on the feet of the P. M. P. śrī-Madanavarmadēva who, in his turn, meditated on the feet of the P. M. P. śrī-Prithivīvarmadēva. While at Vilāsapura Paramardidēva granted land in the village of Lauvā within the *viśaya* of Karigavā. The grant was made on Wednesday, the eighth *tīthi* of the dark fortnight of Kārttika in Saṁvat 1233, expressed both in words and in figures. The donee was a Brāhmaṇa named Paṇḍita<sup>6</sup> Kēśavaśarman of the Kaśyapa-*gōtra*, who was a student of the Vājaśanēya-śākhā, had the three pravaraṁ of Kaśyapa. Avatsāra and Naidhruva and had come from the Bhaṭṭā-grahāra called Mutāūsha. He was the son of the Dvivedin Tikava, grandson of Rā (?) Tihunapāla and great-grandson of Chan Valahavā. The document was written by Śubhānanda of the Vāstavya race<sup>7</sup> and engraved by Pālhaṇa, son of Rajapāla, who is described as a master of the art and craft (वेदग्धीविश्वकर्मणा, l. 22).

Without entering into the history of the Chandēlla dynasty,<sup>8</sup> it is here necessary to state that the inscriptions of Paramardidēva, hitherto known, range, according to Kielhorn, from

<sup>1</sup> In the Khajurāho inscription, Chandrātrēya is said to have been a sage and the son of the sage Atri; above, Vol. I, p. 130, verse 7.

<sup>2</sup> See e.g. above, Vol. I, pp. 123, 138 and 212.

<sup>3</sup> Mr. V. A. Smith's *Early History of India*, p. 312.

<sup>4</sup> This king is mentioned in line 2 of the subjoined inscription.

<sup>5</sup> Above, Vol. I, p. 218.

<sup>6</sup> The abbreviations *paśu*, *dei*, *rā* and *chan* occur also in the Semra plates; above, Vol. IV, p. 153.

<sup>7</sup> To the same family belonged Prithivīdhara who wrote the Semra plates; above, Vol. IV, p. 156.

<sup>8</sup> The Chandēllas have left magnificent monuments at their chief towns Mahōba, Kālāñjar and Khajurāho. Lovely lakes were also formed by them by throwing massive dams across the openings between hills. The Chandēllas were frequently in contact with the Kalachuris of Chōli and with the kings of Kanauj either as friends or foes. They also took part in the efforts made from time to time by Indian princes against Muhammadan aggression. According to Mr. V. A. Smith, the most notable representative of the Chandēllas is the Raja of Gadhaur near Mungir (Monghyr) in Bengal.



A.D. 1167 to 1201,<sup>1</sup> while the date of the subjoined record corresponds to 27th October 1176 A.D. O.S. From other inscriptions<sup>2</sup> we know that Paramardidēva of Jējabhukti was conquered by the Chāhamāna king Prithvirāja about 1182 A.D. On the 27th April A.D. 1203, the former surrendered the fort of Kalinjar to Kutb-ud-din Aibak.<sup>3</sup> From an inscription at Kalinjar we also learn that Paramardidēva was a poet. He is said to have composed out of innate faith a eulogy of the god Parāri (Śiva).<sup>4</sup>

As regards the localities mentioned in the subjoined record, Lauvā, the village in which the land granted by the king lay, may be identified with Lewa,<sup>5</sup> three miles west of Pachar. There are several villages named Kargawan near Jhansi. By far the largest and most important of them is one<sup>6</sup> situated five miles north-east of Chirgaon and nine miles north-east of Pachar. According to tradition, Pachar, where the plate was unearthed, was itself known as Bilaspur about ten or fifteen generations ago and owned by Naik Brāhmaṇas. If this tradition be true, king Paramardidēva must have made the grant when he was encamped at Pachar. According to the Collector of Jhansi, there are "in Pachar distinct evidences of Chandel buildings. The chief is a small square temple, about eight feet square and the same height of the usual Chandel pattern (of the simplest kind). It consists of roughly squared slabs and columns of granite carved in the less elaborate Chandel style. This temple is situated in the heart of the village some 10 feet below the present level of the surface there. Steps lead down to it and the earth is prevented from falling in by a brick wall all round the space where the temple stands."<sup>7</sup>

Another grant of Paramardidēva issued from Vilāsapura is engraved on the Ichchhāwar plates found near the village of Ichchhāwar in the Pailāni tahsil of the Banda District of the United Provinces. This grant is dated in Samvat 1228 corresponding to A.D. 1171 and was engraved by Pālhaṇa, son of Rajapāla.<sup>8</sup> The Pachar plate was also engraved by the same man.<sup>9</sup> It is therefore not impossible that both the Pachar and the Ichchhāwar plates were issued from the same place.

The dimensions of the land which was conveyed by the subjoined inscription are stated in terms of the quantity of seed required to sow the given area, viz.  $7\frac{1}{2}$  *drōṇas* of seed to be sown in the manner specified in line 8 :

<sup>1</sup> See his Supplement to Northern List, *op. cit.*, Vol. VIII. p. 16.

<sup>2</sup> *Arch. Survey of India*, Vol. X. Plate XXV I, 9 and 10; Vol. XXI, pp. 173-74.

<sup>3</sup> *Ibid.* Vol. XXI. p. 38.

<sup>4</sup> *Journal, Bengal Asiatic Society*, Vol. XVII. Part I, p. 316.

<sup>5</sup> At Lewa there is a "baoli" (large well) lined with square stones, some of which are clearly of Chandel workmanship, and a granite slab that clearly formed originally part of a Chandel building has been utilised to form a *sati* stone, bearing an inscription which, however, is quite illegible.

<sup>6</sup> At Kargawan, pieces of granite bearing Chandel carvings have been built into the walls of an old Mahratha fort and there is said to be an old well now filled in, lined with the large Chandel bricks.

<sup>7</sup> The Collector of Jhansi also mentions another tradition in connection with Pachar. A *śaivāgi* from Jatawa (in the Orchha State, 20 miles south of Mauranipur in the Jhansi District) by name Pahlav Das, told the villagers some forty or fifty years ago that there had been four more such temples near the existing shrine, two at a short distance to the east, one to the north, and a fourth, the exact location of which is unknown. All these temples were said to be buried and (if existent) remain so to this day. Pahlav Das is also said to have pointed out the site of a disused Chandel well which has since been excavated. This is situated about one furlong east of the village. It is lined below the level of the surface with the large bricks characteristic of Chandel work. Chandel ruins and carvings occur in many other villages throughout the whole district of Jhansi from the extreme north-east near the junction of the Dhaan and Betwa to the extreme south where are the famous Chandel sites of Deogarh, Chandpur, Dudhai and Madanpur.

<sup>8</sup> *Ind. Ant.* Vol. XXV. p. 203.

<sup>9</sup> The engraver of the Semra plates was also called Pālhaṇa. Here, however, his father's name is not given. The writer of the Ichchhāwar plates was the Kāyastha Prithvidhara. The Semra plates were written by a man named Prithvidhara, who belonged to the same family as Subhānanda, the writer of the Pachar plate; see note 7 on p. 45 above.



वापगत्या कोरडे सार्द्धद्रोणसप्तपरिकलिता प्रस्थप्रत्येकवाधव्यवस्थया । दशहलावच्छिन्ना

भूमिः *etc.*

An exact determination of the superficial area is no longer possible. But it is interesting to compare a similar passage in a grant of the Chandella king Madanavarmadēva dated in Samvat 1190, which was found in the Banda District and edited by Kielhorn. Here the passage runs as follows : हलदशहलेपि हल १० सत्कभूमिर्यत्र वौगे कोरदे द्रोणसार्द्धसप्त . . . . . दत्तेति. Our text is fuller and seems to explain some of the terms about which Kielhorn was in doubt. Thus वापगत्या is the Sanskrit for the Prakrit form वौगे and describes the grain as sown broadcast, i.e. not as sown first in seed beds and then transplanted. Again, the compound प्रस्थप्रत्येकवाधव्यवस्थया, which I analyze thus : (1) प्रस्थस्य प्रत्येकवाधः ; (2) प्रस्थप्रत्येकवाधस्य व्यवस्था gives precision to the phrase हलदश. So far we learn that the land conveyed by Paramardidēva measured "ten ploughs," i.e. it could be ploughed in one day by ten pair of oxen. The ploughing was to follow a certain method (*vyavasthaya*), namely, that of leaving a dividing line or boundary after each *prastha* of seed sown. The total quantity of seed is (as in the earlier deed)  $7\frac{1}{2}$  *drōṇas*; and it had to be sown broadcast.

There remains the difficult word कोरडे, which Kielhorn read as कोरदे in his text, adding a note that "it should denote some particular kind or kinds of grain." His suggestion is of course in complete accord with the syntax and the general drift of the passage. It even tempts one to read कोवदे in our text as a piece of careless engraving for कोदवे. If this somewhat bold expedient were adopted, the Sanskrit word कोदव as the equivalent of the current Hindi कोदम would supply the name of the common millet *kodo*, which may have been employed as the standard grain for broadcast sowing. For the word कोरडे as it appears in our text, I can offer no Sanskrit equivalent. If it corresponds to the Mahrathi कोरडा "dry", the sense of the whole passage would be : "As much land as may be covered by  $7\frac{1}{2}$  *drōṇas* of seed, in the dry condition, thrown broadcast."<sup>1</sup>

#### TEXT.

- 1 [चौ] ॥ स्वस्ति ॥ जयत्याह्लादयन्नि[श्च]<sup>2</sup> विश्वेश्वरशिरोधृतः । चन्द्रावैयनर-  
न्दाणां वंशचन्द्र इवोज्ज्वलः ॥ तत्र प्रवर्द्धमाने वि-
- 2 रोधिजिजयभ्राजिणुजयशक्तिविजयस(श)क्त्यादिवीराविभ[रि]वभास्वरे परमभट्टारकम-  
हाराजाधिराजपरमेश्वरया-
- 3 पृथ्वीवर्द्धदेवपादानुध्यातपर[म]भट्टारकमहाराजाधिराजपरमेश्वरश्रीमदनवर्द्धदेवपादानु-  
ध्याभ(त)पर[म]भट्टारक-

<sup>1</sup> As to the method of measuring land by the quantity of seed required to sow it, the references to my hand are Elliot's "Ancient Tenure of land in the Maratha country" (*Ind. Ant.* Vol. XV. p. 268) and the Settlement Report of Jhansi, 1871, p. 125; but this does not throw much light on the word *korada*. [In one of the inscriptions of the Vāllabhaṭṭasavāmin temple at Gwalior, mention is made of land measured by the quantity of seed required to sow it (above, Vol. I. p. 161); also in a grant of the Valabhi king Dharasēna IV. (*Ind. Ant.* Vol. XV. p. 340, text line 45 f). In the Tinnevely district of the Madras Presidency and in the Telugu country, land is often measured by the amount of seed required to sow it or by the amount of grain produced by it.—Ed.]

<sup>2</sup> Read "निश्च".



- 4 महाराजाधिराजपरमेश्वरपरममाहेश्वरश्रीकालञ्जराधिपतिश्रीमत्परमहि(र्दि)देवो वि-  
जयो । स एष दुर्विषहृत[र]-
- 5 प्रतापतापितसकलरिपुकुलः कुलवधूमिव वश(सु)भर्रा[न]राकुलां परिपालयन्-  
विकलविवेकनिर्मलीकृतमतिः । करिगवाविषयान्तःपा-
- 6 ति[लौ]वाग्रामोपगतान्वाङ्मणानन्यां च मान्यानधिकृतान्कुटुम्बिकायस्यदूतवैद्यमहत्त-  
रादीन्सर्वान्मन्त्रोपयति समान्नापयति चास्तु वः सन्विदि-
- 7 तं यथोपरिलिखितेन्निग्रामे सजलखला सखावरजङ्गमा साधक[र्द्धा] भूत-  
भविष्यदन्तर्माननिःशेषादायसंहिता प्रतिषिद्धचाटादिप्रवे-
- 8 शा वापगत्वा कीरडे सार्द्धद्रोणस[स]परिकलिता प्रस्यप्रत्येकवाधव्यवस्थया ।  
द[स](श)हलावच्छिन्ना भूमिरस्या(स्मा)भिर्विलासपुरे त्रयस्त्रिंशदधि-
- 9 कश्चतद्वयोपेतसहस्रतमे स[म्भवत]रे<sup>१</sup> कार्तिके मासि कृष्णपक्षे[ष्ट]म्यान्तिथापङ्कतोपि  
सम्भवत[त्]१२३३ कार्तिकवदि ८ बुधवारे । पुण्यतीर्थोदकेन वि-
- 10 धिवन्मृत्ता<sup>२</sup> देवादीन्सन्तर्प्य भास्करपूजापुरःसरं चराचरगुरुं भगवन्तं भवा[नी]-  
पतिमभ्यर्च्य हुतभुजि हुत्वा मातापित्रोरात्मनश्च पुण्यशोवि-
- 11 वृद्धये । मुताउषभट्टाग्रहारविनिर्गताय कश्यपगोत्राय कश्यपावतारनैधु(धु)व-  
[त्रि]प्रवराय वाजश(स)नेयशाखाध्यायिने चो । वलह[वा]प्रपौत्र[र]-
- 12 य [रा?] । तिहुणपालपोत्राय हि । तीकवपुत्राय प । केशवशर्मणे  
ब्राह्मणाय कुशलतापूतेन हस्तोदकेन स्वस्तिवाचनपूर्वञ्चन्द्रार्कसमका-
- 13 लं पुत्रपौत्राद्यन्वयानुगामि शसनीकृत्य प्रदत्तो । इति मत्वा भवद्विराज्ञा-  
श्रवणविधेयैर्भूत्वा भागभोगादिकं सर्व्वमस्त्रो(स्मै) समुपनेत[व्यं] । तदेना-
- 14 [म]स्य भूमि(मिं) समंदिरप्राकार[र] सनिर्गमप्रवेश[र] ससर्वाशनेक्षुकर्प्या(र्ष्या)सादि-  
भूरुहामपरैरपि [शी](सी)मान्तर्गतैर्वस्तुभिः सहित[र] सवाह्या[भ्य]न्तरादा[यां]
- 15 [भु]ञ्जानस्य कर्षतः कर्षयतो दाना[ध\*]मनविक्रयत्वा कुर्वयतो न केनचित्काचि-  
द्वाधा कर्त्तव्या । अत्र च राजराजपुरुपाटविकचाटादिभिः<sup>३</sup> स्वं
- 16 स्वमाभार्य्य(व्यं) परिहर्त्तव्यमिदञ्चास्मद्दान[म]नाहेयमनाहार्य्येति भाविभिरपि  
भूमिपालैः पालनीयमिति ॥ उक्तञ्च ॥ श[स्त्रं]<sup>४</sup> भद्रास[न] क-
- 17 तं वरास्वा(श्वा) वरवारणाः । भूमिदानस्य पुष्पाणि<sup>५</sup> फलं स्वर्गः पुरंदर ॥  
भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति । उभौ तौ पुण्यक-
- 18 र्माणौ नियतं स्वर्गगामिनौ ॥ बहुभिर्व्यश(सु)धा भुक्ता राजभिः सगरादिभिः  
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम(म्) ॥ स्वद-

<sup>१</sup> Read सेवसरे.<sup>२</sup> Read. शङ्क.<sup>३</sup> Read °नरवात्वा.<sup>४</sup> Read पुष्पाणि. The usual reading is चिह्नानि.<sup>५</sup> Read °पुष्पाटविक.



[illegible]







- 19 तां परदत्तां वा यो हरेत वशु(सु)भरां । स विठाय[ि] किमिर्भूया(त्वा)  
 पितुभिः सह मज्जति ॥ षष्ठि(ष्टिं) वर्षसहस्राणि स्वर्गे वसति भूमिदः ।  
 20 आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत(त्) ॥ सहस्रोय(यं) राजश्रीपर-  
 मर्हिदेवस्य मतं मम ॥ विस(श)दगुणगणाघोत्रामवा-  
 21 स्तव्यवंशः सकलविदितसा(शा)स्त्र श्रीशुभानन्दनामा । अलिखदवनिपालस्यात्रया  
 धर्मलेखी स्फुटललितनिवेश(शै)-  
 22 रत्नरैस्तामपट्टम(म्) ॥ रजपालस्य पुत्रेण पाल्हेणेन च शिल्पिना । उत्कीर्णा  
 वर्षघटना वैदग्धीविश्व[क\*]र्मणे(णा) ॥ श्री [॥\*]

No. 12.—AMAUNA PLATE OF THE MAHARAJA NANDANA;  
 [GUPTA-] SAMVAT 232.

By the late Dr. T. Bloch, Ph.D.

This plate has been discovered a short time ago on the estate of Babu Janakiballabh Prasad Narain Simha, Zamindār of Amaunā, Pargana Arwal, in the district of Gayā. Amaunā is about 2 miles east by north of the well-known town and market-place of Dāūdānagar on the east bank of the river Son in the Gayā District. The plate has been lent to me through the kind offices of Mr. R. S. Greenshields, I.C.S., Collector of Gayā.

[The text of the subjoined inscription has been printed with a translation in the *Journal and Proceedings of the Asiatic Society of Bengal*, Vol. V. No. 5, May 1909, in an article entitled "The Mallayashukā grant of Nandana" by Mr. Paramēśvar Dayāl. There are a few differences in this transcript which will be pointed out in the footnotes. According to Mr. Dayāl, the plate was found in December 1907 "in the fields of Bheṇḍiā Bighā, a hamlet of mauza Amaunā. It came to view after the surface soil had been washed away a little by rain. The site of the find is said to be an elevated land which is *paṭṭi* 'uncultivated' and of the class called *verhā*, a kind of saline unproductive soil, on which even grass does not grow, and which becomes soft and loose in the rainy season. There are, however, no indications of ruins at this particular spot, though to the north-west of it, at a distance of about a quarter of a mile, is a *ṭīlha* 'mound' considered to be the site of an old mud fort."—Ed.]

The plate consists of a single sheet of copper,  $5\frac{1}{2}$ " by  $11\frac{3}{4}$ ",<sup>1</sup> including the handle with a square hole on its proper right side, which may have been intended for the royal seal. It is, however, evident that no seal ever was attached to the plate. The inscription is written in eight lines on one side only. The characters agree with the alphabet, which was in use in North-Eastern India during the time of the Gupta kings, and I feel no doubt in referring the date in line 8 of the inscription (*Samvat* 232) to the Gupta Era. Its European equivalent, accordingly, would be A.D. 551-2. The language is Sanskrit, but not very correct. Thus, the spelling *āchekhhēttā* for *ākshēptā*, in line 7, appears to be due to the vernacular pronunciation of that time, and a little before, in line 6, the writer originally had confounded this word with *ākshēpaḥ*, for which he substituted its correct form later on.

<sup>1</sup> [Mr. Dayāl gives the dimensions of the original plate as  $9\frac{1}{2}$ " x  $5\frac{1}{2}$ " excluding the handle.—Ed.]

<sup>2</sup> This word is spelt *Samvattā*. I have adopted the above reading, which appears to me the reading originally intended.



The inscription records the grant of the village *Mallayashṭikā* to a *Brāhmaṇa*, named *Ravisvāmin*,<sup>1</sup> who belonged to the *Gārgya-gotra* and was a student of the *Vājasaneyi-Śākhā*. The grant was issued from *Pudgalā*, a locality, which I have not been able to identify, by the *Mahārāja Nandana*, who held the title of *Kumārāmātya*,<sup>2</sup> and who describes himself as "meditating over the feet of the king (*dēva*), and of his *guru*" (l. 1). It is thus evident that the *Mahārāja Nandana* was merely a feudatory chief, and it appears not altogether unlikely, that one of the later Gupta kings may have been the paramount sovereign to whom he owed allegiance.

The date of the inscription (l. 8: *Saṃvat 200 30 2*) doubtless refers to the Gupta era, and corresponds accordingly to A.D. 551-2. It is further specified as the 20th day of *Māgha*. It is interesting to find the solar calendar in popular use in Magadha, or Bihar, at such an early time; for it is well known that, at present, the agricultural year, governed by *nakṣatras*, is solar in Bihar and in the United Provinces, while further to the east, in Bengal, a purely solar form of the calendar has come into general use for almost all practical purposes. I cannot remember having met with many lunar dates in old inscriptions from Bihar, and a careful and systematic compilation of all the available dates in ancient epigraphs from Bihar and Bengal may probably reveal to us the fact that the soli-lunar calendar of North-Western India was very little used in the north-east of India, and this again would afford a very striking analogy to the method of reckoning time, which still is made use of for agricultural purposes in Bihar. Dr. Grierson has lately called my attention to the remarkable fact, that among the peasants of modern Bihar, the *nakṣatras* are not lunar mansions, as they used to be from the beginning, but that among them only the position of the sun in connection with the *nakṣatras* is taken into account. This curious custom, may, thus, very likely, go back to ancient times, and the introduction of the solar *Ilāhi* year into North-Eastern India would, in that case, appear to have been made easy on account of the existence there of a purely solar form of the Indian calendar.

The name of the engraver of the inscription appears to have been *Śūdraka*, if I am right in explaining the blundered words at the end of the inscription (l. 8: *Śūdrakārē-drakṣuṇaḥ*) as *Śūdrakārē-ḍḍikṛṇaḥ* "engraved by *Śūdraka*." I may, perhaps, mention here, merely as a curiosity, that this name, famous to us as that of the author of the *Mricchhakaṭika*,<sup>3</sup> occurs again in two other inscriptions from the Gayā District (Nos. 642 and 646 in Kielhorn's List<sup>4</sup>), one of which dates from the time of *Nayapāla*, and the other from the time of *Yakṣapāla*, probably 9th or 10th century A.D.<sup>5</sup>

#### TEXT.<sup>6</sup>

- 1 Svasti Pudgalāyāḥ<sup>7</sup> dēva-guru-pādānudhyātā<sup>8</sup>-kumārāmātya-mahārāja-Nandanah kuśali  
2 Mallayashṭikāyām brāhmaṇ-ādin yathā-prativāsinō mānayati viditam=vo bhaviṣyati

<sup>1</sup> Personal proper names, formed with *raci*, *sūrya*, and similar words, appear to have been rather common in North-Eastern India in those days. It is evident that the persons, who adopted them, were *Sauras*, or worshippers of the Sun, and it seems worth while pointing in this connection to the large number of ancient images of *Sūrya*, which have been found all over Bihar, and still may be seen along with Buddhist statues in almost every village in Bihar, close to which some ancient temple once existed.

<sup>2</sup> This title is very frequently met with on my Basarh seals; see *Archaeological Survey of India Annual Report, 1903-04*, p. 103. Its correct explanation in Sanskrit appears to be: कुमारदास बालः 'one who has been in the service of the king, from the time when he was a boy.'

<sup>3</sup> According to the late Professor Pischel, Daṇḍin was the real author of the *Mricchhakaṭika*. This theory is based on the occurrence, both in the *Mricchhakaṭika*, and in Daṇḍin's *Kāvya-darśa*, of the verse: लिखतीव हर्षदेवनि वपंतीदाहमं नमः; and further on the fact, observed by Professor Pischel, that all the verses, quoted as examples in the *Kāvya-darśa*, are from Daṇḍin's own poetry.

<sup>4</sup> *Ep. Ind.* Vol. V, Appendix, pp. 86-87.

<sup>5</sup> [In a footnote on No. 646, the late Professor Kielhorn has added that it belongs to "about the 12th century A. D."—Ed.]

<sup>6</sup> From the original plate.

<sup>7</sup> [Mr. Dayāl reads *Puṅgalāyāḥ*.—Ed.]

<sup>8</sup> Originally *pādānudhyātō*; but the sign of *ō* appears to have been struck out later on.







V. VEHKAYYA.

SCALE - 0+

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- 3 yathā may-aisha grāmaḥ asmai Gārgya-sagottīrāya Vājasanāya-sabrahmachāriṇe  
brāhmaṇa-  
4 Ravisvāminē mātāpitrōr-ātmanāś-cha dharm-ōpachay-ārtham-ā-chaṇḍr-ārka-  
samakālikaḥ putra-pautr-ā-  
5 di-bhōgyaḥ<sup>1</sup> bhūmichchidra-nyāyēn-āgrahāratvēn<sup>2</sup>-ātisrṣṭas-tan-na kēnachid-asmaḍ-  
vanśa(mśa)jēn-ānyē-  
6 na vā sva-dharmma-yaśō-rthina [ā]kshēpaḥ<sup>3</sup> piḍā vā kartavyā [||\*] Uktam cha [||\*]  
Shashṭi[m\*] varsha-sahasrāpi  
7 svarggē mōdati bhūmidaḥ āchohētā<sup>4</sup> ch-ānumantā cha tāny-ēva narakē  
vasēd-iti [||\*]  
8 Sva-mukh-ājūā Samvat<sup>5</sup> 200 30 2 Mārgga di 20 Śūdrakarēdrakshuṇaḥ<sup>6</sup> [||\*]

## No. 13.—PARDI PLATES OF DAHRASENA; THE YEAR 207.

By PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

I re-edit this inscription from some excellent ink-impressions kindly made over to me by Dr. Fleet, who contributes the following remarks on the original copper-plates.

"These plates were found in 1884 in the course of digging a tank at Pārdī, the head-quarters town of the Pārdī subdivision of the Surat District in Gujarāt, Bombay. The record on them was brought to notice and edited in 1885 by Pandit Bhagwanlal Indrajī, without a lithograph, in the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. XVI. p. 346 ff.

"The plates are two in number, each measuring about  $9\frac{3}{16}$ " by 3". They are quite smooth; the edges of them being neither fashioned thicker nor raised into rims: but, as may be seen from the facsimile, the inscription is in a state of perfect preservation almost throughout. They are somewhat thin, so that the letters, though not very deep, show through on the backs of them, to such an extent that some of them can be read there. The interiors of the letters show marks of the working of the engraver's tool.

"There is no ring of the ordinary kind, with a seal on it. But at each of the two ring-holes the plates were held together by a long copper wire,  $\frac{1}{8}$ " thick in the thickest part, which, after being passed through the ring-holes, had its ends twisted over and round and round so as to form a kind of complicated tie, without the ends being soldered together. As the ring-holes are not much larger than the wires, and as the plates appear to have been secured as soon as they were discovered, it would seem that these wires are the means by which the plates were fastened together *ab initio*.

"The weight of the two plates is 31 tolas, and of the two wires  $1\frac{1}{2}$  tolas; total,  $32\frac{1}{2}$  tolas =  $12\frac{1}{2}$  oz."

<sup>1</sup> It looks as if the engraver had begun to write *bhōgyō*, which he changed afterwards into the wrong form *bhōgyaḥ*.

<sup>2</sup> A small dot over *ra* appears to me merely a defect in the plate.

<sup>3</sup> The engraver clearly had written *ākshēptā* first, on account of the well-known *ślōka*, which he had in mind.

<sup>4</sup> A well-known blunder for *ākshēptā*, due to the vernacular pronunciation of the time.

<sup>5</sup> Looks like *Samvatta*.

<sup>6</sup> Perhaps *Śūdrakṣa-ōkīrṇam*? [Mr. Dayāl reads *śūdrakarād-rakshuṇaḥ* and translates "to be protected from the hands of the Śūdras."—Ed.]



The alphabet is of an early southern type. No distinction is made between the secondary forms of short and long *i*; I have, however, written *i* in the words *śri*- (l. 2), *Antarmanḍali*- (l. 2 f.), and *Kaṇiyas*- (l. 4). The *jīhāmūliya* occurs twice (ll. 6 and 7). A final form of *t* seems to be used in *k[ṣ<sup>m</sup>]nachi[t]* (l. 7). The second consonant of the group *ṇa* is expressed by *n* in *Naṇṇa* (l. 3), but by *ṇ* in *aṇṇava* (l. 5). The abbreviation *saṃ* for *saṃvat* and the numerical symbols 3, 7, 10 and 200 are employed in l. 9, where the *tithi* of the date is given both in words and in figures.

The language is Sanskrit prose; but one verse of the *Mahābhārata* is quoted in l. 7 f. The rules of *sandhi* are strictly observed, except in *°svāmīna* (l. 3) and *°vridhayaś* (l. 5). Every consonant following *r* (except sibilants<sup>1</sup> and *h*) is doubled in accordance with Pāṇini, viii. 4, 46 and 49, and the *dh* of *anudhyāta* (l. 1) according to viii. 4, 47 and 53. The use of the word *santaka* (l. 2) and that of the genitive *kṛishatō* before a sord consonant (l. 6) are evidently due to the influence of Prakrit.

The inscription records a grant of land to a Brāhmaṇa by the Mahārāja Dahrasēna of the Traikūṭaka family. The king's order was issued from a place named Āmrakā (l. 1). The village granted bore the name *Kaṇiyas-Taḍākāsārikā* (l. 4) and belonged to the *Antarmanḍali* district (l. 2 f.). The donee resided at *Kāpura* (l. 3). The name of the messenger conveying the royal grant to the donee was *Buddhagupta* (l. 8), and the date of the grant was the 13th *tithi* of the bright fortnight of *Vaiśākha* in the year 207 of an unspecified era (l. 9).

Before publishing the Pārḍi plates, Pandit Bhagwanlal Indraji had discovered another mention of the Traikūṭakas in a copper-plate inscription from *Kaṇheri*, the original of which seems to be lost.<sup>2</sup> The *Kaṇheri* plate is dated in the year 245. The Pandit conjectured, on the grounds of contemporaneous historical allusions in certain records from the same part of the country, that the era of this plate ought to have commenced about A.D. 245. General Cunningham showed it to be the *Kalachuri* or *Chēdi* era of A.D. 249, and his view was endorsed by Dr. Fleet<sup>3</sup> and by the Pandit himself.<sup>4</sup>

The alphabet and provenance of the Pārḍi plates, and the fact that they mention the Traikūṭakas, render it extremely probable that their date also has to be referred to the *Kalachuri* or *Chēdi* era, commencing in A.D. 249 as determined finally by Professor Kielhorn.<sup>5</sup> The week-day or the *nakshatra* not being given, there is no detail by which the date can be actually tested. Dr. Fleet, however, kindly informs me that, if the year is applied as current, the European equivalent is the 4th April, A.D. 456, while, with the expired year, it would be the 23rd April, A.D. 457.

The *Kaṇheri* plate of (Kalachuri-)Sāṃvat 245, which mentions the Traikūṭaka family, does not acquaint us with the name of the king of this dynasty to whose reign it belongs. From the Pārḍi plates we learn that the Traikūṭaka king Dahrasēna was ruling in (Kalachuri-)Sāṃvat 207=A.D. 456 or 457. Two further members of the same dynasty are known from coins, viz. *Indradatta*, the father of Dahrasēna, and *Vyāghrasēna*, the son of Dahrasēna.<sup>6</sup> The late Mr. Jackson stated that he had in his hands a copper-plate from *Surat* which is dated in

<sup>1</sup> See *varska*, l. 7.

<sup>2</sup> *Inscriptions from the Cave-Temples of Western India*, p. 57 ff.

<sup>3</sup> *Ind. Ant.* Vol. XIII. p. 76 f.; *Dyn. Kan. Distr.* p. 294 f.; *Journ. R. As. Soc.* 1905, p. 566 ff.

<sup>4</sup> *Journ. Bombay Br. R. As. Soc.* Vol. XVI. p. 340; *Vienna Oriental Congress*, Aryan Section, p. 220 f.

<sup>5</sup> *Ind. Ant.* Vol. XVII. p. 215 ff.

<sup>6</sup> Prof. Rapson's *Catalogue of the Coins of the Andhra Dynasty, etc.*, p. clxiii; compare the same scholar's article in *Journ. R. As. Soc.* 1905, p. 801 ff.—Pandit Bhagwanlal Indraji (*Vienna Oriental Congress*, Aryan Sect. no. p. 222) read 'Rudragapa' for Dahrasēna, and Mr. Scott (*Journ. Bombay Br. R. As. Soc.* Vol. XXIII. p. 2) prefers to read 'Dahragapa' on the majority of the coins of Dahrasēna, and 'Vyāghragapa' for Vyāghrasēna.







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E. Hultsch.

Full-size.

From ink-impressions supplied by Dr. Fleet.

Collotype by Gebr. Plettner.



the (Kalachuri) year 231 and records a grant by Vyāghrasēna of the Traikūṭaka family:<sup>1</sup> a facsimile of this record is much to be desired. It is worth noting that Dahrasēna and Vyāghrasēna style themselves on their coins *parama-Vaiṣṇava*, 'a devout worshipper of Viṣṇu,' while the Pārḍi plates (l. l f.) apply to Dahrasēna the synonymous term *Bhagavat-pāda-karmakara*, 'a servant of the feet of Bhagavat.'

As regards the places mentioned in this record, Dr. Fleet<sup>2</sup> understands the term *Antar-maṇḍali-vishaya* as denoting "the district of the territory between" the rivers *Miṇḍhōḷā*, on the north, and *Pūrṇā*, on the south, in Gujarāt. He identifies *Kāpura* with a fairly large village on or near the southern bank of the *Miṇḍhōḷā*, three miles south-south-west from *Vyārā*, the head-quarters town of the *Vyārā* subdivision of the Baroda State: the place is shown as 'Kapura' in the Indian Atlas quarter-sheet No. 23, S. E. (1888), in lat. 21° 4', long. 73° 25'. He identifies *Kaniyas-Taḍākāsārikā*, "the smaller or younger (later) *Taḍākāsārikā*," with the 'Tarsari,' 'Tarsāri,' of maps, fifteen miles almost due west from 'Kapura,' and about half-way between the *Miṇḍhōḷā* and the *Pūrṇā*. And he considers that *Āmrakā*, where Dahrasēna was encamped when he made the grant, may possibly be the 'Ambachh,' 'Āmbāchh,' of the maps, about two miles towards the south-west from 'Kapura': but he would observe that *Āmrakā* need not necessarily be anywhere near the other places mentioned in the record. He adds that *Kāpura* gave its name to a territorial division, known as the *Kāpur-āhāra*, which is mentioned in a Nāsik inscription of *Ushavadāta*,<sup>3</sup> and that the *Chikhalapadra* of that inscription is the 'Chikhaldā' of the maps, on the south bank of the *Miṇḍhōḷā*, two and a half miles east-north-east from 'Kapura.'

TEXT.<sup>4</sup>

## First Plate.

- 1 Svasti [H\*] Vijaya-skandhāvarād=Āmrakā-vāsakāt-Traikku(kū)ṭakānām mātāpitṛi-pād-  
ānuddhyātō Bhaga-  
2 vat-pāda-karmmakarō=śvamēdh-āhartā śrī-mahārāja-Dahrasēnaḥ sarvvān=ēv=āsmat-  
santakān=Anta-  
3 rmmāṇḍali-vishaya-vāsinas=samājñāpayati yathā Kāpura-vāstavya-brāhmaṇa-  
Naṇa(ṇṇa)svāmina<sup>5</sup>  
4 atr-aiva vishay-āntargata-Kaniyas-Taḍākāsārikā-grāmo mā[t]āpi[t]rōr=ātmanas=cha  
puṇya-

## Second Plate.

- 5 yaśō-bhivṛiddhayō(ya) ā-chandr-[A\*]rk-k-ārṇava-[kshi]ti-sthiti-kālikā(ka)ś=chōra-  
rō(rā)jāpatthyakāri-varjjam  
6 sarvva-ditya-viṣṭi-parihārēṇa putra-pautr-ānvaya-bhōjyas=samatisṛishṭō yatō=sya  
bbuñjatal=krishatō(taḥ)  
7 pravi(di)śataś=cha na k[e\*]nachi[t] pratishēdhañ-kāryya ity=uktañ=cha bhagavatā  
Vyāsēna [I\*] Shashṭi-varsha-sahasrāni(pi)  
8 svarggō vasati bhūmi-daḥ [I\*] āchchēttā ch=ānumantā cha tāny=ēva narakē  
vasēd=iti [H\*] Buddhasupta-dūtakam=ājñā  
9 sam 200 7 Vaiśākha-śuddha-trayōdaśyā[m\*] 10 3 [H\*]

<sup>1</sup> Journ. Bombay Br. R. As. Soc. Vol. XXIII, p. 6 f.

<sup>2</sup> See Ind. Ant. Vol. XXXIX, p. 97 f.

<sup>3</sup> Above, Vol. VIII, p. 82, No. 12.

<sup>4</sup> From two sets of ink-impressions supplied by Dr. Fleet.

<sup>5</sup> Read "śvāminā-tr-aiva."



## TRANSLATION.

(Line 1.) Hail! From the camp of victory pitched at Āmrakā, the glorious Mahārāja Dahrasēna, (*who belongs to the family*) of the Traikūṭakas, who meditates on the feet of (*his*) mother and father, who is a servant of the feet of Bhagavat (Vishnu), (*and*) who has performed an *āśramēdha*, addresses (*the following*) order to all Our subjects living in the Antar-maṇḍali district (*vishaya*):—

(L. 3.) “(We) have granted to the Brāhmaṇa Nappasvāmin, residing in Kāpura, the village Kaniyas-Taḍākāsārikā included in this same district, for the increase of the merit and fame of (*Our*) mother and father and of Ourselves, for as long as the moon, the sun, the ocean and the earth shall exist, to the exclusion of robbers and of those who do harm to the king, with exemption from all taxes and from forced labour, to be enjoyed by (*his*) sons, grandsons, (*and further*) descendants.

(L. 6.) “Therefore nobody shall cause obstruction to him while he enjoys, cultivates, and assigns (*this land*).”

(L. 7.) And the holy-Vyāsa has spoken :—

[Here follows one of the customary verses.]

(L. 8.) (*This*) order (*was issued*),—Buddhagupta being the messenger (*dātaka*),—in the year 207, on the thirteenth—13th—(*tithi*) of the bright (*fortnight*) of Vaiśākha.

No. 14.—TWO NOLAMBA INSCRIPTIONS FROM DHARMAPURI  
OF THE 9TH CENTURY A.D.

By H. KRISHNA SASTRI, B.A.

The two subjoined records<sup>1</sup> are engraved on the four faces of a pillar which was removed in 1904 from Dharmapuri in the Salem District to the Madras Museum, where it is set up near one of the entrances into the Archaeological Section. The pillar measures 5' 4½" by 1' 4" on the east face, 5' 6½" by 1' 4" on the west, and 5' 5½" by 1' 3" on the north and south faces. It is surmounted by a pinnacle from which proceed in the eight directions eight petals which open downwards and are slightly raised at the edges where they meet the margins of the pillar. Prior to its removal the pillar was built into the floor of a *maṇḍapa* in front of the Mallikārjuna temple at old Dharmapuri.<sup>2</sup> The inscriptions on it were copied by Mr. G. Venkoba Rao early in 1901<sup>3</sup> and a brief note on their contents is found in the *Annual Report on Epigraphy* for 1900-01, p. 6, paragraph 11. The pillar has suffered from the vandalism of ignorant people who appear to have used the stone for some purpose or other, with the result that all the four faces are worn smooth about the middle and bear big round indentations 5 to 5½ inches

<sup>1</sup> Nos. 304 and 305 of the Madras Epigraphical collection for 1901.

<sup>2</sup> This is the name by which an almost deserted quarter, about 1½ miles from the modern town of Dharmapuri, is known. It contains the temples of Mallikārjuna, Māriyamman and Viabgu. The tank on whose bank the inscribed slab No. 309 of 1901 (noticed below, p. 64), was discovered, is also quite close to this quarter of Dharmapuri.

<sup>3</sup> Better impressions from which the accompanying plate has been prepared were obtained by Mr. Venkoba Rao about the end of 1901. On this occasion he also copied another mutilated Nolamba record on a broken pillar which was lying in the Māriyamman temple (No. 348 of 1901; see below, p. 63.)



in diameter, in which are lost one, two or more syllables in three consecutive lines on each of the four faces (ll. 11 to 13 on the west face; ll. 37 to 39 on the south face; ll. 66 to 68 on the east face and ll. 95 to 97 on the north face). The north-east rim of the pillar; at its lower end, is also damaged slightly and consequently, the end of ll. 79 to 83 on the east face and the beginning of ll. 106 to 110 on the north face have disappeared. The latter gap (in the imprecatory verses) has, however, been filled up with the help of similar passages occurring elsewhere. The break in the north-east rim has again, been the cause of one or more blanks in ll. 8 and 9 of inscription B. Except for these defects, the two inscriptions are in a state of excellent preservation and are written in old Kanarese characters of the period to which the inscriptions belong. They present a striking similarity to those of the Mantrawāḍi, Sirūr and Niḍagundi records edited by Dr. Fleet.<sup>1</sup>

As regards palaeography, the initial vowels *a*, *ā*, *i*, *u* and *e* occur in their usual forms (e.g. in ll. 7, 64, 52, 58 and 82). Long *i* when attached to consonants is distinguished from the short by a small loop made inside the circular *i*-mark at its base (compare, e.g. the *i* of *paḷḷi*<sup>2</sup> with the *i* of *śims* in l. 55). In *Tagaḍūr*<sup>3</sup> (ll. 36 and 40), in *Mūlapaḷḷi* (ll. 43 and 55), in *Mūlasaṅgha* (l. 47) and in *Pāruva* (l. 33), the symbol for long *ā* is marked in a slightly different way from the ordinary form of it as used e.g. in the *ā* of *bhā* in ll. 4, 97 and 107 (twice). This variant is like the subscript *y* with its bend to the left not quite pronounced. Short *u* affixed to the consonants *k* and *r* is marked by a hook (bending downwards) attached to the right side of the letter; whereas, in other cases it is a vertical *u*-like tube affixed from below to the consonant to which it belongs. When the *u*-mark is lengthened in the case of *k* and *r* a second hook (also turned downwards) is added—the first, however, being in this case, reversed for the sake of convenience. *E* is marked by a similar hook attached to the left side of the *talekattu*, if one exists, or, somewhere on that side of the letter according to the whim of the writer. It may be noted that long *ā* is denoted in a few instances by the *e*-mark being made to end in a loop as in the case of the long *i* (*Jinē*<sup>4</sup>, l. 3; *-varē*<sup>5</sup>, l. 15; and *geyyuttirē* (wrongly for *geyyuttire*), l. 26); whereas, in others, it is not distinguished from the short *e* (compare e.g. *kuḍe*, l. 46 with *Sēnā*<sup>6</sup>, l. 47). The *ai*-symbol occurs only once in l. 72 in the word *nairatiya* (a mistake for *nairṛitya*). Here, the stroke slanting to the right over the *talekattu* of the letter may be compared with the corresponding stroke (but slanting to the left) of the secondary *ai* in old Nāgarī inscriptions. The compound vowel-mark *ō*, which consists of *ā* and *e*, is simple in its formation, and consists of two inverted hooks placed one at each end of the top-stroke—the one to the right representing *ā* and that to the left *e*. The *anusvāra* is marked by a small circle or, more frequently, by a dot and is always placed at the right top-corner of the letter to which it belongs. The *upadhmanīya* in ll. 106 and 107 is represented by the symbol for *r* (60); while, the *jihvāmāliya*, which may be expected at the end of l. 99, does not occur there.

With regard to consonants, it may be stated that all the five test letters discussed by Dr. Fleet in his study of ancient Kanarese records,<sup>2</sup> are represented in the subjoined inscriptions—viz. *kh*, *ś*, *j*, *b* and *l*. *Kh* in *khaṇḍa* (l. 42) and in *duḥkham* (l. 99 f.) is of the later cursive form. *Ṇ* occurs as the first member of the conjunct consonant *ṇga*, at the beginning of l. 61 and is of the closed type. *J* appears ten times and in only one instance (*j* of *jñā* in l. 1) is of the square type exactly similar to that which occurs in the Mantrawāḍi inscription of Amoghavarsha I. In the other nine instances, it is of the same type but closed. The letter *b* is more frequently used and is always of the closed type, except in *Sembalattūra* (l. 56) where the subscript *b* is, however, formed as in modern Kanarese. *L* is also of frequent

<sup>1</sup> Above, Vol. VII pp. 198 ff.

<sup>2</sup> See, for example, his remarks on palaeography in the Nīlguṇḍ inscription of Amoghavarsha I. (above, Vol. VI. p. 99), in the Haṭṭi-Mattūr and Naregal records (*ibid.* pp. 161 and 162) and in the Mantrawāḍi, Sirūr and Niḍagundi inscriptions (*ibid.* Vol. VII. pp. 189, 203 and 209).



occurrence and is of the cursive type with the miniature in the centre representing the old square form of the letter. It is noteworthy that in its secondary form *l* is always of the square type (see *ll* at the beginning of ll. 5 and 23, in l. 7 and in ll. 21 and 63). The palatal *ñ* occurs in its subscript form in *jñā* (l. 1) and as the first component in the conjunct consonant *ñcha* (ll. 21 and 32). The rare consonants *gh* and *chh* are also found, the first in l. 47 and the second in its subscript form in ll. 99 and 101. Dental *d* is hardly, if at all, distinguished from the lingual. *Ph*, in the only case where it occurs (l. 98), is marked by a small cross stroke on its right side, which distinguishes it from the unaspirate. The *rēpha*, as the first component of a conjunct consonant, is denoted by a wavy line affixed to the top of the consonant; but, when the conjunct consonant ends in *i*, the *rēpha* is affixed at the root of the circular *i*-symbol, so as to make an angle with it.<sup>1</sup> The final form of *ḥ* occurs in l. 35.

As for orthography, it may be noted that *ra* is used for *ri* (in *nairatiya*, l. 72), that consonants are invariably doubled after a *rēpha* with which they occur in a conjunct form, that in some Kanarese words nasals are changed into *anuvāra* before consonants of their class (*teṁkaṇa*, ll. 57, 58, 59, 60, etc.; *karuṁgaḷ*, l. 61; *taḷuṁdāḷe*, l. 77; *aḷuṁbu*, l. 78; *kaḷegombu*, l. 81) while, in some others they are not (*Sembalattūra*, l. 56; *karuṁgaḷ*, l. 60 f.; *banda*, l. 62; *ante*, l. 63); that *vice versa* the *anuvāra* is changed into the corresponding nasal twice in l. 54 before the words *nakara* and *narasāsana* (for *narasāsana*) and that in the latter as well as in *śiṣhyar* (l. 50) the palatal *ś* and the sibilant *s* are wrongly used, one for the other. The language of the record is Sanskrit (poetry, verses 1 to 5 and prose l. 4 f.) and Kanarese prose (ll. 5 to 94). The description of the boundary line contains some rare words whose interpretation has not yet been satisfactorily made out. My notes on the translation will show that some of these are very closely allied to Tamil.

Of the 110 lines which make up inscription A., the first 55 deal with the grant proper. Ll. 56 to 94 give a detailed description of the boundary of the village granted and the remaining ll. 95 to 110 contain the usual imprecatory verses. With an invocation to the doctrine (*tāsana*) of the Jinēndras (verse 1) and a short prefatory line in Sanskrit which mentions the family of the Pallavas, we are introduced to Pallavādhirāja, who is said to have conquered the whole earth, up to its four corners. His son was Noḷambādhirāja, of whom it is stated that he was worshipped by all the *sīmantas*, by which, we have, perhaps, to understand that he brought them under his control and consolidated the work of his father. To this Noḷambādhirāja and Jāabbe (l. 19 f.), daughter of Rāchamalla-Vermāḍi<sup>2</sup> and Mahādēviyar (ll. 16 and 17), was born Mahēndrādhirāja-Noḷamba (l. 24), described as having acquired the five great scanda (*somadhigata-pañchamahāsabda*)—the distinguishing *biruda* of a feudatory ruler<sup>3</sup>—though later on he is styled 'the favourite of (the goddesses) Fortune and the Earth (*śrī-prithivīvallabha*)' like any other paramount sovereign. Mahēndrādhirāja belonged to the Pallava family and was an ornament of the Pallava race (*Pallavakula-tīlaka*)<sup>4</sup> (ll. 20 to 23). It is recorded of him that he destroyed the race of Mahābali (i. e. the Bāṇas) (l. 24 f.) and was occupying, at the time of the record A., the palace (*śrīmāḍa*) at Tagaḍūru (ll. 36 and 37). In the Śaka year eight hundred and fifteen, when the cyclic year Paridhāvin was current, on

<sup>1</sup> Compare Mr. Venkayya's remarks on the palmography of the Raṣastipūṇḍi grant of Vimalāditya (above, Vol. VI. p. 348).

<sup>2</sup> Rāchamalla bears the titles *Saṅgaśākyo Koṅgaśākyo dharmamahārājādhirāja*, 'lord of Nandagiri' and 'ruler of Kovalāla, the best of towns' (ll. 12 to 16).

<sup>3</sup> Above, Vol. V. p. 216, foot-note 3.

<sup>4</sup> *Ibid.* p. 201.

<sup>5</sup> This epithet was also borne by Dantivarma-Mahārāja of the Triplicane inscription (above, Vol. VIII p. 292 and p. 293, note 4) and by the mahāmāṇḍalīśvara Chiddaṇḍa-Mahārāja (*Annual Report on Epigraphy for 1905-06*, Part II. paragraph 5).



Thursday, the fifth *tithi* of the bright half of Āshāḍha, while the *nakshatra* was Pūrva-Phalgunī and Jupiter rose in (i.e. entered) the sign Dhanuṣ, — two private individuals Nidhiyaṇṇa and Chandiyaṇṇa — sons of a merchant from Śrīmaṅgala — built a Jaina temple (*basadi*) at Tagaḍūru (l. 40). The former of these received from the king, free from all encumbrances, the village of Mūlapaḷḷi (l. 43 f.) and in his turn made it over to Kanakasēna-siddhāntada-Bhaṭṭāra, pupil of, Vinayasēnasiddhāntada-Bhaṭṭāra of the Pogariya-gaṇa, the Sēn-ānvaya and the Mūla-saṃgha (ll. 47 to 51), for repairs, additions, worship, etc. in that *basadi* (l. 42 f.). The witnesses to this transaction were the four *saṃayins*,<sup>1</sup> the *nāḍu*, *nakara*, and the *naraśāsana* (ll. 52 to 55). Inscription B. which consists of 10 lines is written at the bottom of A. (all round the four faces of the pillar) in the same old Kanarese script as A. and in Kanarese prose. It records that a certain Lōkayya got from Ayyapaḍēva, son of Mahēndra-Nolamba, the village of Budugūru and made a gift of it to the Jaina temple built by Nidhiyaṇṇa — apparently identical with the one mentioned in A. The founder Nidhiyaṇṇa is also said to have presented a garden (?) for worship in the same temple.

From the foregoing it is evident that the subjoined records belong to the Nolambas who claimed descent from the Pallavas. The territory over which the Nolambas originally held sway has been suggested to be the small district of Nolambalge, mentioned in two Rāshṭrakūṭa records<sup>2</sup> of about the 9th century A.D., which, later on, appears to have received the appellation of Nolambavāḍi thirty-two thousand. This province, which must have been originally confined to the districts of Tumkur and Chitaldroog in the Mysore State, and part at least of the Anantapur District in the Madras Presidency, was gradually extended as the Nolambas rose into power, and in the 10th century A.D. included the major portion of the Bellary, Bangalore and Kolar districts. Portions of Salem and North Arcot must also have been in the possession of the Nolambas at the time of the subjoined record.<sup>3</sup>

In his volumes on Chitaldroog and Tumkur (Vols. XI and XII of the *Epigraphia Carnatica*) Mr. Rice has collected a large number of Nolamba records which give us a fair outline of the history of that dynasty. Two pillar inscriptions from Hēmāvati in the Maḍaksira tāluka of the Anantapur District and two from the town of Maḍaksira itself, have been included by

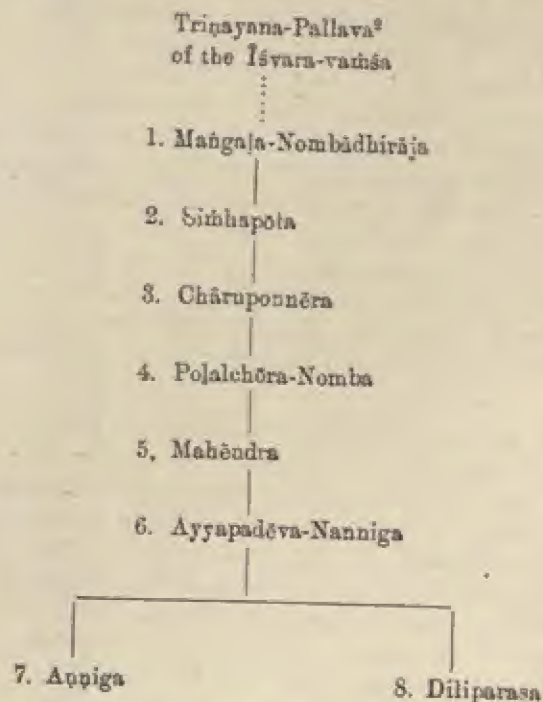
<sup>1</sup> *Samayins* are literally the members of a congregation or religion. Here, perhaps, the reference is to the four main divisions of the Jains who, like the Hindus, recognise the four castes, viz. the Brāhmaṇas, Kshatriyas, Vaiśyas and Śūdras. The significance of the next three terms *nāḍu*, *nakara* and *naraśāsana* is not clear. The first means 'country' or 'country-folk'; the second, 'town' or 'town-folk' and the third perhaps signifies 'rulers of men' or 'officers of government.' What the author wants to say may be that the witnesses to the transaction were the whole Jaina community consisting of 'country-folk,' 'town-folk' and 'officers.' Mr. Venkayya suggests that the three terms in question, with the reflexive pronoun *iccarē* which follows them, may be meant to serve as a clause explaining what has been stated before. In other words, it may mean that the *saṃayins* who were witnesses to the present grant, are to be considered in themselves as good as the *nāḍu*, the *nakara* and the *naraśāsana* who, perhaps in ordinary cases, bore witness to public transactions.

<sup>2</sup> *Epigraphia Carnatica*, Vol. XI. Cl. Nos. 33 and 34 and Introduction, p. 7.

<sup>3</sup> Dr. Fleet's *Kanarese Dynasties*, p. 318. That Nolambavāḍi included a part, if not the whole, of the Anantapur District is proved by the fact that Heñjēru, i.e. the modern Hēmāvati, the capital of the Nolambas, is situated in the Maḍaksira tāluka of that district. As regards the influence which the Nolambas exercised about the end of the 9th century A.D. in the northern portion of the Salem District, we have the evidence of the subjoined records at Dharmapuri. About this period, North Arcot too must have been subject to Nolamba influence; for, the Āmbūr inscriptions of the time of Nripatūṅga-vikramavarman refer to a cattle raid organised by the Nolamba against Āmaiṇūr (above, Vol. IV. p. 180). The original territory of the Nolambas, however, was in the Tumkur and Chitaldroog districts of the Mysore State where their sway in the past is still testified to by the existence of a class of ryots known as Nopabas and of town-names like Nopavinkere (possibly a corruption of Nopambankere), Ayyamaṅgala (i.e. Ayyapamaṅgala, so called after Ayyapa, son of Mahēndra), Nolambapaṭṭaṇa, Nannivāla, etc. (Mr. Rice's *Mysore Gazetteer*, Vol. II. pp. 163 and 500).



Mr. Rice in his Tumkur volume.<sup>1</sup> One of the Hāmāvati epigraphs furnishes the following genealogy of the Nolambas :—



This record, which belongs to the time of No. 8 Diliparasa, is dated in Śaka 864 and is thus later than the Dharmapuri inscription (A.) by 50 years, i.e. about two generations. Consequently No. 5 Mahēndra may be identical with Mahēndrādhirāja-Nolamba or Mahēndra-Nolamba of inscription (A.) and No. 6 Ayyapadēva-Nanniga, with Ayyapadēva "the asylum of truth (nannī)" of inscription (B.). This identification further enables us to identify No. 4 Poḷalchōra-Nomba and No. 3 Chāruponnēra with Nolambādhirāja and Pallavādhirāja<sup>3</sup> of the Dharmapuri record. We do not know of any dated records of these two last mentioned kings; but Mr. Rice refers to some from the Chitaldroog District<sup>4</sup> which may prove that Pallavādhirāja-Chāruponnēra of the foregoing genealogy—son of Siṃhapōta—was a contemporary of the Rāshtrakūṭa king

<sup>1</sup> *Ep. Car.* Vol. XII. Si. Nos. 24, 23, 35 and 36.

<sup>2</sup> Triṇayaṇa-Pallava is synonymous with Trilōchana-Pallava, Mukkaṇṭi-Pallava or Mukkaṇṭi-Kāḍuveṭṭi (as the name sometimes appears in Telugu inscriptions). Trilōchana was the mythical Pallava king who was ruling the Telugu country prior to the advent of the Chalukyas under Vijayāditya of Ayōdhyā. In the mythical account of the Eastern Chalukyas given in copper-plates from the time of Vimalāditya downwards, Trilōchana-Pallava is mentioned as the king who opposed Vijayāditya in his victorious campaign against the south and perhaps also killed him (above, Vol. VI. p. 352, text, ll. 16 and 17). Trilōchana is also mentioned in Telugu inscriptions as the contemporary of the early Chōḷa king Karikāla to whom he was subordinate. Mr. Venkayya places Karikāla (and consequently also Triṇayaṇa-Pallava) roughly about the end of the 5th century A.D. The Īṣvara-vaṇśa to which Triṇayaṇa-Pallava belonged (as disclosed by the Hāmāvati record) is not mentioned elsewhere. One record from Nandalūr (No. 580 of the Madras Epigraphical collection for 1807) actually traces Mukkaṇṭi-Kāḍuveṭṭi to the third eye of Śiva (Īṣvara). The Pallavas of Kāñchei traced their descent from Brahmā, through many Purāṇic sages, to the Mahābhārata hero Aśvatthāman.

<sup>3</sup> These two names appear more like general appellations and may have been borne by any one of the Nolamba kings who claimed descent from the Pallava family; whereas, those given in the genealogical record from Hāmāvati were, perhaps, the real names of the two Nolamba rulers who immediately preceded Mahēndrādhirāja.

<sup>4</sup> *Ep. Car.* Vol. XI. Cl. Nos. 33 and 34.



Jagattuṅga-Prabhūtavarsa-Gōvinda III. whose dates range from A.D. 794 to 813<sup>1</sup> and was, as a feudatory of that sovereign, ruling the Nolambalge one thousand and Nurgunda three hundred districts. Coming to Nolambādhirāja or Pojalchōra-Nomba of the Hēmāvati inscription, we gather from the subjoined record that he married Jāabbe, the daughter of the Western Gaṅga king Rāchamalla-Vermmāḍi. This identical relationship is mentioned in two other records of Mahēndra—one from Hēmāvati in the Anantapur District and the other from Baragūr in the Sira tāluka of the Tumkur District.<sup>2</sup> These two inscriptions tell us that Jāabbe was the daughter of Rāchamalla and the younger sister of Nītimārga-Permāḍi. According to Dr. Fleet, Rāchamalla, the father-in-law of Nolambādhirāja, is identical with Satyavākya-Rājamalla (A.D. 840 and 870-71).<sup>3</sup> As the earliest record hitherto discovered of Mahēndrādhirāja-Nolamba is dated in Śaka 800, we may tentatively fix the lower limit of Nolambādhirāja's reign at A.D. 878-79. And as the father of Nolambādhirāja, viz. Pallavādhirāja, was a feudatory of the Rāshtrakūṭa king Gōvinda III. (A.D. 794 to 813), the upper limit would be 813 A.D. Thus, Nolambādhirāja—the second king mentioned in the subjoined record—may be presumed to have ruled between A.D. 813 and A.D. 878-79, though the period covered by this interval is an unusually long one.

<sup>1</sup> We arrive at the same result if we go back two generations from the earliest available date of Mahēndrādhirāja, viz. A.D. 878-79 (Si. 38), and shall be near to the close of Gōvinda's reign. Still another synchronism from a Chitaldroog record may help us to settle the probable period of Chāruponnēra. Chāruponnēra's father Sindhapōta is therein mentioned (*ibid.* Cl. 8.) as the subordinate of a certain Permāḍi, who, as the name suggests, was evidently a Western Gaṅga king. According to Mr. Rice, Permāḍi was a title which the early Western Gaṅga king Śrīpurusha-Muttarasa "took away from the king of Kāñchi" (*Mysore Gazetteer*, Vol. I. p. 314 and *Ep. Carn.* Vol. VIII. Nr. 35). Dr. Fleet assigns this Śrīpurusha to the period A.D. 765 to 805 (*Ep. Ind.* Vol. VI. p. 84). Consequently, the time of Chāruponnēra, son of Sindhapōta, must have been subsequent to A.D. 805 as was already found to be the case.

<sup>2</sup> *Ep. Carn.* Vol. XII. Si. Nos. 24 and 38. Both of these inscriptions have been translated by Mr. Rice on pp. 91 and 94 of his Tumkur volume. Here, he connects *Jāyabbe-śāhōḥ mahādēvi* of both the records, with *Nolambādhirājarātāṅge* which precedes a long parenthetical clause giving the parentage of Jāyabbe. By separating the expression *Nolambādhirājarātāṅge* into *Nolambādhirājarā* and *tāṅge*, he arrives at the conclusion that the sister (*tāṅge*) of Nolambādhirāja was married to the Gaṅga king Rāchamalla. Jāabbe (or Jāyabbe), we know, was the queen of Nolambādhirāja and mother of Mahēndra. If, accordingly, the phrase *Jāyabbe-śāhōḥ mahādēvi* is to be correctly connected with the word *Nolambādhirāja*, the latter must, according to strict grammatical rules, end in the dative. But this would not be the case if we divide, as Mr. Rice does, the phrase *Nolambādhirājarātāṅge* into *Nolambādhirājarā* and *tāṅge*. I think it is more natural to divide it into *Nolambādhirājar* and *ātāṅge*. That this is actually intended is apparent from what we find in the subjoined record which states that Mahēndrādhirāja was born to Nolambādhirāja (*Nolambādhirājaragāṁ*) and to Jāabbe (*Jāabbeḡgāṁ*). Mr. Rice's wrong interpretation of this phrase is evidently also responsible for the statement in the *Mysore Gazetteer*, Vol. I. p. 307, that "Pallavādhirāja's daughter was married to the Gaṅga king Rājamalla." An inscription at Chikka-Madhure in the Chellakere tāluka (*Ep. Carn.* Vol. XI. Cl. 33), however, seems to prove that the Gaṅgas and the Nolambas were related by intermarriage already in the reign of Sindhapōta. It is here stated that Permāḍi (i.e. the Western Gaṅga king Śrīpurusha-Muttarasa) married the daughter's daughter of Sindhapōta.

<sup>3</sup> Above, Vol. VI. p. 86. Mr. Rice suggests that the Nolambādhirāja mentioned in an undated Gaṅga record of Nītimārga at Kendaṭṭi-Maḍivāla (*Ep. Carn.* Vol. X. Kl. 79) and the Nolamba king of the same name mentioned in the Pallava record at Bhōga-Nandi (*ibid.* Cl. 26), also undated, may both be identical with Nolambādhirāja-Pojalchōra (*ibid.* Introduction, pp. xviii and xix)—father of Mahēndrādhirāja and brother-in-law of Nītimārga. This suggestion does not appear to be correct; for, Nītimārga-Permāḍigal under whom the former Nolambādhirāja is stated to have been ruling the district Gaṅgarasāsira is, I believe, identical with Nītimārga-Permāḍi Raṅavikrama whom Dr. Fleet places between A.D. 810 and 840 and not with Nītimārga, the unidentified son of Satyavākya Rāchamalla. Nolambādhirāja of the Nandi record does not appear to have been a feudatory chief but an independent Nolamba sovereign who 'was ruling the earth' (*prithvi-rājyaṁ geḡ*) without any overlord. Very probably he is identical with Immāḍi or Irmaḍi-Nolambādhirāja whose record of Śaka 899 is found at Kandavāra not very far from Nandi (*Bombay Gazetteer*, Vol. I. Part II. p. 332 and *Ep. Carn.* Vol. X. Cl. 45). Nītimārga, the brother-in-law of Nolambādhirāja-Pojalchōra, did not, probably, succeed to the Gaṅga throne; for, we know from the Huakūru inscription that Satyavākya Rājamalla's chosen successor (*yacārāja*) was Bātamaṇa (above, Vol. VI. p. 86).



Of Mahēndrādhirāja-Nolamba the subjoined record states that he destroyed the family of the Mahābalis (i.e. the Bāpas).<sup>1</sup> The Baragūr and the Hēmāvati records report that Mahēndrādhirāja "uprooted Chōra and others of his kinsmen." The Chōra here mentioned may refer to the Chōlas of the Telugu country,<sup>2</sup> a branch of whom appears to have been ruling about Hēmāvati and Nidugal about that period.<sup>3</sup> How these Chōlas of the Telugu country were 'kinsmen' of the Nolambas, is not quite clear. But in an inscription from the Maddagiri tāluka of the Tumkur District (*Ep. Carn.* Vol. XII. Mi. No. 102) Chaladānakakāra Chōlīga, who is referred to about 900 A.D. by Mr. Rice, is stated to have been of Pallava descent. A later Chōla chief of Nidugal had the prefix 'Vira-Nolamba' added to his name.<sup>4</sup> It may, perhaps, thus be possible to explain how the Chōras mentioned in the Baragūr and Hēmāvati inscriptions were 'kinsmen' of the Nolambas. The statement that Mahēndrādhirāja "destroyed the Bāpas" is not a mere boast; for, the very existence of the subjoined records (A.) and (B.) almost on the borders of, if not actually within, the Bāpa country, proves beyond doubt the occupation of that part of the country by the Nolambas. From an inscription at Būḍidepalle<sup>5</sup> in the Puṅganūr Zamindāri which, on palaeographical grounds may be referred to about the 9th century A.D., we learn that the Nolamba raided Puli-nāḍu (in the Bāpa territory) in the reign of Mahāvali-Bāparasa Bāpavidyādhara. If this Bāpavidyādhara be identical with the Bāpavidyādhara Mahābali-Vāparāyar "who was governing (the country) to the west of the Telugu road" as a subordinate of the Gaṅga-Pallava king Nripatūṅga, his date would fall into the last quarter of the 9th century A.D.<sup>6</sup> And, as Mahēndrādhirāja's conquest of the Bāpas is to be referred to about the same period, the raid on Puli-nāḍu recorded in the Būḍidepalle inscription may be supposed to have occurred in the early part of the reign of Mahēndrādhirāja and would, in that case, be but the commencement of his campaign against the Bāpas, which eventually earned for him the title 'destroyer of the Mahābali-race.'

Pallava sovereignty came to an end about the middle of the 8th century A.D. and in the subsequent straggle for power and supremacy among the various tribes that owed allegiance to the Pallavas, the Nolambas were often ranged against the Bāpas. The incidents recorded in the Baṅgavādi *viragal*,<sup>7</sup> for instance, show that during the reign of the Gaṅga-Pallava king Vijaya-Narasimhavikramavarman, Skanda-Bāpādhirāja met in battle Daḍiya (Daḍiga), Bāparāja and Mahēndravikrama. During the reign of the Vaidumba-Mahārāja Gaṇḍa-Triṇētra, Bāparasa and Vaidumba-mahārāja marched on Soremaṭi and were met on the battlefield by the Nolamba, Rāchamalla and Daḍiga.<sup>8</sup> An inscription at Pedda-Tippasamudram in the Cuddapah District states that the Vaidumba king Gaṇḍa-Triṇētra fought with Nolombi (i.e. the Nolamba king) on the battlefield just referred to.<sup>9</sup> The *viragal* at Chedalla near Puṅganūr<sup>10</sup> belongs to the reign of Mahāvali-Bāparasa and states that the king on behalf of the

<sup>1</sup> An undated inscription in the Bowringpet tāluka of the Kolar District (*Ep. Carn.* Vol. X. Bp. 64) states that Mahēndrādhirāja was ruling the district Gaṅgarasāra. This indicates his feudatory position, though the record does not expressly state it. At any rate, it must be referred to a period before A.D. 878 when, as will be shown in the sequel, Mahēndra must have extended his kingdom and become an independent sovereign. The feudatory position of Mahēndra thus suggested would reduce the long period of rule of Nolambādhirāja, arrived at on the previous page, by at least a few years.

<sup>2</sup> *Annual Report on Epigraphy for 1904-05*, Part II. paragraph 5. The Mēlāgaṇi inscription of Śaka 896 refers to a Pallava prince named Chōrayya-Nolamba (*Ep. Carn.* Vol. X. Mb. 84). Another record of Śaka 933 (*ibid.* Ct. 118) mentions a Nolambādhirāja-Chōrayya. It is, therefore, not impossible that the Chōra of the Hēmāvati and Baragūr records was the name of one of the contemporaneous kinsmen of Mahēndra.

<sup>3</sup> *Ep. Carn.* Vol. XII. Introduction, p. 7.

<sup>4</sup> *Ibid.* Vol. XI. Cl. 21.

<sup>5</sup> No. 571 of the Madras Epigraphical collection for 1906.

<sup>6</sup> *Annual Report on Epigraphy for 1903-04*, paragraph 26.

<sup>7</sup> Above, Vol. VII. p. 23. Another *viragal* noticed at the end of the same article mentions Mahāvali-Bāparasa on one side and Nolamba, Rāchamalla, Mayindaḍiya and Daḍiga on the other.

<sup>8</sup> No. 295 of the Madras Epigraphical collection for 1905.

<sup>9</sup> No. 633 of the same collection for 1906.

<sup>10</sup> No. 643 of the same collection.



Permanādi led an offensive campaign against the Nolamba, Rāchamalla and Mayindaḍi and met them in battle at Soremaṭi. We have already referred to the raid into Puli-nāḍu by the Nolamba during the reign of Bāṇavidyādharma. In the reign of the Bāṇa king Vijayādityan Virachūlāmaṇi Prabhumēru,<sup>1</sup> a certain Kāḍuvaṭṭi Muttarasan, perhaps connected with the Nolambas, attacked Kōyatūr, the modern Loddigam near Puṅganūr<sup>2</sup> in the Bāṇa territory. Thus, in these early conflicts we always see the Nolambas opposed to the Bāṇas and it is not unlikely that herein we have to seek for the cause which led to the destruction or complete conquest of the Bāṇas by the Nolamba king Mahēndrādhirāja-Nolamba which is claimed for him in the Dharmapuri inscription A. It will also be easy, now, to see how Nolamba records came to exist in such large numbers in the Bangalore and Kolar districts of the Mysore State which apparently belonged partly to Gaṅgavāḍi 96,000<sup>3</sup> and partly also to Perumbānappāḍi<sup>4</sup>—the territory of the Bāṇas. Mahēndra before he entered into hostilities with the Gaṅgas and the Bāṇas appears to have been a subordinate of the former ruling the Gaṅgaśāsira.<sup>5</sup> What led to his hostilities with the Gaṅgas it is not possible to say at present.<sup>6</sup> The fact that Rācheya-Gaṅga, as stated in the Iggali inscription, died in battle against the Nolamba (i.e. Mahēndrādhirāja) about A.D. 891—927 and that Ereyappa (A.D. 908 to 938) "governed the Gaṅgavāḍi province as a united whole after depriving all his enemies of their power"<sup>7</sup> shows clearly that Mahēndrādhirāja, at least during his lifetime, held under subjection a pretty large portion of the Gaṅgavāḍi province. This perhaps accounts also for the existence of an intrusive record of his time at Tāyalūr in the Maṇḍya tāluka of the Mysore District<sup>8</sup> (the very heart of the Gaṅga country) which gives for Mahēndra the date Śaka 817—the latest known for him so far. It will be enough to state before closing this paragraph, that the Nolambas started a petty state in and around Hēmavati in the Tumkur District about the beginning of the 8th century A.D. and continuing to hold it as the subordinates of the Rāshtrakūṭas and the Gaṅgas, they fell into frequent conflicts with the Bāṇas, the Vaidumbas and the Chōlas and even with their overlords the Gaṅgas. About the end of the 9th century A.D. they found a favourable opportunity and rose to eminence under Mahēndrādhirāja-Nolamba.

A new name in the succession list of the Nolambas which, as will be shown below, has to be placed between Mahēndra and his son Ayyapa, has apparently been missed by Mr. Rice in his treatment of the chronology of that family. From an inscription at Āvani in the Muḷbāgal tāluka of the Kōlār District,<sup>9</sup> it appears as if Mahēndra had a brother called Iṇṇiva-Nolamba who was born of a different mother. The inscription states that Divabbarasi or Divālāmbā, born of the Kaḍamba family, was the chief queen (*agra-mahishi*) of Poḷalchōra, who, as stated

<sup>1</sup> No. 542 of the Madras Epigraphical collection for 1906.

<sup>2</sup> *Annual Report on Epigraphy for 1906-07*, Part II. paragraph 38. Bp. No. 13 of Mr. Rice's *Epigraphia Carnatica* Vol. X. refers to an earlier conquest of the same place and states that the conqueror Mādhava-Muttarasan belonged to the Gaṅga race.

<sup>3</sup> Kōlāhnapura, the modern Kōlār, was built by the mythical Gaṅga king Kōlāhala in the great Gaṅgavāḍi-vishaya. Bempūr (Bōgūr) twelve in the Bangalore District was granted to one of his subordinates by Ereyappa who was ruling over the Gaṅgavāḍi 96,000. The large number of Gaṅga records on stone both in the Bangalore and Kōlār districts prove that these districts were included in the Gaṅga dominions. In the Bangalore District a good portion of the agricultural population of the Wokkaliga sect belong to a subdivision called Gaṅgaḍikāra. This name, according to Mr. Rice, is derived from Gaṅgavāḍi—the country of which these people were the original inhabitants.

<sup>4</sup> Muḷbāgal, Chintāmaṇi and Bowringpet tālukas of the Kōlār District bear traces of the supremacy of the Bāṇa kings over these parts; Mr. Rice's *Mysore Gazetteer*, Vol. II. p. 105.

<sup>5</sup> Nōlambādhirāja, father of Mahēndra, was ruling the same district as a feudatory of the Gaṅgas; see above, p. 59, footnote 3.

<sup>6</sup> It is not unlikely that, in the matter of succession to the Gaṅga throne after the death of Rājamalla, there were disputes between his son Nitimārga (not identified) and the *gaurāja* Satyavākya Būtuga I. the actual successor of Rājamalla. Perhaps Mahēndra helped his brother-in-law Nitimārga against Būtuga I.

<sup>7</sup> Above Vol. VI. p. 68.

<sup>8</sup> *Ep. Carn.* Vol. III. Md. 13.

<sup>9</sup> *Ibid.* p. 49.

<sup>10</sup> *Ibid.* Vol. X, Mb. 33.



above, is identical with *Noḷambādhirāja*, father of *Mahēndra*. From the way in which *Iṛiva-Noḷamba* is introduced in the inscription, it looks as if he was born of *Dīvalāmbā* after *Mahēndra*'s succession to the throne, or, if born earlier, his claims to succession had been overlooked in preference to those of *Mahēndra*, who had perhaps stronger support than *Iṛiva-Noḷamba*. Still it is not possible to assert that, after *Mahēndra*, the succession passed on direct to his son *Ayyapa*. The only sure date for *Ayyapa* hitherto known is Śaka 841.<sup>1</sup> Between this and Śaka 817, the latest known date for *Mahēndra*, there is an interval of nearly one generation. Mr. Rice refers to two inscriptions of the time of *Noḷambādhirāja-Nolipayya*, from the *Madagiri taluka* of the *Tumkār District*,<sup>2</sup> one of which supplies the date Śaka 820, *Paṇḍaga*. This *Noḷambādhirāja-Nolipayya* is believed by Mr. Rice to be the same as *Ayyapa*. But we know that the latter's distinctive surname was *Nanniga* and not *Nolipayya*. It is not impossible, therefore; that *Iṛiva-Noḷamba*, the son of *Dīvalāmbā* and step-brother of *Mahēndra* succeeded the latter under the name *Noḷambādhirāja-Nolipayya*.<sup>3</sup> If this conjecture is proved by future researches to be correct, it follows that *Iṛiva-Noḷamba* mentioned in the *Āvani* record was the son of *Dīvalāmbā* and not her grandson (*Dilipayya Iṛiva-Noḷamba*) as Mr. Rice puts it.<sup>4</sup> Unfortunately the record is not dated. Otherwise, it would have given us the date of *Mahēndra*'s death and that of the succession of *Nolipayya*; for, it states that *Dīvalāmbā* on the death of *Mahēndra* built a temple and called it *Noḷamba-Nārāyaṇēśvara* after *Noḷamba-Nārāyaṇa*, one of *Mahēndra*'s *birudas*. She also granted the village of *Avināsi* (*Āvani*) and called it *Polalchōra-maṅgaḷa*, perhaps after the name of her husband and in it constructed the tank *Dīvalāmbā-saṃudra* after her own name.

*Ayyapadēva*, son of *Mahēndra*, must have succeeded *Nolipayya*. Of him we learn from inscription (B.) that he had the *biruda* "the asylum of truth (*nannā*)."<sup>5</sup> It is this *biruda* evidently that accounts for his other name *Nanniga* or *Nanniga*, which occurs in his inscriptions. He was the contemporary of the *Gaṅga* king *Ereyappa* and about A.D. 938 fought with the latter's help the battle of *Tumbepāḍi* against *Vīramahēndra* whom Dr. Fleet has identified with the Eastern *Chalukya* king *Chāḷukya-Bhima II*.<sup>6</sup> The only date available for *Ayyapa* from inscriptions published hitherto has been Śaka 841, *Īśvara*=A.D. 918-19. Although *Ayyapa* must, in the early part of his reign have been at war with the *Gaṅgas*,<sup>7</sup> while the latter were attempting to regain what they had ceded to *Ayyapa*'s father *Mahēndradhirāja*, he, later on, became their friend as appears from his war against the common foe,<sup>7</sup> the Eastern *Chalukya* king *Chāḷukya-Bhima II*. If the statements made in the *Kaluchumbayya* grant of *Amma II*.

<sup>1</sup> *Ibid.* Vol. XII, Sl. 39. The Śaka date 841 does not agree with the cyclic year *Vikrama*. It is two years too early. The same cyclic year without the Śaka date is given for *Ayyapadēva* in *Ep. Cara.* Vol. XI, Jl. 29. But Cd. 62 of the same volume gives the correct cyclic year *Īśvara* which corresponded to Śaka-Saṃvat 841 current.

<sup>2</sup> *Ibid.* Mi. Nos. 27 and 52.

<sup>3</sup> *Noḷambādhirāja-Nolipayya* (=Nolipayya) receives the surname *Iṛiva-Noḷamba Nolipayya* (*Nolipayya*) in two records from the *Kolar District* (*Ep. Cara.* Vol. X. Kl. 138 and Bp. 4). If this refers to *Dilipayya*, the grandson of *Mahēndra*, as Mr. Rice takes it, it appears to have been applied to him in accordance with the custom by which grandchildren are often named after their grandfathers; we may thus have to presume that *Dilipayya*'s surname was not that of his direct grandfather *Mahēndra* but that of the latter's brother *Iṛiva-Noḷamba Nolipayya* (1).

<sup>4</sup> *Ibid.* Introduction, p. xix. Evidently the mistake is due to his taking *Divabharasi* and *Dīvalābbarasi* to be two distinct individuals. But the record does not admit of any such interpretation.

<sup>5</sup> Above, Vol. VI. p. 47.

<sup>6</sup> See, for example, *Ep. Cara.* Vol. XII. Mi. 71.

<sup>7</sup> The *Noḷambas* seem to have been in conflict with the Eastern *Chalukyas* from still earlier times. *Gugaga-Vijayāditya III.* (A.D. 844 to 888) is stated to have "cut off the head of *Maṅgi* in battle." The *Maliyapūṇḍi* grant of *Amma II.* (above, Vol. IX. p. 48 f.) says that this *Maṅgi* was "the king of the great *Noḍambarāshṭra* (i.e. the *Noḷambavāḍi* country)." We do not know of any ruler of *Noḍambarāshṭra* about this period, that bore the name or surname *Maṅgi*. The long interval between 814 and 878 A.D., noticed already, must have counted more than one *Noḷamba* king besides *Noḷambādhirāja-Polalchōra*. Perhaps *Maṅgi* was one of these. *Noḍambādhirāja*, the first historical ancestor of the *Noḷambas*, was, according to the *Hemāvati* inscription, known to the *Ēarqāṭas* (i.e. the *Kāshṭrakūṭas*) as *Maṅgaḷa*. The *Maṅgi* of the *Maliyapūṇḍi* grant might have been named after this early *Maṅgaḷa*.



are to be taken as literally true,<sup>1</sup> Ayyapa must have fallen in the fight with Chālukya-Bhima II. Dr. Fleet places this event about the end of Ereyappa's reign, i.e. between A.D. 934 and 938. Accordingly, we may perhaps infer that Ayyapa ruled from Śaka 841 (= A.D. 918-19) to Śaka 860 (= A.D. 938-39). But his records registered by Mr. Rice in the volumes of the *Epigraphia Carnatica* do not assign to him dates later than A.D. 920. After Ayyapa<sup>2</sup> the family appears to have gradually declined till it was subjugated by the Chōla king Rājarāja I. of Tanjore in A.D. 998-99.<sup>3</sup>

The Nolamba occupation of Tagaḍūru which is established by the existence in it of the records of Mahēndra and his son Ayyapa is corroborated by another inscription<sup>4</sup> on a broken pillar discovered in the Māriyamman temple at old Dharmapuri. It registers the grant of a tank (?) called Marudanēri by Mahēndra-Nolamba in Śaka 800 (corresponding to the cyclic year Viḷambi) to the teacher Ponnēra-goravar who, as the suffix *goravar* indicates, must have been a Śaiva.<sup>5</sup> It is also recorded in this inscription that the tank after repair was placed by the teacher in the hands of the *samayins*.<sup>6</sup> On this occasion, the merchants (evidently those of Tagaḍūru), among whom figure Chandiyappa and N[i]ddhiyappa, the builders of the Jaina *basadi* recorded in inscription A., [assigned] tolls on certain commodities as a *dēvadāna*. The inscription being broken, it is not possible to say to what particular temple the *dēvadāna* was intended. The record at any rate supplies us with two important facts, viz. (1) that already, in Śaka 800 (the earliest date for Mahēndra, known also from the Baragūru record) Mahēndra had occupied Dharmapuri and the surrounding country, and (2) that the Śaiva and the Jaina faiths (*samaya*) were flourishing side by side at Tagaḍūru under the patronage of the Nolamba kings towards the close of the 9th century A.D. Still another fragmentary inscription on a pillar of black granite in the Mallikārjuna temple at old Dharmapuri<sup>7</sup> begins with the phrase *svasti Pallav-ānvaṃyāya* and introduces Nolambādhirāja and the Gaṅga king [Rachamalla] in the very same terms as inscription A. The record does not appear to have contained any Śaka date but the month, fortnight, *tithi*, week-day, etc. are given on one of the mutilated

<sup>1</sup> Above, Vol. VII. p. 187, text line 38.

<sup>2</sup> In the Dēoli plates of the Rāshtrakūṭa king Kṛṣṇa III., dated in Śaka 862, a Pallava king named Appiga is said to have been defeated by Kṛṣṇa III. (Above, Vol. IV, p. 191). It is not unlikely that this Appiga was the son of Ayyapa.

<sup>3</sup> The earliest Chōla inscription mentioned in the *Epigraphia Carnatica* (Vol. X. Introduction, p. xiv) is one of Madiregoṇḍa Kō-Parakēsarivarmaṇ. Mr. Rice himself doubts if this could be attributed to the early Chōla king Parāntaka I. The next sure record is one of Rājarāja I. from the Hoskōṭe tāluks (*Ep. Carn.* Vol. IX. Ht. 111). Rājarāja's conquest of Goṅḡapāḍi, Nūḷambapāḍi and Taḍiyapāḍi are mentioned for the first time in his records of the 14th year. Consequently, we have to suppose that Rājarāja overran these provinces in A.D. 998-99, but perhaps allowed the rulers to continue governing their kingdoms as Chōla feudatories. For, Ht. 111 states that in Śaka 920—the very year in which Rājarāja must have entered Mysore—Gannarasa, son of Ayyapa-dēva (apparently a Nolamba) was ruling a portion of Daḷigavāḍi as a feudatory of the Chōla king. In (Śaka 923) the 18th year of Rājarāja, a certain Nolambādhirāja made a grant in his capacity as the general of the Chōla emperor (*Ep. Carn.* Vol. X. Mb. 209). Nolambādhirāja Chōrayya, with Nolamba attributes, was ruling in Śaka 933 also as a tributary of the Chōla king Mummaḍi-Chōla (Rājarāja I.) (*ibid.* Ct. 118). In the 25th year of Rājarāja I. (i.e. A.D. 1009) Tagaḍūr-nāḍu was ruled by a Chōla subordinate named Paṣṣavaṇ Brahmadhirāyaṇ (Madras Epigraphical collection for 1909, No. 254) and was included in the Muḷvāyi-rājya in the reign of the Vijayanagara king Dēvarāya I. (*ibid.* No. 251). It may be pointed out that Kl. 75, which Mr. Rice supposes to be one of Rājarāja I., dated in his 7th year (*ibid.* Introduction, p. xxiv), is a record of Rājarāja II.; for the introductory phrase *pā maruṭiṇa poḷit-ilu* occurs in some of the Tamil records of the latter.

<sup>4</sup> No. 343 of the Madras Epigraphical collection for 1901.

<sup>5</sup> See Dr. Kittel's *Kannada-English Dictionary*, s. v. *gorava*; and above, Vol. VII, pp. 200 and 202. It may be noted that *goravāḍigaḷ* is also used as an honorific title attached to the names of Jaina teachers.

<sup>6</sup> See above, p. 57, footnote 1. *Samayins*, here evidently denotes the adherents of the Śaiva *samaya*. Dr. Winslow in his *Tamil and English Dictionary* mentions "twelve principal religious systems (*samaya*) of which six are approved and six rejected by the Śaiva sects."

<sup>7</sup> No. 305 of the Madras Epigraphical collection for 1901.



faces.<sup>1</sup> The donee here was a certain Bhairavaśakti-Bhaṭūra of Nandi. Bhairavaśakti, as his name indicates, must have been a Śaiva preceptor like Ponnēra-goravar of the record just quoted, and Nandi is undoubtedly the village of that name at the foot of the historic hill Nandagiri in the Kolār District.

Tagadūru, in which the Jaina temple was built by the merchants Nidhiyappa and Chandiyappa, has been identified with the modern Dharmapuri where the pillar was found.<sup>2</sup> Neither the Jaina temple nor the palace (*śrīmāḍa*) referred to in l. 36 could now be traced.<sup>3</sup> Tagadūru was, at this time, perhaps, a very important city, and from what is said of it in an undated inscription<sup>4</sup> on a stone set up on the bund of the big tank at old Dharmapuri, it was, as it were, "a reflected image of the whole earth; for in it were:— this<sup>5</sup> Śaiva teacher Vidderāśi; the temples Kali-Chōrēśvara,<sup>6</sup> Pallavēśvara, the great Bhōgēśvara, the magnificent and spotless Nannēśvara and Bhujaṅgēśvara of Kāñchi which shone in its imperial (?) fame; the enclosing walls (*prākāra*) and the pleasure-gardens (*nandana-vaṇa*) of kings who were as powerful as lions."<sup>7</sup> The village Mūlapalli which was granted to the Jaina temple and the two other villages which touched its boundary line have been kindly identified for me by Mr. C. Hayavadana Rao, B.A., B.L. He writes:—Mūlapalli is probably represented by the modern village of Mūlakāḍu, 9 miles west of Dharmapuri. Sombalattūru may be Semmanahalli, now a railway station on the Morappur-Dharmapuri section of the South Indian Railway, and Budugūru is apparently Buduganhalli, about 7 miles south of Dharmapuri." It may be noted that Budugūru which is mentioned in l. 80 of (A.), is the object of the grant in inscription (B.).

<sup>1</sup> Bhādrapada[da-mā\*]śada bahula-pakṣada tadī[ṣṭ\*]yām Bṛhaspati-cāramnā Rēvatī[naśho\*]tramaṇḍa Vṛddhigambada sūrya-gō[ḡama\*]māgē Kanva-saṅkrāntiṇa tat-kā[ṭado\*]jī. The details of this date, which is probably one of Mahēndrāśirāja, were submitted to Professor Jacobi of Bonn for verification. He remarks:— "Kanyā-saṅkrānti fell on Thursday (1) 21st August 891 A.D. which day was Bhādrapada ba. di. 3. But the moon had left Rēvatī and stood in Aśvinī and the gōga Vṛddhi was just over and Dhruva was the current gōga; (2) 25th August 890, but this was Bhādrapada ba. di. 2 with nakṣatra Rēvatī and gōga Vṛddhi. These are the only possible years."

<sup>2</sup> Above, Vol. VI, p. 331. In two later inscriptions of about the 12th century A.D. found at Dharmapuri (Nos. 307 and 308 of the Madras Epigraphical collection for 1901) the place is called Tagadūr in Tagadūr-nāḍu, a sub-division of the Gaṅga country (*Gaṅga-nāḍu*). It is not known when and why the name of the town was changed to Dharmapuri. The *Madras Manual of Administration*, Vol. III, p. 271 states that it is derived from the name of a local chief called Dharmarajah, who is not known to any epigraphical records. It is doubtful also if we could connect the name Dharmapuri with Dharmarajal which is mentioned in the Haragūr record of the Nolamba king Mahēndra, as having been ruled by Parama-Mahādēvi, a lady of the royal household. In the records of this period found at Dharmapuri and in the Tamil poem *Puranāṅga*, the place is known only as Tagadūru.

<sup>3</sup> I have been informed by Mr. C. Hayavadana Rao, B.A., B.L., who inspected the place, that "a few hundred yards from the temple of Mallikārjuna in old Dharmapuri and just opposite the European cemetery, there is a small slab bearing Jaina figures." This perhaps is the only relic of the Jaina *śaśadī* built by Nidhiyappa and Chandiyappa at Tagadūru (Dharmapuri).

<sup>4</sup> No. 309 of the Madras Epigraphical collection for 1901. The old Kanarve characters in which this record is written are beautifully engraved and present a box-headed type which is unique. They may be referred to about the same period as the Nolamba records. Vidderāśi (i.e. Vidyārāśi) in whose praise the Kanarve verses are composed must have been a teacher of great fame. Perhaps he was one of the two preceptors of the Kāṣṇakha ascetic Mallikārjuna of Madura mentioned in an inscription from Koṭṭumbāḷūr (No. 129 of the Madras Epigraphical collection for 1907).

<sup>5</sup> The demonstrative 'this' is used with reference to a figure of the ascetic engraved on the slab, below the inscription.

<sup>6</sup> The temple of Chōrēśvara at Kadabattūr, a village quite close to Dharmapuri, is, according to Mr. Hayavadana Rao, "a typical Chōja temple and contains numerous inscriptions on its walls in Telugu and Tamil." He thinks that this may represent the old Kali-Chōrēśvara.

<sup>7</sup> The verse runs:—

Kali-Chōrēśvara-[Pallavē]śvara-mahā-Bhōgēśvar-ottmāṅga-nirumala-Nannēśvara-kirtti-śāsana-lasat-Kāñchi-Bhujaṅgēśvara-vaṇa-kāṣṭhikava-bhūpa-nandana-vaṇa-prākāra-saṅ[sthā]nadin-nelak-ellaṁ paḍiṣṭandam-āyṭu Tagadūr-ī Vidderāśindrarim.



On the date of inscription A., Professor Jacobi of Bonn, to whom I had submitted the details for verification, has very kindly contributed the following :—"The date won't come out right. The Paridhavi year was 892. On the 1st June of that year Jupiter entered Dhanus. Āshāḍha su-di. 5 fell on 3rd June, Saturday, *not* Thursday, and the *nakshatra* was Maghā, *not* Pūrva-Phalguni." Inscription B. is not dated, but may be referred to the beginning of the 10th century A.D.

## INSCRIPTION A.

TEXT.<sup>1</sup>

*West face.*

- 1 ◎ Śrīmatām jñānarūpānām lō-
- 2 kālōk-āvalōkinā[m] [l\*] śāsa-
- 3 nasya Jinēndrāpā[m] bhadraṁ
- 4 bhāyān-nirantarāṁ [l\*] Svasti Pa-
- 5 llav-ānvayāya [l\*] Vijita-cha-
- 6 turanta-mahimāṇḍala-śrī-
- 7 Pallavādhirājara magam a-
- 8 vanata-samasta-sāmanta-
- 9 makuta-ma[n]i-kiraṇ-āru-
- 10 pita-cha[raṇa]-sarasira-
- 11 ha-śrī-[No][lām\*][b]ādhirāja-
- 12 rgga[m] svasti [Satyav\*]ākya Kōṅgu-
- 13 nivarṇma [dharmma]mahārā-
- 14 jā[dhirāja Na]n[da]giri-nā-
- 15 tha Kova[lāla]-puravarē-
- 16 śvara śrī-R[ā]chamalla-Vermṇā-
- 17 ḍigalgaṁ Ma[hā]dēviyarggaṁ
- 18 puṭṭido[ḷ]-akhi[la]-[bh]uvana[ta]-
- 19 la-ratna . . [ya]rappa | Jāa-
- 20 bbega[m] puṭ[t]ido[m] samadhiga-
- 21 ta-pañchamahāśabda- Pallav-ā-
- 22 nvaya-śrī-prithuvi-vallabha Pa-
- 23 llav[a]kulatilaka śrī-Mahē-
- 24 ndrādhirāja-Nolamba Mahā-
- 25 bali-kula-vidhvamsanam geydu
- 26 prithuvi-rājyam geyyuttirō<sup>2</sup> [l\*]

*South face.*

- 27 Svasti [l\*] <sup>3</sup>Saka-nripa-kāl-ātita-
- 28 samvatsaramga[ḷ]-oṇṭunūra-
- 29 padinaydan[o]ya Paṇḍhā-
- 30 viy-embā sa[m]vatsara <sup>4</sup>pravaritise
- 31 Āshā[dha]māsada śukla-
- 32 pakshada pañchamiyu Bri-
- 33 haspativōramu Pūrvva-Pā.<sup>5</sup>

<sup>1</sup> From three sets of inked stampages prepared in 1901.

<sup>2</sup> Read *geyyuttire*.

<sup>3</sup> The syllable ra is engraved below the line.

<sup>4</sup> Read *Saka*.

<sup>5</sup> Read *Pha*.



- 34 Iguni-nakshatramuḥ Dhanu-  
 35 vinoḥ Bṛihaspatiy-uda[ya]-  
 36 m-āge Taga[dū]ra śrīmāda-  
 37 man-<sup>1</sup>Noḷa[mban-i\*]ṛuvandu Śrī-  
 38 maṅgala . . . veyā  
 39 seṭṭiya . . [l Cha]ndiya-  
 40 ṇanu<sup>2</sup> Nidhiyannanu Tagaḍū-  
 41 roḷ-basa[d]iyam-māḍisi ā  
 42 basadige khaṇḍa-<sup>3</sup>[s]puṭita-nav[a]-  
 43 karma-dēvārchebau-ā[d]igaḷge Mūla[pa]-  
 44 ḷiyam sa-sarvvapādaparih[ā]-<sup>4</sup>  
 45 ran-Noḷamba[m] dhāreya-ero-  
 46 du kuḍe Nidhiyanna paḍeda  
 47 śrī-Mūlasaṅgha-Sēnānvay-ā-  
 48 gragamṇya Pogariya-gaṇada  
 49 Vinayasēnasiddhānta[d]ja-bhaṭā-  
 50 rara <sup>5</sup>śiṣhyar-Kkanakasēnasiddhā-  
 51 ntada-bhaṭārargge pāda-prakṣā-  
 52 ḷana-purasara koṭṭa [l\*] lda[kk]e  
 53 śākṣhi nālka samayigaḷu<sup>6</sup>

## East face.

- 54 nāḍun-nakaramun-narasāsana[mu]-<sup>7</sup>  
 55 m-ivarē [l\*] Mālapaḷliya polasi[me l\*]  
 56 Mūḍa Sombalattūra b[e]tt[a]da [ke]-  
 57 laḡaṇa pēr-[a]l[v]ina temkaṇa kuṛuki  
 58 adin-to[m]ku uḷugu-gaḍaḡe [a]-  
 59 din-temku m[ē]l-[s]ariye adin-temku  
 60 uḷugu-guṛuki adin-temku karu-  
 61 ṅgal-kuḷi karuṅgal-kuḷi yind-ilidu  
 62 paḍuva banda paḷḷada poṇarppu-  
 63 [u]se allindam-ante pōgi paḍu-  
 64 vana paḷḷam ā paḷḷamē viḍidu  
 65 pōgi Minamjaṇeyim temkaṇa pa-  
 66 ḷla Koyilē[rige vō]gi K[o]yilē-  
 67 riya kiḷa . . m-ante Anduva-  
 68 r[ē\*]rige v[ō] . . . ḷavarasi-  
 69 yēri [l] Anduva[rēri] A[nḍu]varēri-  
 70 ya paḍuvaṇa kaḍe-gombu a[nt]e [pa]-

<sup>1</sup> The accusative *śrīmāḍaman* with the verb *ṛu* is peculiar to the Kanarese idiom. It reminds strongly of the Sanskrit *grihaṁ tiṣṭhān*.

<sup>2</sup> *Nna* is written for *ṇa* here as well as in L. 46 and L. 9 of inscription B. Perhaps the *anusvāra* after the two names are missing and must be inserted also.

<sup>3</sup> Read *-spuṭita-*.

<sup>4</sup> *Sarva-pāda-parihāraḥ* stands for *sarva-bōdha-parihāraḥ*.

<sup>5</sup> Read *śiṣhyar*.

<sup>6</sup> Perhaps an *anusvāra* is to be inserted at the end of the line, in order to connect *samayigaḷu* with the witnesses mentioned immediately after.

<sup>7</sup> Read *"śāsana"*. *Mu* at the end of the line is partly seen on the original. The neuter ending *man* perhaps indicates the whole class of officers (*narasāsana*). I cannot explain how the demonstrative *ivarē* is used in the masculine, while the nouns to which it refers (except *samayigaḷu*) are in the neuter; see above, p. 57 footnote 1.



West face.

[illegible]

2  
4  
6  
8  
10  
12  
14  
16  
18  
20  
22  
24  
26  
28  
30

South face.

[illegible]

28  
30  
32  
34  
36  
38  
40  
44  
46  
48  
50  
52  
4  
5



East face.

45



58

60

52

64

22

65

2

4

10

03

2

10

1

North face.

84

22

330

22

24

40

96

2

2





- 71 [ḍu]vaṇa pār-o[ṅga] Anduvarereya<sup>1</sup>  
 72 n[e]laṁ nairatiya<sup>2</sup> kōṇa Mūlūra [m]u-  
 73 kkūḍal-pu[ḷi] | puḷiyi[m] baḍakku pōḍa  
 74 pār-o[ṅga]e-Puriyēri<sup>3</sup>.paḷḷa [i] Puri[ḷe]-<sup>4</sup>  
 75 ri Puriyēri-[ki][ḷe]ri-paḷḷa | Nanda-  
 76 ppolayanēri Nandapoleyanē-  
 77 riya[m] Mēlayēri- taḷumḍāle [i] [ta]-  
 78 luḍāḷi aḍumbu aḍu[m]biniḍaṁ vā-  
 79 yavya[ḍa] kōṇa piriya nḷindi  
 80 aṁgine keḷakke [Ta]tṭēri | Ta[ṭṭe]-  
 81 ri keḷakke kaḍegombu [i] a  
 82 kke eḷabulī | puḷiyi[m] No[ḷa][mba\*]-  
 83 samudrakke barpa paḷḷaṁ | [i]-

## North face.

- 84 [ppa\*][ḷi]adi[nḍe] keḷagaṇa paral-ā-  
 85 la [i] aḍaṇa mūḍaṇa Kōva-  
 86 na[keṇe] alli mūḍakal-[B]udu-  
 87 gūra-keṇeya teṁkaṇa ka[ṭṭe]  
 88 ante mūḍa āne-gundu<sup>5</sup> m[ā]-  
 89 ḍa piriya-āla | ante mūḍa  
 90 Paṭṭidamanēriya teṁkaṇa  
 91 paḷḷaṁ [i] ā paḷḷaḍiṁ mūḍaṇa  
 92 kiṇuvaṭi | teṁka Baṇḍalvara-  
 93 la soṇe | ante te[ḷu]ka atti-  
 94 y-ḍu paḷḷaṁ | [be] . gāḷa cheṁbaḍi [i\*]  
 95 Bahubhir-vva[su]dhā bhuktā  
 96 rāja[bhi][s=]Saga\*[r-ā]dibhiḥ [i\*]  
 97 yaṣya [ya][sya\*] [ya]dā bhōmi[ḷe\*]  
 98 tasya tasya [ta]dā phala[m] [ḷ 2\*] ☉  
 99 Sva[m\*] dātu[m] sumahach=chhakya[m] da[ḷe]-  
 100 kham-anyasya pālana[m] [i\*] dānaṁ  
 101 vā pālanaṁ v-ḍti dānāch=chhrē-  
 102 yō=nupālanaṁ | [3\*] Na viṣaṁ  
 103 viṣaṁ=ity=āhu[ḷe] dēva-svaṁ vi-  
 104 shaṁ=uchyatē [i\*] viṣaṁ=ēkākinaṁ  
 105 hanti dēva-sva[m\*] putra-paṇṭrikam<sup>6</sup> [ḷ 4\*]  
 106 [Sa]rvvān=ētān=bhāvina<=pārtiḥi-  
 107 [vē\*]ndrām=bhūyō bhūya<=prā-  
 108 [rtha\*][ya]ty=ēsha Rāmaḥ [i\*] sāmāny[ḷe]=  
 109 [yam dha\*]rma-s[ḷe]tur=ṇipāṇaṁ kālē  
 110 [kālē\*] pālaniyō bhavadbhiḥ [ḷ 5\*] ☉

<sup>1</sup> Read *rēriya*.<sup>2</sup> Read *nairitya*.<sup>3</sup> To the syllable *pu* is also attached a sign of *e*.<sup>4</sup> Read *Puriyēri*.<sup>5</sup> Read, perhaps, *-gundu*.<sup>6</sup> The marks of punctuation inserted at the end of each boundary point begin only from here. Perhaps the writer forgot to insert them in the earlier portion.<sup>7</sup> Read *śādhya*.<sup>8</sup> Read *-dhur*.<sup>9</sup> Read *-paṇṭrikam*.



## INSCRIPTION B.

## TEXT.

*West face.*

- 1 [⊙] <sup>1</sup>Śri-Mahēndra-Noḷam[ba]-  
 2 na maga[m] nannig=[ā]śraya śrīmad-A-  
 3 yya[padē]var [B]u[d]ugūra udaka-

*South face.*

- 4 pūrvvan-dhāreya=eredu kuḍe  
 5 [A]rhach-chhāsana-pradipakan=a[ppa]

*East face.*

- 6 D[ō]sayingana tammom śrī-Lōkayya-  
 7 [ga]ṇa Nidhiyaṇṇana basadige go-

*North face.*

- 8 [tṭa [\*] . vīna paḍu[va]ṇa taḍiyo-  
 9 [=a\*][rchcha]nege Nidhiyaṇṇam to-<sup>3</sup>  
 10 [tṭ]umam paḍedu <sup>3</sup>kōṭṭam [\*]

## TRANSLATION OF INSCRIPTION A.

(Verse 1.) May there be uninterrupted prosperity to the doctrine of the glorious Jīnēndras,—the embodiments of wisdom, who see the non-world in the world.<sup>4</sup>

(L. 4 f.) Prosperity to the Pallava family !

(Ll. 5 to 26.) While the prosperous Mahēndrādhirāja-Noḷamba, the ornament of the Pallava race, the lord (*of the goddess*) of Fortune of (*i.e.* residing in) the Pallava family (*and*) of the Earth, who has acquired the five great sounds and is born to the glorious Noḷambādhirāja—whose lotus-feet are reddened by the lustre (*proceeding*) from the gems (*imbedded*) in the diadems of the whole (*circle of*) prostrating feudatory chiefs (*sīmantas*) (*and*) who is the son of the glorious Pallavādhirāja who had subdued the circle of the Earth (*right up*) to (*its*) four corners—and to Jābbē who is . . . . a gem on the whole surface of the Earth born to—Hail! Satyavākya Koṅṇivarma Dharmamahārājādhirāja, lord of Nangadiri, ruler of Kuvalāla the best of cities, the glorious Rāchamalla-Vermmaḍigaḷ and to Mahādēviyar—was ruling the earth (*after*) having destroyed the Mahābali race,—<sup>5</sup>

(Ll. 27 to 36.) Hail! while the (cyclic) year named Paridhāvin, the eight-hundred and fifteenth of the years elapsed, of the era of the Śaka kings, was current,—on Thursday,

<sup>1</sup> Between the syllables *ā* and *ndra* space enough for two letters has been left vacant. This may be due to the crack in the stone which runs between them.

<sup>2</sup> Read, perhaps, *tōṭamam*.

<sup>3</sup> Read *kōṭṭam*.

<sup>4</sup> The phrase *lōk-ā-lōk-āvalōkīṇām* may also be translated "who see (*i.e.* distinguish) the world from the non-world."

<sup>5</sup> Without the adjectival clauses which complicate the general sense, this lengthy sentence might be reduced to : "While Mahēndrādhirāja-Noḷamba born to Noḷambādhirāja and to Jābbē, was ruling the earth."



the fifth *tithi* of the bright fortnight of the month of Āshāḍha, when the *nakshatra* (was) Pūrva-Phalgunī and Bṛihaspati (Jupiter) appeared in the (sign) Dhanus,—

(Ll. 36 to 52.) while the Nolamba was staying at the royal mansion (*śrīmāḍa*) at Tagaḍūru, Chandiyappa and Nidhiyappa, [sons of?] . . . . . setṭi of Śrīmāṅgala, caused a *basadi* to be built at Tagaḍūru; (and) when, with libations of water, the Nolamba gave to that *basadi* for (repairing) gaps and cracks, for new works (and) for worship of the deities, etc., (the village) Mūlapaḷḷi, free from all encumbrances, Nidhiyappa received (it) (and) gave to Kanakasēnasiddhāntada-bhaṭṭāra,<sup>1</sup> pupil of Vinayasēnasiddhāntada-bhaṭṭāra of Pogariyagaṇa, the foremost of the teachers of Sēn-ānvaya in the glorious Mūla-saṅgha, having first washed (his) feet (with water).

(Ll. 52 to 55.) The witnesses to this (transaction) are the four *saṁayins*, the *nāḍu*, the *nakara* and the *naraśāsana* (i.e. the rulers of men, officers of Government): only these.

(Ll. 56 to 94.) (This is) the boundary of the fields of Mūlapaḷḷi:—(On) the east—the *kuruchi*<sup>2</sup> (trees) south of the big waste<sup>3</sup> on the eastern side<sup>4</sup> of the hill of Sembalattūru; thence southwards, the *mimosa*-bush<sup>5</sup>; thence southwards, the ravine higher up (?); thence southwards, the *kuruchi*-bush; thence southwards, the pit of (i.e. from which) black granite (is quarried); descending from the pit of black granite, the couple-tamarind (tree) in the ditch (which runs) westwards: thence, going in the same direction, the ditch to the west; keeping to (the course of) the same ditch, the ditch from the southern side of the natural pond (jane, done) called Minamjane; passing on to (the tank) Koyilēri, . . . . . of Koyilēri . . . . . in the same direction, the Anduvarēri (tank); (thence), the remote outlet<sup>6</sup> west of Anduvarēri; likewise (in a) westerly (direction) the big *oṅge* (tree) and the land (?) of Anduvarēri. The south-west corner (point) is the tamarind (tree) at the triple junction (*mukkūḍal*) of Mūlūru; from (this) tamarind (tree) in a northerly direction, the ditch of Puriyēri with the big *oṅge* (tree); (thence) the Puriyēri (tank); (thence) the ditch (connecting) Puriyēri (and) Kīlēri; (thence) the Nandappolayanēri (tank); from Nandappolayanēri, the *talūndāḷe* (shrubs)<sup>7</sup> of Mēlayēri; (thence) the *aḍumbu* plant (in) *talūndāḷe*; from the *aḍumbu* (the next point is) the north-west corner—the big . . . . . <sup>8</sup> to the east, (the tank) Taṭṭēri; (thence) to the east, the remote outlet of Taṭṭēri; . . . . . the

<sup>1</sup> A Jaina teacher named Vādirāja *alias* Kanakasēna-bhaṭṭāraka is mentioned in two Jaina inscriptions of the 11th century A.D. (*Ep. Carn.* Vol. VIII. Nr. Nos. 35 and 36) and one of the 12th century (*ibid.* Nr. 37) as the *guru* of the Gaṅga king Rāchamalla. Some of his disciples were Śrīvijaya, Śāntidēva, Dayāpāla and Kamalabhādra. Vādirāja and his pupils are mentioned in the Śrāvāṇa-Belgoḷa epitaph of Mallishēna (above, Vol. III. p. 187 f.) as belonging to about the 11th century A.D. Consequently, Vādirāja Kanakasēna-Bhaṭṭāraka of these records must have been the *guru* of the Gaṅga king Rāchamalla III. who ruled from A.D. 989 to 1005 (above, Vol. VIII. p. 50).

<sup>2</sup> *Kurukī* is not given in Dr. Kittel's *Kannada-English Dictionary*. The word *kurukī* means 'a small village.' In the description of boundaries it is very unlikely that an unspecified village would be mentioned. Accordingly, I take *kurukī* as tentatively equivalent to *gurchi* or *gurige*, the former of which is the name of a tree and the latter that of a plant.

<sup>3</sup> *Aḷu* is the same as *alipu* or *alipu* which means 'ruin, waste.' It also means 'the burning (of forest fire) beyond the limit.' Perhaps *pār-aḷu* is to be explained as 'big waste,' though its exact significance is not clear to me.

<sup>4</sup> I have taken *keḷagaṇa* (*keḷagaṇa*) in the sense of 'eastern'; compare the Tamil word *kiḷ*.

<sup>5</sup> *Gadare* is perhaps synonymous with *kadara*, and *uḷugu* means 'attached to, or loving.' As the *kadara* (*mimosa*) plants could be poetically said to be attached to one another when they are densely grown, I have taken tentatively, the phrase *uḷugu-gadare* to mean 'a *mimosa*-bush.'

<sup>6</sup> *Kombu* in Tamil means the outlet of a tank. Hence *kadegombu* may denote 'the remote (*kade*) outlet.'

<sup>7</sup> Dr. Winslow explains *talūndāḷe* as the shrub *Clerodendrom phlomoides* which is known to cure flatulency (*vātamaḍakkī*).

<sup>8</sup> *Uḷūai* (perhaps *uḷūdi* [*ke*] of the text) is according to Dr. Winslow 'a kind of cotton shrub,' and *aṅṅine*, according to the same authority, is 'a species of aloe.'



tender tamarind (*tree*); from the tamarind (*tree*) the ditch that runs into (*the tank*) Noḷambasamudra; from the ditch, in an easterly direction, the banyan (*tree*) in pebbles (*i.e.* in a gravelly soil); east of it (*the tank*) Kōvanakere. There, (*is*) the eastern (*boundary*) stone; (*thence*) the southern embankment of the tank of Budugūru; likewise, to the east, the elephant-[like] boulder; (*thence*) to the east the big banyan (*tree*); likewise, to the east, the southern ditch of (*the tank*) Paṭṭidamanēri; to the east of that ditch the short banyan (*tree*) (?)<sup>1</sup>; to (*its*) south the natural pond (*sope*) of Baṇḍalvaralu(?); likewise, to the south the ditch with the fig tree . . . . .<sup>2</sup>

[Ll. 95 to 110 contain four of the usual imprecatory verses].

#### TRANSLATION OF INSCRIPTION B.

The prosperous Ayyapadēva, the asylum of truth, son of the illustrious Mahēndra-Noḷamba, having given Budugūru with libations of water,<sup>3</sup> the glorious Lōkayya, younger brother of Dōsayya, who is the illuminator of the doctrine of the Arhats, presented (*that village*) to the *basadi* of Nidhiyanna. (*And*) Nidhiyanna too, presented (*to the same basadi*) for worship (*therein*) a garden on the western bank of . . . . . having acquired (*it*).

#### No. 15.—KARAMDANDA INSCRIPTION OF THE REIGN OF KUMARAGUPTA [GUPTA-] SAMVAT 117.

By PROFESSOR SIEN KONOW, PH.D.; CHRISTIANIA.

This inscription is incised on a stone *liṅga* which was excavated from an ancient site called Bharādhi Dīh near the village of Karamdāndā, about 12 miles from Faizābād on the road to Shāhganj, District Faizābād, United Provinces. Karamdāndā will be found as Karamdanda in the Indian Atlas, Quarter Sheet 87 S.E., at 82° 4' long. and 26° 40' lat. The existence of the inscription was first brought to notice by Kunwar Kamta Prasad, Deputy Collector, Faizābād. A preliminary account of the find has been given by Dr. Vogel in his *Annual Report*, 1907-08, page 39, and I now publish the inscription from impressions supplied by him.

The *liṅga* itself consists of an upper, circular portion, 1' 1" high and 10 $\frac{1}{8}$ " in diameter, rising from an octagonal base 1' 9" high. The lower portion of the base including the end of the inscription has been broken. The *liṅga* will be deposited in the Provincial Museum, Lucknow.

The inscription itself is incised on the base and covers a space 1' 5 $\frac{1}{2}$ " high and 1' 7 $\frac{1}{2}$ " broad. The letters in the uppermost right hand corner are much effaced, but they can be restored from other inscriptions. Across the base, at a distance of 11" from the bottom, runs a line, which has made some of the top *mātrās* indistinct in the impression, and the final portion of the inscription has been broken off. In other respects, it is in an excellent state of preservation.

The characters belong to the western variety of the Gupta alphabet. The short *u* is denoted in two different ways, compare *Kumāragupta* in lines 3 and 7, where the *u* of *gu* has two

<sup>1</sup> It is doubtful if the Sanskrit *vaṭa* (banyan) could be compounded with the Kanarese *kiru*—small. *Kirvaṭi* may denote a plant not explained in the dictionaries.

<sup>2</sup> The last words at the end of this description of the boundary line are not intelligible to me. We must have expected some words which mean—'the boundary thence joins the (starting) point.'

<sup>3</sup> The phrase *dhāreya-śreṇa kuṣa* would have been enough to express the idea, as in l. 45 f. of inscription A; *śreṇa-pūreṇa*, though redundant, has perhaps, been put in with the object of introducing a familiar Sanskrit phrase.







१ नमो अथ देव्यः ॥ १ ॥  
 २ नमो गच्छन्तु नरपुत्रस्य विष्णुदेव्यः ॥ २ ॥  
 ३ विष्णुदेव्यः नमो नमो देव्यः ॥ ३ ॥  
 ४ नमो नमो देव्यः ॥ ४ ॥  
 ५ नमो नमो देव्यः ॥ ५ ॥  
 ६ नमो नमो देव्यः ॥ ६ ॥  
 ७ नमो नमो देव्यः ॥ ७ ॥  
 ८ नमो नमो देव्यः ॥ ८ ॥  
 ९ नमो नमो देव्यः ॥ ९ ॥  
 १० नमो नमो देव्यः ॥ १० ॥  
 नमो नमो देव्यः ॥ ११ ॥



different forms. Note also *nu* in *-nudhyātasya*, line 2. The form of the initial *i* in *ity=ēvam*, line 8, is the same as in the *Kahām* pillar inscription.<sup>1</sup> With regard to orthography I may note the doubling of a consonant before *r* in *-gōttra-*, lines 5 and 10 (but *putrō*, line 5, *putrah*, line 6) and after *r* in *-pūrvvāyām* and *-āchāryy-*, line 4, and *yathā-karttavya-dhārmika-karmmanā*, line 9; the change of an anusvāra to *n* before *d* in *-syān=dīvasa-pūrvvāyām*, line 4; the use of *chchh* in the beginning of a word in *Chchhandōgy-*, line 4; and the use of *ś* at the end of a word before *ś* in *kumārāmātyaś=Śikhara-*, line 6.

The inscription refers itself to the reign of the ancient Gupta king Kumāragupta I., and is dated in [Gupta-] Samvat 117, on the tenth day of Kārttika, corresponding to A.D. 436. It is therefore of almost the same date as the completion of the temple of the Sun when Kumāragupta's subordinate Bandhuvarman was governing at Daśapura.<sup>2</sup>

It registers a gift made by Prithivishēṣa, the son of Chandragupta's *kumārāmātya* Śikharasvāmin, who was the son of Vishṇupālita-bhaṭṭa, the son of Kuramāravysbhaṭṭa, of the Chhandōgas, whose *gōtras* were [Āśva] and Vājīn. The former *gōtra* is new to me. The Vājīns also occur elsewhere. Prithivishēṣa is described as the *mantrin* of Kumāragupta, as his *kumārāmātya* and subsequently as his *mahābalādhikṛita*. The gift was made for the worship of the Mahādēva known as Prithiviśvara, i.e. probably the *līnga* on which our inscription has been incised, with proper righteous offerings. The portion containing the names of the donees has, unfortunately, been lost, and what is lost cannot be restored with absolute certainty. So far as I can see, the donees must have been certain Brāhmaṇas from Ayōdhyā, who were living in the vicinity of Mahādēva Śailēśvara, who belonged to various *gōtras* and *charaṇas*, and were proficient in observances, in sacred study, in the *mantras*, the *sūtras*, *bhāṣyas* and *pravachanas*, and who had something to do at the *dēvadrōṇi*, i.e. image procession at Bhāraḍi . . . This interpretation is, however, far from being certain. The restoration of the words denoting the various branches of learning in which the donees are said to have been fully versed, is, I think, certain. The geographical name Bhāraḍi is a mere conjecture. What remains of the letters seems to favour it. The name of the place where the *līnga* was found is said to be Bharādhi Dīh, but it is not possible to identify this form with Bhāraḍi. I would compare the word *Bharaḍi* found in one of the inscriptions on the Sāñchi stūpa<sup>3</sup> where Professor Bühler reads: [*bha*]raḍiyasa sapurisasa yugapajakasa dānaṁ. I would translate "the gift of the holy man Yugapajaka, from Bhāraḍi." I am unable to restore the four *aksharas* following after *Bhāraḍi*. They look like *d. s. m. d.* *S. m. d.* perhaps stands for *samudra*, which is an epithet of Śiva. The word *dēvadrōṇi* is known from lexicographers<sup>4</sup> and said to mean "idol procession."

#### TEXT.

- 1 Namō Mahādēvāya | Ma[hārājādhirāja-śrī-Chandragupta-pād-ā].
- 2 nudhyātasya chatudhu(r-n)dadhi-salil-āsvādita-ya[śasō mahārājā].
- 3 dhirāja-śrī-Kumāraguptasya vijaya-rājya-samvatsar[ē śatē saptadaś-ōttarē]
- 4 Kārttikamāsa-daśama-dīvasē-syān=dīvasa-pūrvvāyām [Chchhandōgy-āchāryy-Āśva]-  
Vājī-
- 5 sagōttra-Kuram[ā]ravya-bhaṭṭasya putrō Vishṇupālita-bhaṭṭa=tasya putrō<sup>5</sup>  
mahārā-
- 6 jadhijājā<sup>6</sup>-śrī-Chandraguptasya mantri kumārāmātyaś-Śikharasvāmy=abhūt=tasya  
putrah

<sup>1</sup> Gupta Inscriptions, Plate ix. A. text-line 7: *i* of *ity=anya-samjñō*.

<sup>2</sup> Ibid. No. 18.

<sup>3</sup> Above, Vol. II. p. 105, No. 74.

<sup>4</sup> The St. Petersburg Dictionary refers to the *Trikaṇḍaśikṣa* 2, 7, 8, and the *Hārāvalī* 129.

<sup>5</sup> The actual reading is perhaps *pātrō*.

<sup>6</sup> Read "jādhirāja".



- 7 Prithivishēṇo mahārājādhirāja-śri-Kumāraguptasya mantri kumārāmātyo-na-  
 8 ntaradī cha mahābalādhikṛitaḥ(13) bhagavato Mahādēvasya Prithiviśvara ity-ēvaṁ  
 samākhyātaḥ-ā-  
 9 sy-aiva bhagavato yathā-kartavya-dhārmika-karmmaṇā pāda-śuśrūṣaṇāya bhaga-  
 vach-Chhai-  
 10 lēśvarasvāmi-mahādēva-pādamūlē Ayōdhyaka-nānā-gōtra-charaṇa-tapaḥ-  
 11 svādh[y]āya-mantra-sūtra-bhāṣhya-pravachana-pāraṇa-Bhāraḍi-d. s. m. d. dēvadrop[y]ām

## TRANSLATION.

Obeisance to Mahādēva. In the victorious reign of the *mahārājādhirāja*, the illustrious Kumāragupta, whose fame was tasted by the waters of the four oceans (and) who meditated on the feet of the *mahārājādhirāja*, the illustrious Chandragupta, in the 117th year, on the tenth day of the month of Kārttika, on this day specified as above, the minister of the *mahārājādhirāja*, the glorious Kumāragupta, (his) *kumārāmātya* and subsequently (his) *mahābalādhikṛita* Prithivishēṇa, the son of Śikharasvāmin, the minister, the *kumārāmātya* of the *mahārājādhirāja*, the illustrious Chandragupta, (who) was the son of Vishnupālitaḥṭṭa, the son of Kuramāravyaḥṭṭa, a teacher of the Chhandoga (*vēda*), of the *gōtras* Aśva and Vājin, (gave) for the sake of obeisance to the Lord Mahādēva, known as Prithiviśvara, with proper and righteous offerings, at the feet of the Lord Śailēśvarasvāmi-Mahādēva, to . . . from Ayōdhyā, of different *gōtras* and *charaṇas*, perfected in observances and study, in the *mantras*, the *sūtras*, the *bhāṣyas* and *pravachanas*, who at the procession of the image (of Śiva ?) at Bhāraḍi . . . . .

No. 16.—SUNAO KALA PLATES OF SAMGAMASIMHA;  
 [KALACHURI-] SAMVAT 292.

By PROFESSOR STEN KONOW, PH.D.; CHRISTIANIA.

These plates were originally brought to light by the late Mr. A. M. T. Jackson, who published them in the *Journal of the Bombay Asiatic Society*.<sup>1</sup> Mr. Jackson's edition was not accompanied by a facsimile of the original, and it was not, therefore, possible to judge about the palaeographic character of the grant. I now re-edit it from impressions which I owe to the kindness of Mr. Henry Cousens.

The plates are two in number, and they were, according to Mr. Jackson, found in November 1898, "buried about two feet below the surface of a cart track in the village of Sunev Kulla in the Hānsot Mahal of the Broach District . . . The first plate is entire. The second has suffered damage (1) by the wrenching off of the seal, which has destroyed a few *akṣaras* in the first line, and (2) by the breaking off of a piece of the left-hand edge, which has destroyed one *akṣara* in line 4, two in line 5, two in line 6, and one in line 7 . . . The lower edge of the first plate was formerly attached to the upper edge of the second by two copper rings, one of which remains attached to each of the plates. The seal, which was probably carried by the left-hand ring, has been wrenched off and is lost. The letters are deeply cut and in many places show through on the back of the plates."

The two plates are of the same size, measuring  $12\frac{1}{2} \times 6\frac{1}{2}$ ". The first contains 12, and the second 13 lines of well executed writing. The average size of the individual letters is  $\frac{1}{4}$ ". The characters belong to the southern class and are closely connected with the form

<sup>1</sup> Vol. XX. pp. 211 and ff.



occurring in Valabhi inscriptions, in those of the Gujarāt Chalukyas, and in the Sarsavai plates of Buddharāja.<sup>1</sup> Mr. Jackson has noted a peculiarity which is found in most of the letters, viz. a distinct triangular head. With regard to individual letters we may note the initial *ś* in *śśhām*, l. 12; the form of *au* in *Laukāksī-*, l. 6, *Laukāyana-*, l. 7, and *-pauṭrīnaya-*, l. 11; the two forms of *l*, e.g. in *kuḍalam-*, l. 3, and *Gālava-*, l. 5; the final *t* in *kēnachit*, l. 13, and *casēt*, l. 20, and the *jibhāmūliya* in *-āpanayaḥ-kāryyaḥ*, l. 15. A final *m* perhaps occurs in *varṭitavya[m]*, l. 14. The numerical symbols for 200, 90, 10, 5 and 2 occur in l. 25. The language is fairly correct Sanskrit, and, with the exception of four imprecatory stanzas in ll. 19-23, here ascribed to Vyāsa, the text of the inscription is in prose. The *śaṁdhī* has been neglected in *samanudarsayati astu*, ll. 3-4; and *-kritya udakātisarygēna*, l. 12. The orthography calls for very few remarks. In l. 1 we find the Prākṛit form *Samgamasīhaḥ* instead of *Samgamasimhaḥ*, and in l. 13 *karishayatām* instead of *karshayatām*. Consonants are doubled after *r*; thus, *sarvān-*, l. 2; *-Antarnarmadā-vishayāntargata-*, l. 4; *-ādhyayya-*, ll. 6, 7, etc. The only exceptions are *-anvayya*, l. 3; *vidhyair=bhūtā*, l. 14, and, in accordance with Pāṇini VIII. 4. 49, *-darsayati*, l. 3, and *varsha-*, l. 19. *Dh* has been doubled before *y* in *-ānuddhyātā*, l. 1. Note also *Laukāksī-* instead of *Laugākshī-* in l. 6. The inscription which was issued from Bharukachchha, is one of the *Mahāśīmanta*, the *Mahārāja Samgamasīha* (-simha), and records the gift of the village Śōṇavvā in the Antarnarmadā district, to several brāhmanas, on the occasion of the *Mahākūrttikā*, i.e. the full moon of the month Kārttika. It is dated in numerical symbols on the 15th day of the bright half of Kārttika of the year 292.

As pointed out by Mr. Jackson, the date must be referred to the Kalachuri era, and it would accordingly fall in either A.D. 540 or A.D. 541.<sup>2</sup> The donor, the *Mahārāja Samgamasimha*, is not elsewhere known, but I think Mr. Jackson is quite right in assuming that he was a feudatory (*mahāśīmanta*) of the Kalachuris. He infers this from the fact that Śōṇavvā, the village granted, is said to be situated in the Antarnarmadā-vishaya, i.e. according to him, "the district within (i.e. on this side of) the Narmadā." This, he says, "shows that it belonged to a kingdom whose seat also lay south of the Narmadā though it included also territory to the north of that river." I do not quite see how he arrives at this conclusion. The translation of *Antarnarmadā-vishaya* as "the district within the Narmadā" would be possible, but *antar* does not mean "on this side," but "between." The word has been explained as a *bahuvrīhi* by Dr. Fleet,<sup>3</sup> meaning "the country on both sides of the lower part of the Narmadā. I cannot therefore accept Mr. Jackson's explanation of the word *antarnarmadā-vishaya*, but I quite concur in his opinion that "on the whole the most probable supposition appears to be that Samgamasimha was a feudatory of the Kalachuris, whose era he used, and who were certainly recognised as supreme in the lower Narmadā valley about A.D. 550 when Nirihullaka made his grant."<sup>4</sup> The wording of our grant sometimes recalls the phraseology of the Sarsavai plates;<sup>5</sup> compare ll. 18-19 with ll. 26-27 of the latter, and, especially, the end of the two grants, where we have, in both cases, first an instrumental (*-prīpitājñayā* and *-vijñāpanayā*, respectively), then a *bahuvrīhi* ending in *-dātakaṁ* and followed by *likhitam*, and finally the date expressed in the same way in numerical figures. The late Professor Kielhorn has shown<sup>6</sup> that the phraseology of the Kāṭachchuri grants was imitated by the Gurjara and the Gujarāt Chalukyas. He inferred from this fact "that the family of these chiefs rose to independence only after the

<sup>1</sup> Above, Vol. VI. pp. 294 and ff.

<sup>2</sup> Compare Kielhorn, above, Vol. VI. p. 295, footnote 6. The date does not admit of verification.

<sup>3</sup> *Ind. Ant.* Vol. XXXII. p. 56. Another possibility which I would prefer would be to explain *antar-narmadā* as meaning "between the Tapti and the Narmadā." Cf. *Antarnarmadā-vishaya* in the Pārḍī plates (above, p. 51); see Fleet, *Ind. Ant.* XXXIX. p. 97.

<sup>4</sup> Above, Vol. II. p. 22.

<sup>5</sup> *Ibid.* Vol. VI. pp. 294 ff.

<sup>6</sup> *Ibid.* p. 296.



time of the Kaṭachchuri Buddharāja." Now Buddharāja's Sarsavṇi plates are dated in [Kalachuri] Saṃvat 361, corresponding to A.D. 609 or A.D. 610, and he was, according to the Nerūr plates<sup>1</sup> and the Bādāmi pillar inscription,<sup>2</sup> defeated by the Western Chalukya Maṅgalēśa. This seems to have been the first really important event in the history of the Western Chalukyas. Buddharāja's defeat by Maṅgalēśa must have taken place before the 25th October A.D. 601, if that be the date of the Bādāmi pillar inscription<sup>3</sup>. But even after that date he retained command of the country about Broach, for his Sarsavṇi plates, which are dated in A.D. 609 or 610 (see above), register the grant of a village in that district. The Traikūṭakas are known to have held sway in Southern Gujarāt in the last half of the fifth century, for Dahrasēna's Pārṇi plates are dated in [Kalachuri] Saṃvat 207,<sup>4</sup> and a copperplate of his son Vyāghrasēna from the Surat District is dated in [Kalachuri] Saṃvat 231.<sup>5</sup> The present grant belongs to the interval between Vyāghrasēna (Saṃvat 231) and Buddharāja (Saṃvat 361). Buddharāja must, according to the Bādāmi pillar inscription, have begun to reign before A.D. 601. We do not know how long his father Śaṃkaragana, the overlord of the *Mahāpīlupati* Nirihullaka of the Sāṅkhēḍā plate,<sup>6</sup> reigned, and we do not know anything of Śaṃkaragana's father Kṛishṇarāja, but he, or his predecessor, must have been the overlord of Saṃgamasimha. Our inscription, therefore, throws some light on the history of the Broach District in the first half of the sixth century.

Of the geographical names mentioned in our grant, Bharukachchha, the residence of the *Mahāsīmanta*, the *Mahārāja* Saṃgamasimha, is the present Broach. Śōṇavvā, the village granted, must be identified with either Sunāo Kala, situated in 21° 28½' N. and 72° 54' E., or Sunāo Khurad, in 21° 29' N. and 72° 53½' E. The plates were found in the former place.

#### TEXT.

##### *First Plate.*

- 1 Ōm' [svasti] [||\*] Bharukachchhā[n=]mātāpitṛi-pād-ānu[d]dhyātō mah[āśāma]nta-śr[i-mahā]rāja-Saṃgamasīhaḥ(sīmhaḥ)
- 2 [sarvvā]n=ēva svān=rājasthāniy-[ō]parika-kumārāmātya-vishayapaty-āraḥshika-drām-gika-
- 3 kulaputraka-chāṭa-bhaṭ-ādīns-tadādēśakārīpaś-cha kuśalam-anuvarṇya samanudarśa-
- 4 yati astu vō viditā yath-āsmābhir-Antarṇnarmmadā-vishay-āntarggata-Śōṇavvā-grāmō Bhāru-
- 5 kachchhaka-Chhandōgi-sagōtra-Chhandōga-sabrahmachāri-brāhmaṇ-Ānantadatta tathā Gālava-
- 6 sagōtra-Chhandōga-sabrahmachāri-Prajāpatiśarmma tathā Laukākshi-sagōtr-ādhvaryu-sabrahma-
- 7 chāri-Śivadēva tathā Lauhāyana-sagōtr-ādhvaryu-sabrahmachāri-Bhāpudēva tathā Pauḍri(?)sa-
- 8 gōtra-bahvṛicha-sabrahmachāri-Bhavaruchibhyō bali-charu-vaiśvadēv-āgnihōtra-havana-pāṇcha-
- 9 mahāyajña-kriy-ōtsarppa-ārttham-āchandr-ārkk-ārṇava-graha-nakshatra-kshiti-sthiti-samakālīnaḥ
- 10 sōdraṅgas-sōparikaras-sabhūta-vāta-pratyāyō-chāṭa-bhaṭa-prāvēśyō bhūmichchhidra-nyāyēna

<sup>1</sup> *Ind. Ant.* Vol. VII p. 161.

<sup>2</sup> *Ibid.* Vol. XIX. p. 16.

<sup>3</sup> Compare Kiehnorn's *List of Southern Inscriptions*, No. 5.

<sup>4</sup> Above, p. 51.

<sup>5</sup> See Jackson, *Journal Bombay Asiat. Soc.*, Vol. XXIII. p. 6; also p. 52 f. above.

<sup>6</sup> Above, Vol. II. p. 23.

<sup>\*</sup> Expressed by a symbol.



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ii.

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- 11 putra-pautr-ānvaya-bhōgyō mātāpitrōr-ātmanāś-cha puṇya-yaśō-vāptayē-dya puṇyara-  
mām  
12 mahākārttikī-tithim-agikṛitya<sup>1</sup> udakātisarggōpa pratipaditō yata śebhām brāhmaṇānām

Second Plate.

- 13 uchitayā brahma[dēy-āgrahā]ra-sthityā bhūmijatā[m] kṛi[sha]tām [ka]riśhayatām<sup>2</sup>  
pradīśatām cha na kēnachit  
14 nishēdhē vartitavya[m tadgrāma]-nivāsibhir=apy-am[ī]śhām vidhēyair-bhūtvā  
samuchita-  
15 mēya-hiraṇyādi-pratyāy-ōpanayaś-kāryyaḥ [i\*] bhavishyad-rājabhis=ch-āsmad-vamś-  
yair-anyair=vvā sā-  
16 [mā]nyair bhūmidāna-puṇya-phalam=abhivāūchhadbhir-vvibhāvān=abhāv-ānub[n]-  
dhān-āyur-vvīyōg-ā-  
17 [nuga]tām guṇādś-cha dirghhakāl-ānugāṇān-vigaṇayya dānām cha guṇavatām=  
avadātām-iti  
18 [pramā]ṇikṛitya śaśikara-śuchi-ruchiram chirāya yaśa[ś]=chichishubhir-ayam=asmad-  
dāyō-numantavyaḥ  
19 [pāla]yitavyaś=ch-ēti || uktām cha bhagavatā Vyāsēna || Shashtīm varshasahasrāpi  
svarggē mōdati  
20 [bh]ūmidāḥ [i\*] āchchēttā ch-ānumantā cha tāny-ēva parakē vasēt || Bahubhir=  
vvasudhā bhuktā rājabhis=Sa-  
21 gar-ādibhiḥ [i\*] yasya yasya yadā bhūmis=tasya tasya tadā phalam || Pūrvvadattām  
dvijātibhyō ya-  
22 tād=rakṣa Yudhishtira [i\*] mahīm mahimatām śrēṣṭha dānāch=chhrēyō=nupālanaḥ ||  
-Vindhyātavishv-atō-  
23 yāsu [ś]nshka-kōṭara-vāsinaḥ [i\*] kṛishṇāhayō=bhijāyantē pūrvvadāyān=haranti yē ||  
24 Mahāpratibhāra-Gōpādhyaka-prāpitājñayā sāndhivigrahika-Rēvādhyaka-dūtakaḥ  
25 li[khi]tām Vishṇushēṇ-ēti || Sam 200 90 2 Kārttika śu 10 5.

TRANSLATION.

Om. Hail! From Bharukachchha,—the mahāsāmanta, the illustrious mahārāja Samgamasimha (simha) informs all his (subordinates, viz.) rājasthānīyas, uparikas, kumārāmītyas, district officers, ārakshikas, drāmgikas, kulaputrakas, district officers (chīṭas), bhāṭas, and others, and those who carry out the orders, after having greeted them, as follows:—

Be it known to you that the village Śōpavvā, situated in the Antarnarmadā district, has to-day, with reference to the holy Mahākārttikī tithi,<sup>3</sup> been granted by us for the obtainment of merit and fame for (our) parents and ourselves, with pouring out of water, for as long as the moon, sun, the sea, the planets, the stars and the earth endure, with the udraṅga, with the uparikara and with the bhātavālapratyāyā, not to be entered by district officers and soldiers, according to the maxim of bhūmicchhidra, to be enjoyed by the succession of sons and sons' sons, to the (undermentioned) residents of Bharukachchha,<sup>4</sup> (viz.) the Brāhmaṇa Anantadatta of the Chhandōgi gōtra, a student of the Chhandōga (śākhā); Prajāpatīśarma of the Gālava gōtra, a student of the Chhandōga (śākhā); Śivādēva of the Laukākshi (Laugākshi) gōtra, a student of the Adhvaryu (vēda); Bhāṇudēva of the Lauhāyana gōtra, a student of the Adhvaryu (vēda); and to Bhavaruchi of the Pauṇḍri (?) gōtra, a student of the Rīgvēda (bahrīcha).

<sup>1</sup> Read =adhikṛitya-udakāti.

<sup>2</sup> Read karishyatām.

<sup>3</sup> A festival in honour of Śiva's victory over Tripurāsura, at the full moon of Kārttika.

<sup>4</sup> The construction in the following is rather loose. Bhārūkachchhaka probably belongs to all the names in the following.



for the maintenance of the five great sacrifices, (viz.) *bali*, *charu*, *vaiśvadeva*, *agnihōtra* (and) *harana*, and of (other) rites. Wherefore nobody should make any obstruction to these brāhmaṇas, while they enjoy (the granted land) according to the rules relating to *brāhmadēyas* and *agrahāras*, cultivate (it), cause (it) to be cultivated and assign (it to others). And the inhabitants of that village should obey their (orders) and make over to them the customary *māya*,<sup>1</sup> gold, and other revenue. And let future kings, whether of our own family or others, desirous of sharing in the common merit of (this) donation of land, while reflecting that wealth is liable to perish, that life is followed by separation, and that virtue lasts for a long time, keeping in view that gifts to virtuous people are excellent, and anxious to accumulate for a long time fame resplendent and bright as the rays of the moon, consent to this our gift and preserve it. And it has been said by the venerable Vyāsa: [Here follow four of the usual imprecatory stanzas]. According to the order brought by the *mahāpratihāra* Gōpādhyā, (this edict), the *dātaka* of which was the *sindhivigrahika* Rēvādhyāka, was written by Viśvashēṇa.

The year 200 90 2 Kārttika śu 10 5.

No. 17.—BALERA PLATES OF MULARAJA I;  
SAMVAT 1051.

By PROFESSOR STEN KONOW, PH.D.; CHRISTIANIA.

These plates have already been noticed by Mr. H. H. Dhruva<sup>2</sup> and Munshi Debiprasad.<sup>3</sup> They are in the possession of the Brāhmaṇa Dēvarām of Bālārā, in the Sānchūr District, Jōdhpur State. I edit them from impressions supplied by Mr. D. R. Bhandarkar.

There are two plates measuring  $7\frac{1}{2} \times 5$ ", and each of them is inscribed on one side only. There are altogether 21 lines of writing, 10 on the first and 11 on the second plate, and the plates are in an excellent state of preservation. They were held together by a ring, which had been broken when the plates came into Mr. Bhandarkar's hands. There was no seal.

The character is northern Nāgarī of the 10th century. The virāma is used in *samvat*, l. 1; *pūrevavat*, l. 2; *vasāt*, l. 19, and *-purushān*, l. 4. There are very few orthographical peculiarities. *V* is used for *b* throughout, and *s* is written instead of *ś* in *śāsanām*, l. 19. A consonant is doubled after *r* in *-vinirggat-*, l. 10; *svarggē*, l. 18; *-abhyarchhya*, l. 7; *-dharmma-*, l. 13; *pūrevavat*, l. 2, etc. On the other hand, no doubling takes place in *-Durlabhāchārya-*, l. 11.

The language is Sanskrit, and, with the exception of an imprecatory *śloka* in ll. 18-19, here ascribed to Vyāsa, the whole of the inscription is in prose.

The inscription is one of the *Mahārājādhirāja* Mūlarāja I., the founder of the Aphilvād branch of the Chaulukyas. Two other inscriptions of Mūlarāja are known. The oldest, which is dated in Vikrama-Samvat 1030, on the 5th day of the bright half of Bhādrapada, corresponding to Monday, the 24th August A.D. 974, has been noticed by Mr. Dhruva.<sup>4</sup> The other is the Kaṭi plate of Vikrama-Samvat 1043, the 15th day of the dark fortnight of Māgha, on a Sunday corresponding to the 2nd January 987.<sup>5</sup> Our inscription is the latest one of Mūlarāja, and it is dated Samvat 1051, on the 15th day of the bright fortnight of Māgha, at a lunar eclipse

<sup>1</sup> *Māya*, what is to be measured, is a technical term; cf. *Gupta Inscr.* p. 257, l. 12; above Vol. II. p. 264, l. 8 of the text; Vol. IV. p. 144, l. 9 of the text; Vol. VII. p. 61, l. 4 of the text; and Vol. IX. p. 344, line 2 of the text. Compare *fulga-māya*, above Vol. VII. p. 160, footnote 9.

<sup>2</sup> *Viennois Journal*, Vol. V. p. 300.

<sup>3</sup> *Proceedings of the Asiatic Society of Bengal*, 1892, p. 163.

<sup>4</sup> *Viennois Journal*, Vol. V. p. 300.

<sup>5</sup> *Ind. Ant.* Vol. VI. p. 191 f.



(I. 6), corresponding to Saturday, the 19th January 985, when there was a lunar eclipse, visible in India. None of these inscriptions teaches us much about Mularāja. According to the Kaṭi plates, he belonged to the Chaulukikas, was the son of the *Mahārājādhirāja* Rāji, and had, by his own arm, conquered the Sārasvata-maṇḍala. The Gujarāt chronicles state that Rāji was king of Kalyāṇakataka in Kanauj, and add some tales about him, which have not, however, been corroborated by inscriptions. The information which can be gathered about Mularāja from other inscriptions of his family, is also meagre. He is called "the sun who brings the lotus-pond of the Chaulukya family into blossom" (Kaṭi plates of Jayantasimha, Bhimadēva, and Tribhuvanapāla<sup>1</sup>). Only conventional praise is bestowed on him in the Vaḍnagar *prastāvi*,<sup>2</sup> where we read,—

(V. 4.) Illustrious Mularāja, who stepped on the diadems of princes, was a priceless pearl to enhance the splendour of the fame of his family,—he who became the root of the tree of justice that had been burnt by the forest-fire of the Kali (*age*) and gained the affection of his subjects by exceedingly light taxes (as the moon pleases by exceedingly cold rays).

(V. 5.) He made the Fortuna of the kingdom of the Chāpōtkāṭa princes, whom he took captive at his will, an object of enjoyment for the multitude of the learned, of his relatives, of Brāhmanas, bards and servants. Won by his valour that mightily blazed forth in battle, the guardian goddesses of the kings of all the other regions then clave for a long time to the Fortuna residing in his sword.

The Gujarāt chroniclers know more about Mularāja's dealings with the Chāpōtkāṭas. The late Professor Bühler has, however, shown<sup>3</sup> that not much credit can be given to them, and it is safer to abstain from using them.

Mularāja's charities are also alluded to in the Dēvapattana inscription,<sup>4</sup> where we are introduced to the astrologer Ūyābhaṭṭa, whose three sons Mādhava, Lūla and Bhābha the king charged with the supervision of these charities.

The chroniclers state that Mularāja reigned from Vikrama-Saṁvat 998-1053, and they tell us about his expeditions against other kings. Shortly after his accession, they inform us, he was attacked by the Rāja of Śākambharī and Bārapa, the general of Tailapa, or, according to the *Sukṛitasūkṛitana*, of the king of Kanauj. The Śākambharī king must have been the Chābamāna Vighraharāja,<sup>5</sup> whose Harsha inscription<sup>6</sup> is dated in Vikrama-Saṁvat 1030.

Bārapa is described as a Chālukya<sup>7</sup> or a Chaulukya,<sup>8</sup> who is said to be descended from the mythical Chaulukya and a Rāshtrakūṭa princess. Dr. Fleet<sup>9</sup> doubts that Bārapa was the general of Tailapa, because he was a Chaulukya and not a Chālukya like the latter.<sup>10</sup> Whatever his origin was, he certainly succeeded in establishing himself in Lāṭa, where we find his grandson Kīrtirāja as *mahāmaṇḍalēśvara* in Śaka 940, and Kīrtirāja's grandson Trilōchanapāla in Śaka 972. According to the chronicles, Bārapa drove Mularāja back to Kanthādurga (the modern Kanthkōṭ in the eastern division of Kachh), but was later on defeated by him.

That Mularāja was also at war with the Kalachuris has been inferred from the Dēoli<sup>11</sup> and Karhād<sup>12</sup> plates of the Rāshtrakūṭa Kṛishṇa III, dated Śaka 862 and 880 respectively, where we are told that "on hearing of the conquest of all the strongholds in the southern

<sup>1</sup> *Ind. Ant.*, Vol. VI. pp. 196 and ff.

<sup>2</sup> *Ind. Ant.*, Vol. VI. pp. 180 and ff.

<sup>3</sup> See *Vienna Journal*, Vol. VII. p. 191.

<sup>4</sup> *Vienna Journal*, Vol. VII. p. 89.

<sup>5</sup> *Bombay Gazetteer*, Vol. I. Part II. p. 431.

<sup>6</sup> The form *Chālukya* however also occurs; see *Vienna Journal*, Vol. VII. p. 89.

<sup>7</sup> Above, Vol. V. pp. 158 and ff.

<sup>8</sup> Above, Vol. I. pp. 293 and ff.

<sup>9</sup> Above, Vol. II. p. 438, vv. 7-10.

<sup>10</sup> Above, Vol. II. pp. 116 ff.

<sup>11</sup> *Ind. Ant.*, Vol. XII. pp. 201 and ff.

<sup>12</sup> Above, Vol. IV. pp. 278 ff.



region, simply by means of his (Kṛishṇa's) angry glance, the hope about Kālāñjara and Chitrakūṭa vanished from the heart of the Gūrjara." The same events are probably alluded to in the (spurious) Lakṣmēśvara inscription of Śaka 890<sup>1</sup> where it is stated that Mārasimha conquered the Gūrjara under orders of Kṛishṇarāja.

I have already mentioned that, according to the chroniclers, Mūlarāja reigned till Vikrama-Saṁvat 1053. This agrees well with the fact that he is mentioned as a contemporary in the Bijapur inscription of the Rāshṭrakūṭa Dhavala of Hastikuṇḍī,<sup>2</sup> which is dated in that year.

The object of the present copper-plate is to record a grant, made on the occasion of a lunar eclipse, to a certain Dīrghāchārya, the son of Durlabhāchārya, an immigrant from Kanyakubja. The writer of the grant was the kāyastha Kāñchana, who also wrote the Kaḍī plates of Saṁvat 1043<sup>3</sup> and whose son Vaṭṣēvara occurs as the writer of the Kaḍī plate of Bhimadēva of Saṁvat 1086.<sup>4</sup> The *dātaka* was the mahattama Śivarāja.

The grant consisted in the village Varapaka in the Satyapura-maṇḍala. Its boundaries were, to the east the village Dhaṇāra, to the south Gundāuka, to the west Vōḍha, and to the north Mētravāla. Satyapura is the present Sānchōr in the Jōdhpur State. Munshi Debiprasad states that Varapaka is said to be the site of the modern village of Balēra (Indian Atlas, Sheet 21 N. W., 71° 32' long., 24° 43' lat.), where the plates are now found. I do not know his authority for this statement, and it seems more likely that we have to look for Varapaka farther east, where we find a village Gondau, which might correspond to Gundāuka, at 72° 3½' long. and 24° 49' lat. To the north of Gondau is the village Mirpur, which might be a later form corresponding to Mētravāla, while Bodan, to the north-west, perhaps represents Vōḍha, and Dantwara, to the north-east, Dhaṇāra.

The grant was issued from Anahilapāṭaka, i.e. Anhilvād.

#### TEXT.

##### First Plate.

- 1 Ōm<sup>5</sup> saṁvat 1051 Māgha śudi 15 ady-ēha śrīmad-Anahilapāṭa-
- 2 kē rājāvali pūrvavat<sup>6</sup> paramabhaṭṭāraka-mahārājadhīrāja-
- 3 paramēśvara-śrī-Mūlarājādēvaḥ svabhujyamāna-Satyapura-maṇḍa-
- 4 l-āntaḥpāṭi-Varapaka-grāmē samasta-rājapurushān vrā(bra)hmaṇ-ottarān-
- 5 s-tannivāsi-janapadānś-cha vō(bō)dhayaty-astu vaḥ saṁviditam yathā a-
- 6 dya sōma-grahāṇa-parvvaṇi charācharagurūn bhagavaṁtam- Amvi(bi)kāpati-
- 7 m-abhyarchchya mātāpitrōr-ātmanāś-cha puṇya-yaśo-bhivridhdhayē upari-
- 8 likhita-Varapaka-grāmō-yaṁ sva-simā-paryaditāḥ sa-vṛikeha-mālā-
- 9 kulāḥ sa-kāshṭha-tṛip-ōḍak-ōpōtaḥ sa-daṁḍa-daśāparādhaḥ śrī-
- 10 Ka[n]yakuvja(bja)-vinirggat-āsēshavidyāpārāga-tapōnīdhi-

##### Second Plate.

- 11 śrī-Durlabhāchārya-sutāya śrī-Dīrghāchāryāya śāsa-
- 12 nēn-ōḍakapūrvvam=asmābhiḥ pradatta itī matvā asmad-vamśajair-a-

<sup>1</sup> Ind. Ant. Vol. VII. p. 104.

<sup>2</sup> Jour. Beng. As. Soc. Vol. LXII., Part I. p. 311. See also pp. 17-24 above, where the text of the inscription has been published by Pandit Ram Karna of Jodhpur. Dhavala is there stated to have assisted Dharaṇivārāha against Mūlarāja. According to Prof. Kielhorn, Dharaṇivārāha was perhaps one of the Chūḍāsamā chiefs.

<sup>3</sup> Ind. Ant. Vol. VI. p. 192.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Ibid. p. 194.

<sup>6</sup> The ā-mātrā in -bhāṭṭāraka- seems to have been originally forgotten.



१ संवत् १०५१ भाद्रपद १५ त्रयोदशी नक्षत्रादि लयाट  
 २ कुराजावली पूर्व तत्र परमरुद्रसंभाराजावलीराज  
 ४ पुरमभिरथीनृपराजदिवःशुद्धिमानसंभपुरमभिर  
 ६ तान्त्रिकविराजकग्राह्यसंभाराजपुरुषाववाक्षलावरा  
 ८ मन्त्रिवासिजनपदायवोदयनशुद्धःसंविदितयथाअ  
 १० यमोभ्यदणपर्वलिररासरगुरुंरुद्रवंतंविक्कापति  
 मन्त्रार्थमातापिगाराभनृपुण्ययगोदिवृहयउपरि  
 लिखितवराकुराजोयश्वसीमापूर्यतःसर्वदेवासा  
 कुलःसकाष्टृलोदकोपतःसदृशपरावःशी  
 कंठकुहवितिसंतापेय विद्यापारगतापानिनि

११ श्रीरुद्रंक्षार्यशुभं यगीर्ण्यार्यायगात्र  
 १२ तिलोदकापूर्वमस्मादिःप्रदत्तंनिमन्त्रमन्त्रादिराजि  
 १४ पतिरपिराविनाकृदिरस्यत्पुदत्तंवर्मादायोयननुन  
 १६ तगःपालकीपद्यामभारगामसापूर्वसादिसिवला  
 १८ रगामोदकिलसांघुदाःकगानःपदिमायाताठगान  
 २० उदरमोन्नतवाल्गामंतिरुद्रायापुत्रक्षितो  
 यथापलीकयविमृष्टोदकितसुदुर्द्वं॥ उक्तंरुद्राव  
 ताद्यासेव॥यष्टिर्वर्षसद्वालिभुजंतिष्ठतिहृदिदंजाके  
 काशकुलंतातनाजिवनंरक्तवसिन्॥लिखितंमिदंसाय  
 तायद्याकोरजिनीद्वितारुमरुदमयीशितराजः॥—॥  
 श्रीनृपराजराज॥







- 13 parair-api bhāvi-bhoktibhir=asmat-pradatta-dharmma-dāyō-yam=anumam-  
 14 tavyaḥ pālanīyāś=cha | asya cha grāmasya pūrvasyām diśi Dhanā-  
 15 ra-grāmaḥ dakṣiṇasyām Guṇḍāuka-grāmaḥ paścimāyām Vōḍha-grāma  
 16 uttarasyām Mētravāla-grāma iti chatur-āghāt-ūpalakṣitō=  
 17 yaṁ Ghāghalikūpa-tribhāg-ōdakēna saha dattaḥ || uktaṁ cha bhagava-  
 18 tā Vyāsēna || shashṭir=vvarsha-sahasrāpi svarggē tishṭhati bhūmidaḥ | āchchhē-  
 19 ttā ch=ānumantā cha tāny-ēva narakam(kē) vasēt || Likhitam=idam  
 sā(śa)sanam  
 20 kāyastha-Kāñchanēna || dātō=tra mahattama-śrī-Śivarājaḥ || [Representation of a  
 flower].  
 21 śrī-Mūlarājaśya ||

## TRANSLATION.

Om. Samvat 1051, the 15th of the bright (fortnight) of Māgha. Today, in the famous Anahilapāṭaka,—the *rājāvalī* as before<sup>1</sup>—the *Paramabhaddāraka Mahārājādhirāja Paramēstara*, the illustrious Mūlarājadēva, addresses all *rājapurushas* and all people, Brāhmanas and others, residing in Varanākagrāma, which belongs to the Satyapura-maṇḍala in his realm:—Be it known to you that, after having today, at the eclipse of the moon, worshipped the lord of the world, the holy husband of Ambikā (i.e. Śiva), the above mentioned village, Varanaka, up to its proper limits, with its groves of trees, with its wood, grass, and water, with the fines arising out of the ten flaws, has been given by us, by a charter, after libations of water, in order to increase the religious merit and the fame of our parents and ourselves, to the illustrious Dīrghāchārya, the son of Durlabhāchārya, who had come from Kanyakubja, who was accomplished in all kinds of lore and (*who was*) a treasure of austerity. Knowing this, future rulers of our lineage or others, should approve of and preserve this my religious gift. (*And*) it has been given, defined with its four abutments,—*viz.* to the east of this village Dhanāra village; to the south Guṇḍāuka village; to the west Vōḍha village; and to the north Mētravāla village,—and together with the water of a third of the Ghāghalikūpa. And it has been said by the venerable Vyāsa: The giver of land remains 60,000 years in heaven. But he who rescinds (*a gift*) or approves of (*its being rescinded*), resides in hell for the same (*period*). This grant was written by the *kāyastha Kāñchana*. The messenger was the *mahattama*, the illustrious Śivarāja. (*The sign manual*) of the illustrious Mūlarāja.

No. 18.—PESHAWAR MUSEUM INSCRIPTION OF VANHADAKA;  
 LAUKIKA-SAMVAT 538.

By PROFESSOR STEN KONOW, Ph.D.; CHRISTIANIA.

The stone on which this inscription is incised, was transferred to the office of the Superintendent, Archaeological Survey, Frontier Circle, from the office of Dr. Stein in 1907. Dr. Stein informs me that the inscription was not found by him. It is said to hail from the Hazārā District, but nothing is known for certain about its origin. I edit it from impressions furnished by Dr. D. B. Spooner.

The stone measures 18" × 10", and bears six lines of writing. The central portion of the last line has been lost. A peculiarity of this inscription is that the letters are not incised but

<sup>1</sup> The words *rājāvalī pārreast* also occur in Bhīmadēva's plates, (*Ind. Ant.* Vol. VI. 194; 199; 201; 203; 205; 206; Vol. XI. p. 71). A similar phrase, *rājāvalī pārreast*, is found in Mūlarāja's and Jayantasiṃha's Kaṭī plates (*ibid.*, Vol. VI. pp. 192 and 196). They are always prefixed to the description of Mūlarāja, and probably belong to the approved preamble of grants kept in the royal archives.



raised, as is usual in Muḥammadan inscriptions. An older instance of the use of raised letters in a Sanskrit inscription is afforded by the legend on a statue of the Buddha unearthed by Mr. Oertel at Sarnāth.<sup>1</sup>

The characters of the inscription are Śāradā. Among individual letters I note the form of *sa* in *ataś-*, l. 1, of *ja* in *gaja-*, l. 3, of *ḡa* in *Śūraḡē-*, l. 4, *-Vāḡhaḡakēna*, l. 5, and the ligatures *ky* in *lōkya-*, l. 3, *rg* in *-kargi-*, l. 6. and *ḡh* in *-Vāḡhaḡakēna*, l. 5. The final form of *t* is found in ll. 3 and 7, and that of *m* in ll. 2 and 5. The inscription contains the numeral symbols for 3, 8 and 1 in l. 4. Note the form of 8.

The language is Sanskrit, with some mistakes, which show that the author was not a very good scholar. Compare *-kusma-* for *-kūsuma-*, l. 1, etc. The Sanskrit of the two last lines is particularly weak. With the exception of the invocation to Viṣṇu in ll. 1 and 2, which is written in the Āryā metre, the inscription is in prose.

The object of the inscription is to record the construction of a tank by *śrī-Vāḡhaḡaka* for the benefit of his father *śrī-Īśvara*, the son of *śrī-Śūraḡē*. The *sthapati* was Śiṃḡāli Kargi, the son of Kāli, and he seems to be described as belonging to the *draḡga* of Navagrāma. I am, however, unable to make out the last words of line 6 with certainty. The tank was completed on Saturday, the thirteenth day of the bright fortnight of Kārttika, in the year 38 in the Lōkya-samvat denoted by the arrows (5) and hundred augmented by the elephants (8) and thirty. This date is of interest in more than one respect. In the first place it is not usual to indicate the hundreds in dates of the Lankika era. Mr. R. D. Banerji<sup>2</sup> even goes to the length of remarking that "if in a date the hundreds are mentioned, it is absolutely certain that it cannot be referred to the Lankika era." This statement cannot any more be upheld in the face of our inscription, where the year is given as *śara*, i.e. five, hundred, and *gaja*, i.e. eight, and thirty. Paṇḡit Mukundram also informs me that the hundreds are actually sometimes added in Kashmir *lōkē*, in common life, not however in books. It is then interesting to note that, in the repetition of the date in figures, the hundreds are omitted. Professor Jacobi who has been good enough to calculate the date for me, finds that it corresponds to Saturday, the 17th October 1461.

I do not know anything about the persons mentioned in the inscription, and, so long as we have no information about the origin of our inscription, it is hopeless to identify the Navagrāma-draḡga mentioned in l. 6. According to Dr. Stein,<sup>3</sup> the term *draḡga* signifies "a watch station established near mountain passes for the double purpose of guarding the approaches to the valley and of collecting customs revenue."

#### TEXT.

- 1 Ōm<sup>4</sup> svasti || || atasi<sup>5</sup>-nava-kusma-nibhaṃ Mandara-parivarta-
- 2 ghriṣṡtakēyāram [1\*] apaharatu duritam-akhilam Madhu-Mura-Narakā-
- 3 ri-vāhu<sup>6</sup>-yugam [||\*] Lōkya-samvach-chhara-śatē gaja-triṃśādhikē<sup>7</sup> samvat<sup>8</sup>
- 4 38 Kārtikā(ka) śu ti 13 Śanau | Atra dinē śrī-Śūraḡē-suta-
- 5 śrī-Īśvaram<sup>9</sup> udiśya suta-śrī-Vāḡhaḡakēna pushkaram kara[yi]tam || ||
- 6 sthapati-Kāli-suta-Śi[m]ḡāli-Kargi Navagrāma-draḡga-vradhajana<sup>10</sup>
- 7 Ōm śrī sthānasya śrēyam bhavat...likhitam liḡgasya

<sup>1</sup> See *Archaeological Survey Annual Report*, 1904-05, p. 81.

<sup>2</sup> *Indian Antiquary*, Vol. XXVII. p. 28.

<sup>3</sup> Translation of the *Rājatarāṡgiṇī*, Vol. II. p. 291.

<sup>4</sup> Metre: Āryā. *Kusma* is written for *kūsuma*.

<sup>5</sup> Expressed by a symbol.

<sup>6</sup> Read *-bāhu*.

<sup>7</sup> Read *-triṃś-*

<sup>8</sup> The sign visible after *samvat* is probably a sign of interpolation.

<sup>9</sup> Read *-Īśvaram-uddiśya*.

<sup>10</sup> The reading is very uncertain. We should perhaps read *-buddhajana*.



[illegible]







## TRANSLATION.

(Line 1.) Ōm. Hail.

(V. 1.) May the pair of arms of the enemy of Madhu, Mura and Naraka (i.e. Vishṇu) turn away all evil, that which is like a fresh *ataśi*-flower (and) the bracelets of which were rubbed at the turning of (the mountain) Mandara (in the churning of the ocean).

(Ll. 3-5.) In the Lōkya (Laukika) year arrow (five)-hundred increased by thirty and elephants (eight), Saṃvat 38, the 13th of the bright (fortnight) of Kārttika, on a Saturday —on this day, a pond was made with reference to Śrī-Īśvara, the son of Śrī-Śūraḍē by (his) son Śrī-Vāṇhaḍaka.

(L. 6.) The *sthapati* (was) Śīmgāli Kargi, the son of Kāli, a Paṇḍit (?) from the Nava-grāma-draṅga.(L. 7.) Ōm. Prosperity. May luck follow the place ..... written of the *liṅga* (?).No. 19.—PIMPARI PLATES OF DHARAVARSHA-DHRUVARAJA;  
SAKA-SAMVAT 697.

By K. B. PATHAK, B.A.; POONA.

This grant consists of three plates, each measuring  $10\frac{1}{4}'' \times 7\frac{1}{4}''$ . The ring on which the seal was strung had been detached from the plates when they came into my possession. The weight of the three plates is 260 tolas, while that of the ring and the seal is 190 tolas. The diameter of the ring is  $2\frac{1}{4}''$  and the length of the seal is 6". On the top of the seal there is, in relief, on a countersunk surface, a figure of the four-armed god Vishṇu. The grant belongs to Dasharath Patil and Lala Patil of Pimpari in East Khandesh and was published by Mr. G. K. Chandorkar in a Marāṭhī magazine named *Prabhāta* nearly two years ago. I obtained the original plates on loan for taking an impression of them through the kind offices of Mr. G. K. Chandorkar. The plate accompanying this paper has been prepared from impressions received from Mr. Nārāyaṇrao Tātakē of the Archaeological Office in Poona.

The grant is written in the Nāgarī characters of the period to which the inscription refers itself. The peculiarities in respect of orthography, which deserve to be noted, are that व is always used in place of व, as in विन्दु for वन्दु in line 62, and that conjunct consonants immediately following र are sometimes doubled as in चरचरि in line 6, but not in चरचि in line 18 and in योधिजनय in line 31. The grant is written in the Sanskrit language, and, except in the donative passages and the last sentence, the whole is in verse. It may be remarked that all the verses of our inscription are met with in later Rāshṭrakūṭa grants.

The inscription records the grant, by Dhāravarsha Śrī-Dhruvarājadēva, of the village called Līlāgrāma to a Brāhmaṇa named Bhaṭṭadēva, when six hundred and ninety-seven years of the Śaka king had passed away, on the new moon-day, in the dark half of the month of Kārttika, when there was a solar eclipse. The mention of the solar eclipse in the date may be taken as a proof of the genuineness of the present grant. But it comes into conflict with the Dhulia grant of Karkarāja, dated Śaka-Saṃvat 701, which purports to have been issued in the prosperous reign of Gōvindarāja II.<sup>1</sup> I beg to invite attention to the following passage in that grant:—

श्रीधर्मवर्धस्व . . . . . प्रवर्धमानराज्ये [1\*]  
तस्यानुजः श्रीध्रुवराजनाम्ना(मा) महानुभावो विहितप्रताप[2\*]

<sup>1</sup> Above, Vol. VIII. p. 182.



प्रसाधिताशेषनरेन्द्रचक्रः\*] चूडामणि(क्रमेण) वालाकैवपुर्वभूव ।

तस्य सुतः . . . . श्रीकर्कराजस्तदाज्ञया सर्वानिव . . . . समा-  
ज्ञापयति

Here the expression तदाज्ञया can only mean "by the command of Dhruvarāja." How could Karkarāja order all feudatories by the command of Dhruvarāja, in the prosperous reign of Gōvinda II., when Dhruva was not the reigning sovereign? The language used here is ambiguous. The verse quoted above is correctly given in our grant and, with the next following verse (beginning with the words जज्ञे वच च), describes Dhruva as the paramount sovereign. The occurrence of the incorrect verse in the Dhulia grant may be cited as an additional proof of its spurious character.<sup>1</sup>

As the genuineness of the Dhulia plates of Karkarāja is open to question, the first point which we have to decide is whether Gōvinda II. actually succeeded to the throne or whether there was a complete supersession of him by his younger brother Dhruva after the death of Kṛishnarāja I. On this point our grant has the following verse (18) which also occurs in the Kāvi<sup>2</sup> and Paiṭhaṇ<sup>3</sup> plates :—

येन श्रेतातपत्रप्रहतरविकरव्राततापात्सलीलं  
जग्मे नासीरधूलीधवलितशिरसा वल्लभाख्यः सदाजो ।  
स श्रीगोविन्दराजो जितजगदहितस्त्रैणवैधव्यहेतु-  
स्तस्यासीत्सुनुरेकक्षणरणदलितारातिमत्तेभकुम्भः ॥<sup>4</sup>

Here the possession of the white umbrella, which is symbolical of supreme sovereignty, is attributed to Gōvinda II. Kālidāsa says :—

अथ स विषयव्यावृत्तात्मा यथाविधि सूनुवे  
नृपतिककुदं दत्त्वा यूने सितातपवारणम् ।  
मुनिवनतरुच्छायां देव्या तया सह शिथिले  
गलितवयसामिच्चाकूणामिदं हि कुलव्रतम् ॥

*Raghuvamśa, III. verse 70.*

And in a stone tablet inscription at Dāvāṅgera, dated in the Chālukya-Vikramavarsha 48, it is said of the Chālukya king Jayasimha—

अगमदखिकुधाचो येन राजन्वतीत्वं  
निवसति नृपलक्ष्मीर्यस्य शुभ्रातपत्रे ।  
सकल[वि]नमितारिजोनिभृशोकिरत्न-  
दि(द्यु)तिशवलितपादो गण्डरोक्कण्डभूपः ॥

*Ep. Carn. Vol. XI. Dāvāṅgera, No. 1.*

<sup>1</sup> [There are also other proofs of carelessness on the part of the writer of the Dhulia plates. I am, however, not sure if the inscription can be declared spurious on such grounds alone.—Ed.]

<sup>2</sup> *Ind. Ant.*, Vol. V. p. 146, verse 18.

<sup>3</sup> Above, Vol. III. p. 107, text-lines 27—29.

<sup>4</sup> [The verse occurs with some mistakes and alterations in the Dantivarman plates (above, Vol. VI. p. 289, verse 15).—Ed.]



And in the Śravapa-Belgoḷa epitaph of Mallishēpa we read—

राजन् साहसतुङ्ग सन्ति बह्वदश्येतातपत्रा नृपाः  
किन्तु त्वत्सदृशा रणे विजयिनस्त्वागोन्नता दुर्लभाः ।  
तद्वत्सन्ति बुधा न सन्ति कवयो वादीश्वरा वाग्मिनो  
नानाशास्त्रविचारचंचुरधियः काले कलौ सद्विधाः ॥<sup>1</sup>

Here श्वेतातपत्रा नृपाः "kings possessed of the white umbrella" means "paramount sovereigns."

It is thus clear that Gōvinda II. did in all probability reign immediately after the death of his father Kṛishnarāja I. I lay stress on this point because the genuineness of the Dhulia plates of Karkarāja which refer themselves to the reign of Gōvinda II. may reasonably be called in question, as I have pointed out above. From the Daulatābād grant, which was discovered by me three years ago and brought to the notice of Mr. D. R. Bhandarkar, who has edited it in this Journal,<sup>2</sup> it is plain that Dhruva wrested the sceptre from the hands of his elder brother Gōvinda II. That Gōvinda II. did reign is also proved by two pillar inscriptions discovered and noticed by Mr. Rice, which use the expression *prithvi-rājyaṁ geyya*, "ruling over the earth," with reference to Jagattuṅga-Prabhūtavarsha-Pratāpāvalōka, son of Akāla[varsha].<sup>3</sup>

The second question to be decided is the identification of the Śrīvallabha, mentioned by Jinasēna in the concluding *prastāva* of his *Harivamśa*, which I quoted in my article in the *Indian Antiquary*, Vol. XV, p. 142. In a note to my paper, Dr. Fleet proposed to identify the king with Gōvinda II. A few years later a different identification was proposed. Dr. Fleet then suggested that in the verse—

प्राक्केष्वद्दशतेषु सप्तसु दिग् पञ्चोत्तरेषूत्तरां  
पातीन्द्रायुधनाम्नि कृष्णनृपजे श्रीवल्लभे दक्षिणां ।

the expression कृष्णनृपजे should be construed with इन्द्रायुधनाम्नि and that श्रीवल्लभ was Gōvinda III.<sup>4</sup> The only reason given for this construction was that "Indrayudhanāman is an adjective and wants the next following word to complete its meaning." This is not a serious difficulty for Kālidāsa frequently uses रघुवन्दनम् as a noun.<sup>5</sup> And Jinasēna himself uses compounds like इन्द्रायुधनानम् as nouns:—

जंबूनामा ततः कृत्स्नं पुराणमपि शृणुवान् ।  
प्रययिष्यति लोकेक्षिन् सीत्वः केवलनामिह ॥ 37

ततो नचचनामा च जयपालो महातपाः ।  
पांडुश्च ध्रुवसेनश्च कंसाचार्य इति क्रमात् ॥ 45  
एकादशांगविद्यानां पारगाः स्युर्मुनीश्वराः ।

॥ 46

*Ādipurāṇa*, Chap. II.

This second identification, though abandoned long ago, is now rendered untenable by the Daulatābād grant of Dhruva, dated Śaka-Samvat 715. A third attempt was made to

<sup>1</sup> Above, Vol. III. p. 191, verso 21.

<sup>2</sup> Above, Vol. IX. p. 193.

<sup>3</sup> *Ep. Carn.*, Vol. XI. Chajlakere Nos. 33 and 34.

<sup>4</sup> *Bombay Gazetteer*, Vol. I. Part II. p. 395, footnote 1.

<sup>5</sup> *Kemārasiṃhāvalōka*, III, 37; *Raghuvamśa*, III, 24.



identify Jinasēna's Śrīvallabha, and this time, with Dhruva. The only ground assigned for this was that "Śrīvallabha was a leading and distinctive *biruda* of Dhruva," while Govinda II. was, in Dr. Fleet's opinion, Vallabha and not "Śrīvallabha, which is quite a different thing."<sup>1</sup> But from one of the two inscriptions which we owe to Mr. Rice and to which reference has been made above, we learn that Śrīvallabha was a title borne by Govinda II., who is spoken of as Jagattuṅga-Prabhūtavarsha-Pratāpāvalōka-Śrīvallabha. This is a pillar inscription and a contemporary document and must have been incised between Śaka-Saṃvat 692 and 697.<sup>2</sup> It is evident that Śrīvallabha was not a distinctive *biruda* of Dhruva. On this account it is hard to decide whether Jinasēna's Śrīvallabha was Govinda II. or Dhruva. Though neither of the two reasons put forward by Dr. Fleet, viz. (1) that Govinda II. did not reign and (2) that he had not the title of Śrīvallabha is correct, his identification of Jinasēna's Śrīvallabha with Dhruva is warranted by the subjoined inscription. It is dated in Śaka-Saṃvat 697 and the Daulatābād plates of Dhruva in Śaka-Saṃvat 715. Between these two dates Dhruva was the reigning sovereign. During this interval Jinasēna wrote his *prastāvi* of Śaka-Saṃvat 705. His Śrīvallabha, son of king Kṛishṇa was, therefore, Dhruva himself. On the other hand, if the Dhulia plates are also genuine, Jinasēna's Śrīvallabha cannot, at present, be identified.

One of the titles of Dhruva is Kalivallabha, which Dr. Fleet always translates "favourite of the Kali age." It is well known that the Kali age is sinful, and to be called "favourite of the sinful age" can hardly be regarded as complimentary. The real explanation appears to be different. *Kali* means<sup>3</sup> "a brave person, a warrior," and *vallabha* means "favourite" or "lord." And the title should be rendered "the favourite of warriors." That this is the real meaning of the title is implied in the following verse which occurs in the Mappé grant and in the Sirūr inscription<sup>4</sup> :—

लक्ष्मप्रतिष्ठमचिराय कलिं सुदूर-  
मुत्सार्य शुद्धचरितैर्धरणीतलस्य ।  
कृत्वा पुनः कृतयुगत्रियमप्यशेषं  
चित्रं कथं निरुपमो कलिवल्लभोभूत् ॥

#### TRANSLATION.

"Having quickly driven far away, by his pure actions, the Kali age, which had obtained a footing, and having created again the glory of the Kṛita age on the surface of the earth, it is wonderful how Nirupama became the favourite of the Kali age (the favourite of warriors)."

This verse is an instance of the well-known figure of speech called *विरोधमास* (= apparent contradiction). The expression कलिवल्लभ is used in a double sense. The literal rendering "favourite of the Kali age" creates an apparent contradiction, which consists in the Kali age being driven away by its own favourite. But this contradiction is not real and disappears as soon as we remember the secondary and the real sense of the title "the favourite of warriors."

From his victorious camp pitched near Śaṅkhavivaraka the Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Prithivivallabha the glorious Dhāravarsha, the illustrious Dhruva-rājadēva granted, for the increase of the merit and fame in this world and in the next, of his parents and of himself, the village of Lillāgrāma in the Vṛṣanagarikā eighty-four (district). The donee was a Brahmana named Bhaṭṭadēva, son of Bhaṭṭāvukadikshita, of the Bharadvāja-

<sup>1</sup> Above, Vol. VI. p. 197.

<sup>2</sup> [Mr. Rice assigns both of these inscriptions to "about 815 A. D." One of them mentions the daughter of the Nollamba chief Sindhapōta and the other (his son) Pallavādhirāja. Mr. Krishna Sastri attributes them to Govinda III; see above, p. 58 f.—Ed.]

<sup>3</sup> कलिस्त्री कलिकायां ना यराजिकवहे दुने *Mādinī*; कलिर्विभीतके यरे विवादेऽन्यथे युधि *Himachandra*; चित्रवप्येपि वल्लभः *Amara*; वल्लभो दयितेऽन्यथे *Mādinī*.

<sup>4</sup> Above, Vol. VII. p. 205, text lines 2 and 3.



*gōtra* and the *Kāṇva* (*śākhā*) who was a native of *Jambūsara*<sup>1</sup>-*sthāna*. The boundaries of the village granted are:—on the east *Laghuḍḍjārā-khōṭaka*; on the south the village of *Talāpāṭaka*; on the west the village of *Ajjalōpi*; and on the north the river *Mosinī*. The donation was made for keeping up the five great sacrifices (*yajña*), viz. *balī*, *charu*, *vaiśvadeva*, *agnihōtra* and *atithi*, and for other purposes. *Bhaṭṭa-Hērambaka* and others were apparently sent as *dūtakas* by the king to see to the proper execution of the grant made by him. The writer was the *mahāsandhivigrahādhikṛita* *Śrī-Māndalla*, son of *Balādhikṛita*. *Līlāgrāma* and *Vaṭanagarikā* are identified by Mr. G. K. Chandorkar with *Nilagavhāpa* and *Vaṇi* in the *Nāsik District*.

TEXT.<sup>2</sup>

*First Plate; Second Side.*

- 1 ओ<sup>३</sup> सवोव्यादेधसा धाम यन्नाभिकमलं कृतं ॥ हरश्च यस्य कान्तेन्दुकलया  
कमलंकृतं [॥१\*] आसी-
- 2 द्विपत्तिमिरमुद्यतमंडलाग्रो ध्वस्तिन्नयत्रभिमुखो रणशर्व्वरीषु भूपः शुचिर्व्विधु-  
रिवाप्तदिग-
- 3 न्तकीर्त्तिर्गोविन्दराज इति राजसु राजसिद्धः ॥ [२\*] दृष्ट्वा चमूम-  
भिमुखीं सुभटादृहासा-
- 4 सुन्नामितं सपदि येन रणेषु नित्यं । दष्टाधरेण दधता मुकुटिं ललाटे  
खड्गं कुलं च
- 5 हृदयं च निजं च सत्त्वं ॥[३\*] खड्गं कराग्रामुखतश्च शोभा मानो  
मनस्तः सममेव यस्य । महाहवे नाम निशम्य
- 6 सद्यस्त्रयं [रि]पूणां विगलत्यकाण्डे ॥[४\*] तस्याब्जो जगति विद्युतदीर्घ-  
कीर्त्तिरार्त्तार्त्तिहारिहरिविक्रमधाम-
- 7 धारी । भूपस्तृ(स्त्रि)विष्टप[त्]पातुकृतिः कृतञ्चः श्रीकर्कराज इति गोचम-  
णिर्व्वभूव ॥[५\*] तस्य प्रभिन्नकरटच्युतदान-
- 8 दन्तिदन्तप्रहारश्चिरोन्निहितांसपीठः क्षापः क्षितौ क्षपितश्चुरभूत्तनूजः सद्रा-  
ष्ट्रकूटकनका[द्विरि]वेन्दरा-
- 9 जः ॥[६\*] तस्योपार्जितमहसस्तनयचतुर्दधिवलयमालिन्याः भोक्ता भुवः शत-  
क्रतुसदृशः श्रीदन्तिदुर्ग[राजो]-
- 10 भूत् ॥[७\*] काञ्चीस(श)केरलनराधिपचोलपाण्ड्यश्रीहर्षवज्रविभेदविधानदर्श ।  
काण्णाटकं वलमनं-
- 11 त्वमजेयमन्यैर्भृत्यैः कियद्विरपि यः सहसा जिगाय ॥ [८\*] अभूविभंगमष्ट-  
हीतनिशातशस्त्रमयात-

<sup>1</sup> The Kaira grant of Vijayarāja registers a gift "to the general body of officiating priests and religious students of (the villages of) Jambūsara, who belong to the Vājasaneyā (sect) and the Kāṇva (śākhā)"; *Ind. Ant.* Vol. VII. p. 250.

From the original plates.

<sup>2</sup> Expressed by a symbol.



- 12 मप्रतिहतान्नमपेतयन्नं । यो वल्लभं सपदि दण्डवलीन जित्वा राजा-  
धिराजपरमेश्वरतामवाप ॥ [८\*] आ से-
- 13 तोळिंपुलोपलावलिलसल्लोलोर्ध्वमालाजलादा प्रालियकलङ्घितामलशिलाजालानुपा-  
राच-
- 14 लात् । आ पूर्वापरवारिराशिपुलिनप्रान्तप्रसिद्धावधेयेनेयं जगतो स्वविक्रमव-  
लेनेकातपत्रा(ची)कृता ॥ [१०\*]
- 15 तस्मिन्निदिवं प्रयाते वल्लभराजे चतप्रजावाधः श्रीकर्कराजसूनुर्महीपतिः कण्ठ-  
राजोभूत् ॥ [११\*] यस्य स्वभु-
- 16 जपराक्रमनिःशेषोत्तादितारिदिक्रकं । कण्ठ[स्त्रे]वाकण्ठं चरितं श्रीकण्ठराजस्य  
॥ [१२\*] शुभतुंगतुंग-
- 17 तुरगप्रवृहरेणूँरुहर्विकिरणं श्रीधमेपि नभो निखिलं प्रावृद्धालायते स्पष्टं  
॥ [१३\*] [दी]नानायप्रणयि-
- 18 पु यथेष्टचेष्टं समोद्धितमजस्रं । तत्क्षणमकालवर्षो वर्षति सर्वार्त्तिनिर्व्वपणं  
॥ [१४\*] राहप्यमात्मभुज-
- 19 जातवलावलिपमाजौ विजित्य निशितासिलताप्रहारैः । पालिध्वजावलि[शुभा]म-  
चिरेण यो हि

*Second Plate ; First Side.*

- 20 राजा[धि]राजपरमेश्वरतां ततान ॥ [१५\*] क्रोधादुत्खातखड्गप्रसृतचुचिचयै-  
र्भासमानं समंतादाजाबुद्धुत्तवैरि-
- 21 प्रकटगजघटाटोपसंचोभदत्तं ॥ शौर्यं त्यक्त्वाखिक्वां भयचकितवपुः क्षाप्यदृष्ट्वैव  
सद्यो दर्पाध्मा-
- 22 तारिचक्रचयकरमगमयस्य दोर्दण्डरूपं ॥ [१६\*] पाता यस्यतुरंगुराशिरशनालङ्कार-  
भाजो भु-
- 23 वः त्रय्याद्यापि कृतहिजामरगुरुप्राज्याज्यपूजादरः दाता मानभृदग्रणीगुणवतां  
योसौ
- 24 त्रियो वल्लभो भीतुं स्वर्गफलानि भूरि तपसां स्थानं जगामामरं ॥ [१७\*]  
येन श्वेतातपत्रप्रवृत्तरवि-
- 25 करव्राततापात्सलीलं जग्मे नासीरधूलीधवलितशिरसा वल्लभास्यः सदाजौ  
स श्रीगोविन्दरा-
- 26 जो जितजगदहितस्त्रैणवैधव्यहेतुस्तस्यासीत्सुनुरेकचणरणदलितारातिमत्तेभ[कुं]भः ॥  
[१८\*]
- 27 तस्यानुजः श्रीध्रुवराजनामा महानुभावोविहतप्रतापः प्रसाधिताशेषनरेन्द्र-  
चक्रः क्रमेण



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- 28 वालाकैवपुर्वभूव ॥ [१८\*] जाते यत्र च राष्ट्रकूटतिलके सङ्गुपचूडामणौ  
गुर्वो तुष्टिरथाखि-
- 29 लस्य जगतः सुस्वामिनि प्रत्यहं । सत्यं सत्यमिति प्रयासति सति आ-  
मासमुद्रान्तिकामा-
- 30 सीदन्मपरे गुणान्तनिधौ सत्यव्रताधिष्ठिते ॥ [२०\*] शशधरकरनिकरनिभं  
यस्य यशः सुरनगाय-
- 31 सानुखैः परिगीयतेनुरक्तैर्विद्याधरसुन्दरीनिवहैः ॥ [२१\*] हृष्टोन्वहं योर्विज-  
नाय सर्वं सर्व-
- 32 स्वमानन्दितबन्धुवर्गः प्र[१\*]दाग्ररुष्टौ हरति स्म वेगात्प्राणान्यमस्यापि  
नितांतवी[र्य][ः\*] [२२\*]
- 33 रक्षता येन निःशेषं चतुरभ्योधिसंयुतं । राज्यं धर्म्येण लोकानां कृता तुष्टि-  
परा हृदि ॥ [२३\*]
- 34 अपाङ्गेनापि यो लोकान्यानैक्षत समाश्रिता[न् ] न ते याचितवन्तोन्मभूयतं धन-  
तृष्णया [२४\*]
- 35 तेनेदमनिलविद्युच्चञ्चलमवलोक्य जीवितमसारं । क्षितिदानपर[म]पुण्यः प्रवर्त्तितो
- 36 ब्रह्मदायोयं ॥ [२५\*] स च परमभट्टारकमहाराजाधिराजपरमेश्वरपृथ्वीवल्लभ-

*Second Plate ; Second Side.*

- 37 डा(धा)रावर्ष्योध्रुवराजदेवः कुशलो स[र्व]ानिव यथासंवध्यमानकान्नाङ्ग-  
पतिविषयपतिग्रामकूटायु-
- 38 क्तनियुक्तकाधिकारिक[मह]त्तरादीन्समाज्ञापयत्यस्तु वः संविदितं यथा शङ्खवि-  
वरकसमावासि-
- 39 जयस्कंधावारावस्थितेन मया माता[पि]चोरात्मनश्चैहिकामुष्मिकपुण्ययशोभिहृदये  
जंवूसरः-
- 40 स्थाननिवसितच्चा(चा)तुर्विद्यसामान्यभरद्वाजसगोत्रकाण्डसब्रह्मचारिभट्टावुकदीक्षित-  
सुतभट्टदे-
- 41 वाय वटनगरिकाख्यचतुरशीत्यन्तर्गतलीलाग्रामी यस्याघाटनानि पूर्वतः  
लघुडेजारखेट-
- 42 कसीमा । दक्षिणतः तलापाटकग्रामसीमा । अपरतः अज्जलीणिग्रामसीमा  
उत्तरतो मोसिणी-
- 43 सरित् । एवमेतच्चतुराघाटनीपलक्षितः सोद्वंगः सपरिकरः सभूत[प]ातप्रत्वायः  
सोत्य(त्य)द्यमान-



- 44 विष्टिकः सधान्यहिरण्वादेयोचाटभटप्रावेशः सर्व्वराजकीयानामहस्तप्रक्षेपणीयः  
आचडा(चंद्रा)-
- 45 कर्णवचितिसरित्पर्व्वतसमकालीनः पुत्रपौचान्वयक्रमोपभोग्यः पूर्व्वप्रत्तदेव-  
ब्रह्मदायर-
- 46 हितोभ्यन्तरसिद्धा भूमिच्छिद्रन्यायेन शकनृपकालातीतसंवत्सरशतषट्के सप्तन-  
वत्यधिके
- 47 कार्तिकबहुलामावास्यायामादित्योपरागियोदकातिसर्गेण वलिचरुवैश्वदेवाम्नि[हो]-
- 48 चातिथिपञ्चमहायज्ञादिक्रियोत्सर्पणार्थं प्रतिपादितो यतोऽस्योचितया ब्रह्मदाय-  
स्थित्या भुंजतो
- 49 भोजयतः प्रतिदिशतो वा न कैश्चिद्वासेषु वर्त्तितव्यं ॥ तथागामिभद्रनृपतिभि-  
रस्मदंशैरन्यैर्वा
- 50 सामान्यं भूमिदानफलमवेत्य विद्युक्तीलान्यनिलैश्चर्याणि तृणायलम्नजल[वि]दुच-  
क्षलक्ष
- 51 जीवितमाकलय्य स्वदायनिर्व्विशेषोयमस्मदायोनुमन्तव्यः प्रतिपालयितव्यः यथा-  
ज्ञा[न]-
- 52 तिमिरपटलाहतमतिराच्छिन्नादाच्छिदमानकं वानुमोदेत स पञ्चभिर्भ्रापात-
- 53 कैः सोपपातकैश्च संयुक्तः स्यादित्युक्तञ्च भगवता वेदव्यासेन व्यासे-

*Third Plate; First Side.*

- 54 न ॥ षष्टिं वर्ष्वसहस्राणि स्वर्गे तिष्ठति भूमिदः । आच्छेत्ता चानुमन्ता च  
तान्येव न-
- 55 रके वसेत् ॥ [२६\*] विंश्याटवीष्वतोयासु शुष्ककोटरवासिनः । [क]णा-  
हयो हि
- 56 जायन्ते भूमिदायं हरन्ति ये ॥ [२७\*] अग्नेरपत्यं प्रथमं सुवर्णं भू[र्व्वे]ण्यवी
- 57 सूर्य्यसुताश्च गावः । लोकत्रयन्तेन भवेहि दत्तं यः काञ्चनं गाञ्च महीञ्च
- 58 दद्यात् ॥ [२८\*] बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः । यस्य यस्य  
यदा भूमि-
- 59 स्तस्य तस्य तदा फलं ॥ [२९\*] यानीह दत्तानि पुरा नरेन्द्रेर्दानानि  
धर्मार्थयशस्कराणि ।
- 60 निर्भुक्तमात्रप्रतिमानि तानि को नाम साधुः पुनराददोत ॥ [३०\*]  
स्वदत्तां परदत्तां वा य-
- 61 ब्राह्म नराधिप । महीं [म]हीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥ [३१\*]  
इति कमलदलाम्बु-



- 62 विन्दुलोलां त्रियमनुचिंत्त मनुष्यजीवितञ्च । सर्वमिदमाहुतं च बुध्वा  
न हि पुरुषैः  
63 परैर(र)कीर्त्तयो विलोप्या [३२\*] इति ॥ परमेश्वरकमहाराजाधिराज-  
परमेश्वरपृथ्वीवत्त-  
64 भयिमहारावर्षयीध्रुवराजदेवप्रहितमदृष्टैरम्बप्रभृतिथीमहर्माधिकरणदू-  
65 तजं । लिखितश्चैतत्परमेश्वराज्ञया वलाधिकृतस्तनुना समधिगतपञ्च-  
66 महाशब्दमहासन्निवियहाधिकृतसामन्तथीमान्दत्तेनेति ॥

No. 20.—TIBETAN INSCRIPTION ON THE STONE MONUMENT IN FRONT  
OF THE TA-CHAO-SSU TEMPLE IN LHASA, 822 A.D.

By A. H. FRANCKE.

The stone monument in front of the Ta-chao-ssu temple contains an inscription in Chinese and Tibetan, of the times of the Tibetan king khri btsong lde btsan, half of whose name has been preserved on the stone, as observed by Bushell. The Chinese half of the inscription was translated by S. W. Bushell in his article entitled "The Early History of Tibet" (J. R. A. S., Vol. XII, 1880, p. 535 ff.). As far as I know, no attempt to read and translate the Tibetan text has as yet been made. My reading of the Tibetan text is based on a rubbing of the inscription, reproduced in Bushell's article. This rubbing was obtained in Peking in 1869 and was said then, from the condition of the paper, to date at least from the last century.

*Ancient Orthography.*

(a) Cases of suffixed *d* (called *drag*) occur in *phyind* (l. 20), *phrind* (l. 39), *malid* (l. 55); the last case is uncertain. On the whole, it is safe to say that the *drag* is of rare occurrence, as compared with Dr. Stein's Endere relics.

(b) Subscript *y* appears below *m* regularly when the latter is followed by *i* and *s*.

(c) Inverted *i* vowel signs are very common. But no uniform rule is followed in their use.

(d) In line 26 it looks as if *chenpo* was furnished with the article *pho* instead of *po*, as is the case in some of the Endere relics; but here it may be due to a scratch on the stone.

Other instances of the orthography of the Endere relics (8th century A.D.) are not found here. Thus, the final consonant of a syllable is never written below the first consonant; and *c* and *ts* are never replaced by *ch* and *ths*, as at Endere.

*Palaeographical Notes.*

All the vowel signs, with the exception of the *i* vowel sign, are joined to the consonant base. For the *o*-sign the left upper end of the consonant is preferred; but in the case of *ch*, *kh* and *y* it touches the middle. The *u*-sign is joined to the right lower end of the letter and the *e*-sign to the middle of its upper line, except in the case of *s*, *m* and *l*. With the two former the *e*-sign finds a place at the left upper end and with *l* at the right upper end.

\* The metre is Pushpitāgrā; but the third pāda does not correspond with the first. The verse occurs in the Dantivarman plates with the third pāda thus: ऋतिवि[म]लम[नी]मि[रा]ऊनैने; above, Vol. VI. p. 294, verse 51.



*Euphonic laws.*

We find *d* instead of *t* after *g* in *gcigdu* (l. 5), *yogdu* (l. 44), *stse zhung chogdu* (l. 44), and *yigdu* (l. 77); *b* instead of *p* after *g* in *yang thagbar* (l. 31) (ordinarily *yang dagpar*).

The form '*adrul*' (l. 40) instead of '*agru*' shows that the modern pronunciation was already in vogue in 822 A.D. (Compare my notes on the Enders relics.) The same may be inferred from lines 75 and 77 where we find the genitive instead of the instrumental case.

*Some ancient words.*

The word *phu dud* (ll. 45, 47) refers to the Chinese custom of shaking the sleeve in greeting a person.

Of ancient words the following deserve to be noted :—

*ba* (l. 56) and '*abā*' (l. 57), both meaning 'subjects (?)'; *mjal dum* (ll. 5 ff.) assembly, composed of *mjal*, 'meet' and '*aduba*, gather; *gnyi* (l. 58), instead of *nyi*, sun; '*adrimpa*' (l. 76) instead of '*adrimpa*, seize.

## INSCRIPTION FROM LHASA.

## ROMANISED TEXT.

[Doubtful readings are put in brackets.]

- 1 Bodkyi rgyalpo chenpo
- 2 'aphralg(y)i lha btsanpo dang
- 3 rgyai rgyalpo chenpo rgya rje hvangte
- 4 dbon zhang gnyis, chab srid
- 5 gcigdu (s)olnas, mjal dum
- 6 chenpo mdzadde gtsigs . . . . .
- 7 pa, nampar yang myi 'agyur . . . . .
- 8 lha myi kun . . . . . shesshing dpang byas
- 9 te, thse thse . . . . . (rdo)
- 10 (r)n yongbai . . . . .
- 11 gyi (mang) rdor . . . . .
- 12 . . . . .
- 13 'aphralgyi . . . . .
- 14 lde btsangyi . . . . .
- 15 būnbū henta . . . . .
- 16 zhang gnyis . . . . .
- 17 ni, . . . . . gyi . . . . .
- 18 nyesci . . . . . (zh)ug, rjechen
- 19 pos yni, bkā . . . . . gyis dkrabpa
- 20 la phyind myedpas, mangpo kun bde
- 21 skyidpa(r) byabala (n)i dgongspa gcig,
- 22 . . . ringpor leg . . . i don chenpo
- 23 . . . ni bkā gros mthunte, . . . . .
- 24 ringpar myi zhu m . . . . .
- 25 dgyespai . . . . . '(tsi)gpar
- 26 molnas, mjal dum chenp(h)o
- 27 mdzadde, bod rgya gnyis, da ltar
- 28 . . . mngābai yul dang mthsams (srung)



- 29 zhing, dei shar phyogs thamscad ni,  
 30 rgya chenpoi yul, nub phyogs thams  
 31 cad ni yang thagbar bod chenpoi  
 32 yul(d), de las phan thsun dgrar myi  
 33 'athab, dmag myi dang, yul myi  
 34 rnama, yid ma chespa khrig (y)od  
 35 na, myi bzangzhing gtam driste,  
 36 brdzangsnas phyir gtang ngo  
 37 da chab arid goig cing, mjal  
 38 dum chenpo 'adi ltar mdzadpas,  
 39 dbon zhang dgyespai bkā phrind  
 40 anyanpas kyang 'adral dgoste,  
 41 phan theungyi phonya 'adongbayang, lam  
 42 (rny)ingpar byungnas, anga lugs bzhin,  
 43 bod rgya gnyiskyi (bapa) (tso)ng kun  
 44 yogdu rta brjesla, stae zhung chegdu  
 45 rgya dang phradpa mancad ni rgyas phu dud  
 46 bya, ceng shu hyvan du bod dang phradpa  
 47 yancad ni bodkyis phu dud byaste,  
 48 dbon zhang nyezhing gnyenbai thsul bzhin  
 49 du, sri zbu dang bkur stii lugs  
 50 yodpar abyarte, yul gnyiskyi  
 51 barna dud rdul ni myi snang, glo bur  
 52 du sdangba dang dgrai mying ni myi gragste  
 53 mthsams srungbai myi yancad  
 54 kyang dogs shing 'ajigapa myedpar  
 55 . . . . . (mal mald suga)gpa rkyangste.  
 56 ba ('a)khodcing, skyidpai bkā drin  
 57 ni 'ab(ā) khrii bardu thog, anyanpai  
 58 (gsu)ng ni gnyi zlas (slebs) . . . . .  
 59 khyabste, bod bod yulna skyid,  
 60 rgya rgya yulna skyidpai arid chenpo  
 61 (sbyar)nas gtsigs bcaspa dang  
 62 nampar myi 'agyarbar, dkon mchog  
 63 gsum dang, 'aphagspai (na)m(khā)  
 64 nyi zla dang gza akarla yang dpa(ng)du  
 65 gsolte, . . . . . (thsig)gi (rnams ba) . . .  
 66 (bshad), srog chags bsadde mnā  
 67 (ya)ng bornas gtsigs bcasso,  
 68 (g)tsigs 'adi bzhinda m(yi) byassam  
 69 (babig)na, bod rgya gnyis ganggis sngar nye(s)  
 70 (pa) . . . sdigoing, landu dku (skya) ci byas kyang,  
 71 (gtsigs) . . . . .  
 72 . . . . . bod rgya gnyiskyi rje blongyis  
 73 . . . . . thugs mnā borte, gtsigs  
 74 kyi . . . . . brisnas, rgyalpo chen .  
 75 po, gnyiskyi ni phyag rgyas btab, blonpo  
 76 . . . . . 'adzimpala (gsogs)pa rnams  
 77 kyi ni (lag) yigdu briate, gtsigakyi  
 78 . . . . . ru bzhaggo



## TRANSLATION.

- 1 The great king of Tibet,
- 2 the incarnate god, the bTsanpo, and
- 3 the great king of China, Hvangte, the great Chinese,
- 4 nephew and uncle, both, praying
- 5 for the unity of their governments,
- 6 making (causing) a great assembly, importance . . . . .
- 7 . . . . . never changing . . . . .
- 8 . . . . . all gods and men . . . . . knowing [it] and giving
- 9 witness (to it) . . . . . times, times, . . . . .
- 10 . . . . . coming . . . . .
- 11 . . . . . on a stone . . . . .
- 12 . . . . .
- 13 The incarnate . . . . .
- 14 . . . . . lde btsan . . . . .
- 15 Būnbū heuta . . . . .
- 16 uncle, both . . . . .
- 17 . . . . . of . . . . .
- 18 sin . . . . . by the great
- 19 sovereigns . . . . . fighting
- 20 henceforth not taking place, there is only one wish:
- 21 that all may be (may be made) in great happiness.
- 22 . . . . . long lasting . . . . . great meaning . . . . .
- 23 . . . . . agreeing in their counsel . . . . .
- 24 for a long time, without amendment . . . . .
- 25 be pleased . . . . . is of importance.
- 26 so saying, making a great assembly,
- 27 Tibet and China, both retaining the countries
- 28 which they own now;
- 29 everything to the East is
- 30 the country of great China, everything to the West
- 31 is certainly the country of great Tibet.
- 32 Neither of them [must] fight
- 33 like an enemy. Such soldiers and citizens
- 34 as are clearly distrustful,
- 35 [such] men [must] be seized, and questions being asked,
- 36 [must be] despatched and sent back.
- 37 Now, there being union of government,
- 38 and such a great assembly being made,
- 39 uncle and nephew being pleased with such glorious tidings,
- 40 there must be travelling, (communication),
- 41 mutual envoys going and,
- 42 this taking place on the old road, in the former way,
- 43 the Tibetans and the Chinese, both,
- 44 . . . . . shall barter horses (literally, for horse bartering). At Stse chung cneq.
- 45 meeting with the Chinese, thither, the Chinese shall show honor.
- 46 At Cheng shu hyvan, meeting with the Tibetans,
- 47 hither, the Tibetans shall show honor.
- 48 For, as nephew and uncle are closely related, it must be done in a friendly way



- 49 being connected with manners of respect  
 50 and honor. Between the two countries  
 51 smoke and dust shall not be seen, sudden  
 52 hostility and the name of enmity shall not be heard of.  
 53 } There shall be no fear and anxiety, hither,  
 54 } on account of frontier guards.  
 55 Everywhere praise spreading . . . . .  
 56 . . . . . dwelling, the kindness of happiness  
 57 . . . . . up to 10,000. The glorious  
 58 sounds shall reach the sun and moon,  
 59 and cover [all]. The Tibetans shall be happy in Tibet.  
 60 The Chinaman shall be attached to the great realm of happiness in China.  
 61 This is of great importance, and  
 62 that it may never be changed, the three  
 63 gods, the august heaven,  
 64 sun, moon, the planets and the stars, are asked to witness it.  
 65 . . . . .  
 66 . . . . . Having killed the animals, and sworn  
 67 an oath, it was connected with importance.  
 68 If any one do not according to this importance, or  
 69 destroy it, Tibetan or Chinese, whoever first commit  
 70 such crime and sin, in response according to the trick committed,  
 71 . . . . . (importance ?) . . . . .  
 72 . . . . . by the great ministers of both, Tibet and China,  
 73 swearing an oath, important . . . . .  
 74 . . . . . writing. Both the great kings  
 75 confirm it by seal, the ministers  
 76 . . . . . and the other ones . . . . .  
 77 writing in a (hand ?) letter, important . . . . .  
 78 . . . . . was deposited at . . . . .

No. 21.— MACHHLISHAHR COPPER-PLATE OF HARISCHANDRADEVA OF  
 KANAUI; [VIKRAMA-]SAMVAT 1253.

By PANDIT HIRANANDA, M.A.; LARORE.

This is a single plate, which measures 13½" wide by 18" long, and was found together with the seal "in village Kōtwa, parganah Ghiswā, tahsil Machhlishahr, on the east side of the unmetalled road running from Machhlishahr to Janghai," when excavations were carried on as famine relief work in the Jaunpur District of the United Provinces. In January last, Mr. C. A. C. Streatfield, I.C.S., presented it to the Provincial Museum at Lucknow, where it is now deposited. The Curator of the Museum informs me that he received it "in a bent and twisted condition in consequence of which it had to be flattened." It is broken about the middle and the writing which it bears is also considerably damaged.

The inscription which is engraved only on one side of the plate comprises 34 lines written in the Sanskrit language and the Nāgari script. The size of the letters is between ½" and ¾". As regards orthography, it is enough to state that no distinction is made between the signs for *b* and *v* and that the dental and palatal sibilants are used indiscriminately.



The epigraph opens with 16 verses, the first 14 of which it has in common with the grants of Jayachandradēva published in this Journal<sup>1</sup> and in the *Indian Antiquary*.<sup>2</sup> Towards the end, the subjoined inscription has 12 benedictive and imprecatory verses that are generally met with in other epigraphs. Verses 15 and 16 eulogize Hariśchandradēva, who "spread his unequalled fame spotless in the world" and who "eclipsed the splendour of the sun by means of the dust that was raised by the hoofs of his endless horses which pervaded the circle of the earth and gradually encompassed the sky." The formal part of the grant, from line 20 to line 27, is in prose and is worded like the corresponding parts of the other Gahaḍavāla grants that have already been published.

The inscription records that the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara* the glorious Hariśchandradēva (the successor of the P. M. P. Jayachandradēva), while residing at Dhanamvakra (?) (l. 24), granted, after having bathed in the Ganges at the bathing *ghāṭ* named Chyavanēśvara, the village of Pamahai (l. 20) together with its outlying hamlets (*pāṭaka*) to one Rāhīhiyaka (?)<sup>3</sup> (l. 25), son of the Thakkura Madanū of the Kāśyapa-gotra, on Sunday, the 15th *tithi* of the bright half of the month Pausa in [Vikrama-]Samvat 1253. The charter was written by the *Mahākṣhapatalika*, the Thakkura Bhōgāditya.

The seal accompanying the plate is circular and about 2½" in diameter. The ring on which it is soldered is open. Owing to this circumstance the seal can be taken off or passed through the hole cut at the top for this purpose. The seal bears in relief a Garuḍa and a conch and between these the legend: *Śrīmata-Hariśchandradēvasya*.

The record possesses some historical importance, for, to the list of the kings of Kanauj it adds one new name, viz. that of Hariśchandra. Indeed, we knew Hariśchandra as the son of Jayachandra from the latter's grants published in the *Indian Antiquary* (Vol. XVIII. p. 130 ff.) and the *Epigraphia Indica* (Vol. IV. p. 126 f.). But Hariśchandra as a ruling chief of Kanauj is mentioned only in the subjoined record.

The date regularly corresponds, for the Vikrama year 1253 expired (1254 current), to Sunday, the 8th January A.D. 1197, when the full-moon *tithi* of Pausa ended 22 h. 58 m. (approximately) after mean sunrise.

Of the localities<sup>4</sup> mentioned in the record, the name of one can be read with certainty and it is Pamahai, the village that was granted. Pamahai is merely a feminine of Pamahā, as Khairai is of Khairā, Pendrai of Pendrā, Burbi of Burbā, and so on. It is usual to name a small village near a bigger one in the feminine as a diminutive form and such villages are usually found side by side. Under these circumstances it will not be unreasonable to suppose that Pamahai stood somewhere near Pamahā.<sup>5</sup> The latter I am inclined to identify with Pohā, a village about 2 miles from the spot where the document was found. That Pamahā should dwindle to Pohā is not extraordinary, as the dropping of the nasal is not uncommon in Hindi. The reading of the names of other localities is not certain and I am unable to identify them.

[One of the Kamauli plates belonging to the reign of Jayachandra (T.), dated in Vikrama-Samvat 1232, records a gift made by the king at Kāśī (Benares) on the occasion of the

<sup>1</sup> Above, Vol. IV. pp. 120-9.

Vol. XV. p. 10 f. and Vol. XVIII. pp. 129-43.

<sup>2</sup> It is also possible that the donee's name is Hīhiyaka and that the syllable *rā* is an abbreviation of the title *rāṣṭra* or *rāṣṭa*. In the Faizābād plate of Jayachandra, for instance, the donee, who was a Brāhmaṇa of the Dhārāvāja-gotra, his father and grandfather bore the title *rāṣṭa* (*Ind. Ant.* Vol. XV. p. 13).

<sup>3</sup> [A grant of Gōvinda-chandra found in a hamlet near Machhliśahr has been published by the late Prof. Kielhorn (above Vol. V. p. 115). It is also deposited in the Lucknow Museum. It is dated in Vikrama-Samvat 1201 corresponding to A.D. 1146. The village granted by this record is Pārūha in the Mahasōya-pattalā.—Ed.]

<sup>4</sup> Mr. Hiralal of the Gazetteer Office, Nagpur, who has supplied the information regarding these names similar to our Pamahai, would identify Pamahā with Bambāhā, a village in the Machhliśahr tahsil.



*jātakarman* (i.e. birth ceremony, when the navel-string is divided) of his son Harischandradēva. The date of the inscription corresponds to the 10th August A.D. 1175. Apparently, this was the day on which Harischandra was born. His *nāmakaraṇa* (i.e. giving a name) is referred to as having taken place just three weeks later on the 31st August 1175 A.D.<sup>2</sup> Accordingly, Harischandradēva must have been 21 years old at the time of the subjoined inscription. As the latest known date of Jayachandra is A.D. 1187,<sup>3</sup> the accession of his son Harischandra must have taken place between A.D. 1187 and 1197, the date of the present grant.

The town of Kanauj was completely devastated by Shihāb-ud-dīn in A.D. 1193 and it is not a little surprising that Harischandra is described in the subjoined record as if he were a paramount sovereign. The Beikharā pillar inscription, dated a few months earlier,<sup>4</sup> does not mention Harischandra but represents an un-named king of the Gahadavāla family as granting a village more than two hundred miles distant from Kanauj. The connection of this king as well as of Harischandra with Kanauj was perhaps only nominal. The former was probably residing at some town out of the reach of the Muḥammadan generals or officials. Mr. V. A. Smith thinks that the king's residence was near Jaunpur.<sup>5</sup> Zafarābād, 4 miles to the south-east of that city, is said to have been the site of a palace of the later rulers of Kanauj.—Ed.]

TEXT.<sup>6</sup>

- 1 श्रीं अकुंडोत्कंठवैकुण्ठकंठपीठलुठकरः ।  
[संरंभः सु]र[तारं]भे स [त्रि]यः श्रेयसेस्तु वः ॥ [१\*]  
आसीदशी[त]द्युतिवंस(श)जातः-<sup>7</sup>  
आपालमालासु दिवं गतासु ।  
सा[आ]दिवस्त्रानि[व\*] भूरिधा[आ]
- 2 नान्ना यासो<sup>8</sup>[वि]ग्रह इत्युदारः ॥ [२\*]  
त[सु]तोभूम्नहीचंद्रः[ ] चंद्रधामनिभं निजं ।  
येनापारमकूपारपारे व्यापारितं यशः ॥ [३\*]  
तस्याभूत्तनयो नयैकरसिक[ः\*] क्रांतद्विषमंडलो
- 3 वि[ध्वस्ती]इतवीरयोधतिमिरः श्रीचंद्रदेवो नृपः ।  
धिनोदारतरप्रतापस(श)मिताशेषप्रजोप[द्र]वं  
श्रीमहाधिपुराधिराज्यमसमं दोर्विक्रमेषार्जितं ॥ [४\*]  
तीर्थानि <sup>10</sup>कासिकुसिकी-

<sup>1</sup> Above, Vol. IV. p. 126.<sup>2</sup> *Ind. Ant.* Vol. XVIII. p. 129.<sup>3</sup> *Ibid.* Vol. XV. p. 13 and above, Vol. V. Appendix No. 181. The Sanskrit poet Śrī-Harsha, author of the *Naishadhiyacharita*, is believed to have flourished in the 12th century A.D. The last extant verse of this poem shows that the poet was highly honoured by the ruler of Kānyakubja (*tāmūladvagam-āsanaṁ cha labhatē yaḥ Kānyakubjīśvarāt*) who, according to tradition, was Jayantachandra, i.e. Jayachandra. If this tradition be correct, it would show that the poet flourished about the fourth quarter of the 12th century A.D.<sup>4</sup> Cunningham's *Archaeological Survey Reports*, Vol. XI. p. 129.<sup>5</sup> *J. R. A. S.*, July 1908, p. 792.<sup>6</sup> The wording of this record is almost identical with that of the grants of Jayachandradēva which have been translated. I, therefore, deem it superfluous to give its translation.<sup>7</sup> Expressed by a symbol.<sup>8</sup> Cancel the *cisarga*.<sup>9</sup> Read यशी<sup>9</sup>.<sup>10</sup> Read कासिकुसिकी.



4

[त्त]रकोसलेंद्र-

स्था[नी]यकानि परिपालयताधिगम्य ।  
 हेमात्मतुल्यमनिशं ददता द्विजे[भ्यो]  
 ये[न]किता वसुम[ती] शत[श\*]स्तुलाभिः ॥ [५\*]  
 तस्यात्मजो भदनपाल इति चितो[द्र]-  
 शू[चू]डामणिर्विजयते निजगो-

5

चचंद्रः ।

यस्याभिपेककलसो(शो)न्नसितैः पयोभिः  
 प्रक्षालितं [कलि\*]रजः पटलं धरिष्याः ॥ [६\*]  
 यस्यासोद्विजयप्रयाणसमये तुंगाचलोच्चैश्चल-  
 न्माद्यत्कुंभिपदक्रमासमभरभ्रस्य(श्र)-

6

अहीमंडले ।

चूडारत्नविभिन्नतालुगलितस्थानाशृ(सृ)गुह्यसितः  
 शेषः पेषवसा(शा)दिव क्षणे(ण)मसौ क्रोडे विलीनाननः ॥ [७\*]  
 तस्मादजायत निजायतवाहुवस्त्रिवा(बन्धा)-

7

वरुह[न]ववा(रा)ज्यगजो नर(रें)द्रः ।

[सां]द्रामृतद्रवसुचां प्रभवो गवां  
 यो गोविंदचंद्र इति चंद्र इवास्वरासे(शे): ॥ [८\*]  
 न क[थ]मप्यलभन्त रणक्षमांस्तिष्ठतु दिक्षु गजानन्य वज्रिणः ।  
 क-

8

कुभि पस(वभ्र)मुरभ्रमुवल्लभप्रतिभटा [इव] यस्य य(घ)टागजाः ॥ [९\*]  
 अजनि विजयचंद्रो नाम तस्मान्नर(रें)द्रः  
 सुरपतिरिव भ(भू)भृत्पक्षवि[च्छे]ददक्ष[\*] ।  
 भुवनदलनहेलाहर्म(र्म्य)हस्ती(मी)रना-

9

रो-

नय[न]जलदधाराधौतभूलोकतापः ॥ [१०\*]  
 लोकत्रयाक्रमणकेलिविशृंखलानि  
 [प्रस्था]तकीर्तिकविवर्णितवैभवानि ।  
 यस्य त्रिविक्रमपदक्रमभांजि भान्ति  
 प्रो[जृ]भय[न्ति] वलि-



10

राजभयं यसां(शां)सि ॥[११\*]

तस्मादद्भुतविक्रमादथ जयचंद्राभिधानः पति-

भृपानामवतीर्णं एष भुवनो[ड]ा[र]ाय नारायणः ।

हैधीभावमपास्य विग्रहकृचिं धिक्क(कु)त्वं सा(शा)न्तास(श)याः

सेवन्ते यमुदग्र-

11

वन्धनभयध्वंसार्थिनः पार्थिवाः ॥[१२\*]

ग[च्छे]न्सू[च्छां]तु[च्छां] न य[दि] क[वलयेत्कृ]र्म[पृष्ठाभिघात-

प्रत्यावृत्तं(त्त)श्रमात्तो नमदखिलफणास्वाम(श्वास)वात्यासह[श्रं](सं) ।

उद्योगे यस्य धावद्वरणिधरधुनीनिर्भ-

12

रस्कारधारा-

भस्य(श्र)द्धानद्विपालीवहुलभरगलदैर्यंतु(मु)द्रः फणीन्द्रः ॥ [१३\*]

[यस्मिं]थलत्युदधिनेमिमहीजया[र्थ]

माद्यत्करीन्द्र[गु]रुभार[नि]पीडितेव ।

याति प्रजापतिपदं स(श)रणाधि(र्थि)-

13

नी भू-

[स्वं]गतुरं[ग]निवहीत्यरजश्च[लेन] ॥[१४\*]

तस्मादाशी(सी)दशीमत्वरतुरगखुरचोदविजि[प्त]धूलि-

व्याप्त[स्मा]चक्रवालक्रमकलितनभोरुदसूरप्रकास(श): ।

सेनासं-

14

भारसंपहर[वि]दलदिला दो ८ माना [नरे]द्र-

चंद्रार्क—स ८ — यि स्फुरदसम[य]शाः श्रीहरिचंद्रदेवः ॥ [१५\*]

येन प्रणा(भा)[स]पतिन(ना)<sup>१</sup> चितिपालमौलि-

रत्नप्रभारुचिरचारुपदां[वु]-

15

जेन ।

<sup>२</sup>उ[ड]डगीतकरमंडलपुंडरीक-

[डि]डोरपिं[डमिव शुभय]सो(शो) वितेने ॥ [१६\*]

सोयं सम[स्त]राजच[क्रमं]सेवितचरणः स च परमभट्टारकम[ड]ाराजाधिरा-

जपरमेस्व(श्व)रपरममा-

16

हेस्व(श्व)रनिजभुजो-

पार्जित[श्री]कन्यकु[ज]ाधिप[त्य]श्रीचंद्रदेवपा[द]ानुध्यातपरमभट्टारकमहाराजा-

धिराजपरमेस्व(श्व)रप[र]ममाहिस्व(श्व)[र]श्रीमद[न]पालदेव[पा]दानुध्यातपरम-

भट्टारकमहाराजा-

<sup>१</sup> [Perhaps the reading intended is प्रणामपतित<sup>०</sup>.—Ed.]<sup>२</sup> Read उहृष<sup>०</sup>.



- 17 धिराजपरमे[श्व]रपरममाहे[श्व]रा[श्व]-  
पति[त]गजपतिनरपतिराज[व]याधिपतिविवि[ध]विद्याविचारवाचस्पतिश्री[गो]वि-  
दचंद्रदेवपादानुध्या[त]परमभट्टारकमहाराजाधिराजपरमे[श्व]र-
- 18 <sup>1</sup>परममाह[श्व]राश्वपतिगजपतिनरप[ति]राजवयाधि-  
पतिविवि[ध]विद्याविचारवाचस्पतिश्रीविजयचंद्र[दे]वपादानुध्यातपरमभट्टारक-  
महाराजाधिराजपरमे[श्व]रपरममा-
- 19 हे[श्व]राभ्य[श्व]पतिगजपतिनरपति[राज]व-  
याधिपतिविविधविद्याविचा[र]वाचस्पतिश्रीजयचंद्रदेवपादानुध्यातपरमभट्टारकम-  
हाराजाधिराजपरमे[श्व]रपरममाहे[श्व]रास्व[स्व]पति-
- 20 गजपतिनरपतिराज[व]या-  
धिपतिविविधविद्याविचा[र]वाचस्पतिश्रीम[त्]हरि[चंद्र]देवो विजयो ॥ [हा]ल-  
पांगि[कश्चगहल] . . <sup>2</sup>सपाटक[प]महैद्यामनिवासिनो निखिलजनप-
- 21 दानु[प\*]गतानपि  
च राजराज्ञीयु[व]राज[मं]त्रि[पुरो]हित[प्र]ती[हा]रसाम[न्त]सेनापतिभांडागारि-  
काक्षपटलिकभिषग्मैमि[त्ति]कान्तःपुरिककरितुरगदूतपत्तनाकरस्थान[गो]कुलाधिका-  
रिपु-
- 22 रुषानाज्य[ज्ञा]पयति [व]ोधयत्यादिशति च  
विदितम[स्तु] भवतां य[धोप]रिलिखित[ग्र]ामः सजलस्थलः सलोइल-  
वणाकरः सम[त्स्य]ाकरः सगर्तोव[ध]रः साम्रमधूकवनविटपवाटिकातु-  
[ण]यूति-
- 23 गोचरपर्यन्तः सोहा[ध्व]ाधः  
चतुराघाटविस[श]हः स्वसीमापर्यन्तः चिपंचाशताधिकद्वादशश-  
तसंवत्सरे पौषमा[सि] पौ[र्णि]मायां रविदिने अह्नेपि संवत[त्]१२५३ पौ[ष]  
शुदि १५ रवौ अह्ने श्री-
- 24 <sup>3</sup>मतधनंवक्रसमावासे  
अवनेस्व[श्व]रघट्टे गंगायां स्नात्वा[त्वा] विधिवन्ध[न्ध]ावदेवमुनि[मनु]ज[भू]तग-  
[शां]सर्प[यि]त्वा<sup>4</sup> नि[खि]लपुत्र्ययसाभि[वृ]द्धये गोकर्णकुश[ल]तापूतकरतलोदक-  
मस्मा[भि]:

<sup>1</sup> Read °माहेव°.

<sup>2</sup> The name of the district to which the donative village belonged is not quite clear in the original. The letters seem to have been engraved over an erasure.

<sup>3</sup> Read श्रीमहन्°.

<sup>4</sup> Read °पुण्ययमी°.



25

कास्य(श्च)पगोत्राय

ठकुरसोपाकपौत्राय ठकुरमदनूपुत्राय रा[ही]ही[य]काय आर्चद्रा-  
 के या[वच्छा]सनीकृत्य पि[तृ]पितामहोपार्जित तथा महारागी(त्री)-  
 संनंढारीरतन्दकेन ? संप्रति[गु]-

26

पुत्रीकृत्य<sup>1</sup> वृत्तिं वहिःकृत्य

प्रदत्तो मत्वा यथादीयमानभागभोगकरप्रवणिकरजलकरलवणाक[र]प[र्णा]-  
 कर . . . . .<sup>2</sup> नियतानियतप्रभृतिसमस्तादा[या]नाम्ना-  
 विधेयीभू-

27

य दास्यथ ॥ भवन्ति चात्र श्लोकाः ॥

भूमिं यः प्रतिगृह्णाति [य]च भूमिं [प्र]यच्छति ।  
 [उ]भौ तौ पुन्य(स्थ)क[र्माणौ] नियतं स्वर्ग[ग]मिनौ ॥ [१७\*]  
 सं(शं)खं भ[द्रा]सनं क्वचं वरास्वा(श्वा) वरवारणाः [१\*]  
 भूमिदाम(न)स्य

28

चिह्नानि फलमेत[त्पु]रंदर ॥ [१८\*]

षष्टि(ष्टि) वर्षसहस्रा(स्रा)णि [स्वर्गे] तिष्ठति भूमिदः ।  
 आ[च्छे]त्ता चानु[मंता] च ता[न्वे(न्ये)]व नरके वसेत(त्) ॥ [१८\*]  
 बहुभिर्वसुधा भुक्ता राज[भिः] सगरादिभिः ।  
 यस्य

29

यस्य यदा भूमिस्तस्य तस्य त[दा] फलं ॥ [१९\*]

स्वदत्तां प[र]दत्तां वा यो <sup>3</sup>हरिह[सुं]धरां [१\*]  
 स वि[ष्ट]ायां कृमि[र्भूत्वा] पितृभिः सह मज्जति ॥ [२१\*]  
 गामेकां स्वर्णमे[कं] [वा\*] भूम(मे)र[प्ये]कमंगुलं [१\*]  
 हरश्चरक-

30

मवा(मा)प्नोति यावदा[भृ]तसंभवं । [१\*] [२२\*]

तडाग(गा)नां सहस्रेण वाजपेयशतेन च ।  
 गवां कोटिप्रदानेन भूमि[हर्ता] न सु(शु)[ध्य]ति ॥ [२३\*]  
 वारिहो[नि]व्य(ध्व)रण्येषु सु(शु)ष्ककोटरवासिनः ।  
 कृष्ण(ण)सर्पाश्च जायन्ते

<sup>1</sup> This would show that the village of Pamahai formed part of the estate of some queen of Jayachandradeva who, being issueless, gave up her rights to Harischandra. [Perhaps the writer intended to engrave त[कु]महारागामं मंडारीरतन्दकेन संप्रति [गु]जानौकृत्य—Ed.]

<sup>2</sup> The fiscal terms which seem to be mentioned in this gap occur nowhere else, so far as I have been able to ascertain. The reading appears to be दा (or perhaps दौ)गपसदीदौर्चनीवि[ह]।.

<sup>3</sup> Read हरिह व.<sup>०</sup>



- 31 देवव्रह्म[स्व\*]हारिणः ॥ [२४\*]  
 न विषं विषमित्या[हु]व्रह्मा[ह्म]स्वं विषमुच्यते ।  
 विषमेकाकिनं हन्ति 'व्रह्मास्वं [पुत्रपौत्र]कं ॥ [२५\*]  
 सर्वानितान् भाविनः पार्थिवेन्द्रा[न्\*]  
 भूयो भूयो याचते रान(म)[भ]द्रः ।
- 32 सा[मा]न्योयं 'धर्मसेतु'नृपाणां  
 काले काले पालनीयो भवद्वि(द्वि): ॥ [२६\*]  
 यानीह दत्तानि पुरा नरेन्द्रैर्दाना[नि धर्मार्थ]यशस्कराणि ।  
 निर्मा[त्य]वान्तप्रतिमानि तानि को नाम साधुः पु-  
 नराददीत ॥ [२७\*]
- 33 वाताभ्रवि[भ्रम]मिदं वसु[धा]धिपत्य-  
 मापातमात्रमधुरा विषयोपभोगाः ।  
 प्राणा[स्तु]णा[ग्रज]लविन्दुसमा नराणां  
 धर्मः सखा परमहो परला(लो)क[या]ने ॥ [२८\*]
- 34 लिखितं चेदं [त]ाम्रपट्टकं महाचपट-  
 लिङ्गकुर्योभोगादित्यैरिति ॥

No. 22.—GADVAL PLATES OF VIKRAMADITYA I.; A.D. 674.

By PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

The owner of these plates is a school-boy at Kurnool, Madras Presidency. He states that "the plates were in his house at Gadval, Haidarabad territory, and that some old woman was saying that they were found in the fields." They were brought to the notice of the Archaeological Department by Mr. C. V. Dorasami Aiyar, Clerk in the Settlement Office, Kurnool, and were obtained on loan through the Collector. I edit the inscription on them from two sets of excellent ink-impressions received from Rai Bahadur Venkayya, whose description of the originals is subjoined here.

These are "three copper-plates, with slightly raised rims, the first and last of which bear writing only on the inner side. The length of the plates is 9 inches, while the breadth varies between  $4\frac{1}{2}$  inches at the middle and  $4\frac{1}{4}$  inches at the two edges. They are strung on an elliptical copper ring which measures  $3\frac{1}{2}$ " by  $3\frac{1}{4}$ " and is  $\frac{3}{8}$ " thick. The ends of the ring are secured at the bottom of a mass of copper, on which is impressed an almost circular seal which is 1" in diameter. The impression bears the rude figure of a boar in a running posture, facing the proper right. The last plate exhibits a slit which runs from the nearer margin right into the ring-hole. This shows that an attempt may have been made to remove the plate from the ring without actually cutting the latter. The plates together with the ring and seal weigh 160 tolas."

\* Read ब्रह्मस्व.

\* Read 'सेतु'नृपाणां.











The writing on the plates is in an excellent state of preservation. In some cases the sign of *anusvara* is indistinct and has to be supplied from the context. Throughout the record no mark of punctuation is used. The alphabet resembles that of the other grants of the same period and dynasty. The secondary forms of *i* and *r* are not always clearly distinguished, and hardly any difference is made between the two letters *va* and *cha*, and between the secondary forms of *ri* and *ra*. The lingual *ḷ* occurs in the geographical name *Chōḷika* (l. 25) and in the expression *khaṇ[ḍu]ga vadḷa* (l. 28) which, as well as *salage* (l. 31), was taken over from the Telugu vernacular of the donee. Among the names of private individuals, three are Prākṛit (*Chanda* and *Kanha*, l. 27, and *Mahisara*, l. 29), and three Dravidian (*Tatamma* and *Pādamma*, l. 29, and *Konna*, l. 30). But the language of the whole record is Sanskrit, both prose and verse. The rules of *sandhi* are scrupulously observed, except in three instances (ll. 1, 26, and 38).

The inscription records a grant of land by the (Western) Chalukya (l. 4 f.) king Vikramāditya (I.), the son of Satyāśraya (i.e. Pulakēśin II.), grandson of Kirtivarman (I.), and great-grandson of Pulakēśin (I.). Each of these four kings receives the same panegyric epithets as in other grants of the same period. At the end of the description of the reign of Vikramāditya I. the new grant adds a passage which is already known from his Haidarābād plates<sup>1</sup> and the spurious Kurtakōṭi plates.<sup>2</sup> As pointed out by Professor Kielhorn,<sup>3</sup> this passage consists of four Ārya verses. These four verses mention several surnames of Vikramāditya I., viz. *Anivārīta*,<sup>4</sup> 'the unopposed' (verse 2), *Śrīvallabha*, 'the favourite of fortune' (verses 3 and 4), *Raṇarasika*,<sup>5</sup> 'fond of fighting,' and *Rājamalla*, 'the wrestler with kings' (verse 5). Verse 3 states that he defeated *Narasimha*, *Mahendra*, and *Īśvara*, i.e. the three successive Pallava kings *Narasimhavarman I.*, *Mahendravarman II.*, and *Paramēśvaravarman I.*<sup>6</sup> The last of these three kings is again named as *Īśvara-Pōtarāja*<sup>7</sup> of *Kāñchi* in a *Vasantatilakā* verse (6) which follows after the four Āryas. The conquest of *Kāñchi*, the capital of the *Pallavas*, is alluded to also in verse 4. Verse 5 states that Vikramāditya I. destroyed the *Mahāmalla* family. As suggested by Professor Kielhorn,<sup>8</sup> this is another reference to the *Pallavas*; for *Mahāmalla* seems to have been a surname of *Narasimhavarman I.*, and *Māmallapuram* is the ancient name of a *Pallava* city, the remains of which now go by the name of 'the Seven Pagodas.'<sup>9</sup>

The date of the grant was the full-moon *tithi* of *Vaiśākha* in the twentieth year of the reign, which was current after 596 Śaka years had passed (ll. 24-26). This date does not admit of verification; but, as Dr. Fleet kindly informs me, "the equivalent may be taken as Tuesday, 25th April, A.D. 674, though some authorities might make it the next day,—at any rate for any eastern parts of India." It fully confirms the correctness of the results of Professor Kielhorn's calculations of two other dates of the same reign.<sup>10</sup>

When Vikramāditya I. made this grant, his army had invaded the *Chōḷika-vishaya*, i.e. the *Chōḷa* province,<sup>11</sup> and was encamped in *Uragapura* on the southern bank of the *Kāvēri* river (l. 25 f.). In sending me the impressions, Mr. Venkayya drew my attention to the fact

<sup>1</sup> *Ind. Ant.* Vol. VI. p. 76 f.

<sup>2</sup> *Ibid.* Vol. VII. p. 219 f.

<sup>3</sup> *Göttinger Nachrichten*, 1900, p. 345 ff.

<sup>4</sup> See Prof. Kielhorn's remarks, *loc. cit.* pp. 345 and 359, and compare *sara-anivārīta-ājña* in verse 10 of the present inscription. *Vikramāditya II.* may have likewise borne the surname *Anivārīta*, which forms part of the names of two of his officers. See *Ind. Ant.* Vol. X. p. 164 (*Anivārīta-āchāri*); above, Vol. III. p. 360 (*Anivārīta-Puṇyavallabha*), and Vol. V. p. 291, note 5. Compare also above, Vol. IX. p. 206, note 3; and above, p. 15.

<sup>5</sup> This surname of *Vikramāditya I.* occurs in two *Pallava* inscriptions at *Kāñchi*. See *South-Ind. Inscr.* Vol. I. p. 13, verse 6, and p. 23, verse 2; Dr. Fleet's *Dyn. Kan. Distr.* p. 329; above, p. 2.

<sup>6</sup> See *South-Ind. Inscr.* Vol. I. p. 145, note 4.

<sup>7</sup> *Loc. cit.* p. 347 f.

<sup>8</sup> See above, p. 7, note 2.

<sup>9</sup> See above, Vol. IX. p. 102.

<sup>10</sup> See now above, p. 1.

<sup>11</sup> Literally, 'the province of the Śōḷiyar or inhabitants of Śōḷam.'



that Urugapura is mentioned in Kalidāsa's *Raghuvamśa* (vi. 59)<sup>1</sup> as the capital of the Pāṇḍya king, and proposed to identify it with the ancient Chōla capital Uṛaiyūr near Trichinopoly. I rather think that Urugapura, 'the snake-city,' is a poetical equivalent of Nāgapattanam (now Negapatam), though this town is at some distance from the southern bank of the Kāvēri. The word Nāgapattanam is engraved in Tamil characters on certain small copper coins struck at Negapatam by the Dutch East India Company. The slightly different form Nāgapattanam occurs in the large Leiden plates. The Chinese pilgrim I-tsing, who visited India in the last quarter of the seventh century, reports that the priest Wu-hing, after travelling from China to India, landed at 'Nāgapatana' and thence embarked for Ceylon.<sup>2</sup> The famous pilgrim Hsuen-tsiang, who travelled over India in the second quarter of the same century, did not proceed farther south than Conjeeveram, which he notices. But he mentions on hearsay a town farther to the south, from which people used to embark for Ceylon.<sup>3</sup> The quotation from I-tsing makes it very probable that Negapatam is intended by this. Colonel Yule was inclined to identify Negapatam with Ptolemy's *Nixapa*.<sup>4</sup>

The grant was made at the request of Gaṅga-Mahādēvi (l. 27), who seems to have been one of the queens of Vikramāditya I. The donees were three Brāhmanas, each of whom received fifty *niartanas* of land in a village named [Cheḍu]lī.

In verse 10 Vikramāditya I. is once more praised as a member of the Chālukya family and as the destroyer of the Pallava lineage.

#### TEXT.<sup>5</sup>

##### First Plate.

- 1 श्रीं सखि [॥\*] जयत्याविष्कृतं विष्णोः वाराहं श्रीभितार्णवं [॥\*] दक्षिणोन्नत-  
दंष्ट्रायवियान्तभुवनं व-
- 2 पुः [॥ १\*] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगीचाणां हारितीपुचाणां  
सप्तलोकमाह-
- 3 भिस्त्रसमातुभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याणपरम्पराणां भगवन्ना-
- 4 रायणप्रसादसमासादितवराहलाब्ध[नि]क्षणक्षणवशीकृताशेषमहीभृतां चलि-
- 5 क्वानां कुलम[लं] करिण्योरश्वमेधावभ्युत्थानपवित्रीकृतगात्रस्य श्रीपुल-
- 6 केशिवल्लभमहाराजस्य प्रपौत्रः पराक्रमाक्रान्तवनवास्यादिपरनृपति-
- 7 मण्डलप्रणिवदविशुद्धकीर्तिः श्रीकीर्त्तिवर्मपृथिवीवल्लभमहाराजस्य पौत्र-
- 8 क्षमरसंसक्तसकलौत्तरापयेश्वरश्रीहर्षवर्द्धनपराजयोपलब्ध-
- 9 परमेश्वरापरनामधेयस्य सत्त्वाश्रयश्रीपृथिवीवल्लभमहा-

<sup>1</sup> [Mahāmahōpāṇhyāya Haraprasād Sastri first drew my attention to this reference.—Ed.]

<sup>2</sup> *Ind. Ant.* Vol. X. p. 196. *Life of Hsuen-tsiang*, translated by Beal, p. xxii. I-tsing, *Record of the Buddhist Religion*, translated by Takakusu, p. xlvii.

<sup>3</sup> *Sī-yu-ki*, translated by Beal, Vol. II. p. 233 and note 131.

<sup>4</sup> *Ind. Ant.* Vol. XIII. p. 332. Further details on the local history of Negapatam will be found *ibid.* Vol. VII. p. 224 ff., in my *Progress Report* for 1890-91, paragraph 6, and in Mr. Venkayya's *Annual Report* for 1898-99, paragraph 47 f.

<sup>5</sup> From two sets of ink-impressions, supplied by Rai Bahadur V. Venkayya.

\* Expressed by a symbol.

\* looks like श्री.

\* Read विष्णोर्वाराहं.

\* Read दक्षिणी.



i.

2  
 4  
 6  
 8

ॐ नमो भगवते वासुदेवाय ॥ इति श्रीविक्रमादित्यप्रभुः  
 प्रोक्तं ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

ii a.

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 12  
 14  
 16

ॐ नमो भगवते वासुदेवाय ॥ इति श्रीविक्रमादित्यप्रभुः  
 प्रोक्तं ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥



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iii.

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 38



## Second Plate; First Side.

- 10 राजाधिराजपरमेश्वरस्य प्रियतनयश्चित्रकण्ठाख्यप्रवरतुरंगमे-  
 11 कैकेनैव प्रतीतानेकसमरसुखे रिपुनृपतिरुधिरजलास्त्रादनरसना-  
 12 यमानज्वलदमलनिशितनिस्त्रिंशधारया च धृतधरणीभरभुजगभोगसदृ-  
 13 शनिजभुजविजितविजिगीषुरात्मकवचावमग्नानेकप्रहारः स्वगुरोः त्रि-  
 14 यमवनिपतित्रितयान्तरितामात्मसात्कृत्य<sup>1</sup> कृतैकाधिष्ठिताशेषरा-  
 15 ज्यभरस्तस्मिन्नाज्यत्रये दिनष्टानि देवस्वप्नद्वयेयानि धर्मयशोभिवृ-  
 16 हये स्वमुखेन स्थापितवान् [॥\*] रणशिरसि रिपुनरेन्द्रान्दिशि दिशि जित्वा  
 स्ववंश-  
 17 जां लक्ष्मीं<sup>2</sup> [१\*] प्राप्तः परमेश्वरतामनिवारितविक्रमादित्यः [॥ २\*]<sup>3</sup> अपि च  
 [॥\*] मृदित-

## Second Plate; Second Side.

- 18 नरसिंहयशसा विहितम[हे]न्द्रप्रतापविलयेन [१\*] नयनविजितेश्वरेण प्रभुणा  
 श्रीवल्लभेन जितं [॥ ३\*] क-<sup>4</sup>  
 19 तपल्लवावमर्द्धं दक्षिणदिग्युवतिमात्तकाक्षीकः [१\*] यो भृशमभिरमयन्नपि सुतरां  
 श्रीवल्लभत्वमितः [॥ ४\*] वह-  
 20 ति स्वमर्थवन्तं रणरसिकः [१\*] श्रीमदुरुवलस्कन्धः [१\*] यो राजमल्लशब्दं  
 विहितमहामल्लकुलनाशः [॥ ५\*] दु-  
 21 र्द्धधदुष्करविभेदविशालसाला दुर्गाधदुस्तरवृहत्परिखापरीता [१\*] अयाहि येन  
 जयतेश्वरपोत-  
 22 राजं काक्षीव दर्पिणदिशः<sup>5</sup> पितिपेन<sup>6</sup> काक्षी [॥ ६\*]<sup>7</sup> स विक्रमाक्रान्तसकल-  
 महीमण्डलाधिराज्यो विक्रमादि-  
 23 त्वसत्त्वाययश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्त्वर्वाभिवमज्ञापयति<sup>8</sup> [॥\*] विदित  
 24 मस्तु वोस्माभिः यणवत्युत्तरपञ्चदशेषु<sup>9</sup> शकवर्षेष्वतीतेषु<sup>10</sup> पूर्ववर्तमानविजयराज्यसं-  
 25 वत्सरे विंशतितमे वर्तमाने चोत्क्रिकविषयं प्रविश्य कावेरीदक्षिणतटावस्थितो-  
 रगपुरमधिवस-  
 26 ति विजयस्कन्धावारे वैशाखपौर्णमास्यां वर्तमाने<sup>11</sup> काप्यसगोत्रस्य ईश्वरषडंगविदः<sup>12</sup>  
 पौत्राय  
 27 स्वामिचन्द्रशर्मणः पुत्राय कन्दशर्मणे [चेडू]लिग्रामे<sup>13</sup> गंगमहादेवीविज्ञापनया  
 राजमाने-

<sup>1</sup> Read 'सात्कृत्य'; the 'तै' of कृतै" looks like चे.<sup>2</sup> Read लक्ष्मीं.<sup>3</sup> Metre of verses 2-5: Āryā.<sup>4</sup> क looks like कै.<sup>5</sup> Read दक्षिणं.<sup>6</sup> Read पितिं.<sup>7</sup> Metre of verse 6: Vasantatilakā.<sup>8</sup> The 'वो' of 'वोस्मा' looks like 'वो'.<sup>9</sup> Read 'पञ्चदशेषु'.<sup>10</sup> Read 'पूर्ववर्तमान'.<sup>11</sup> This word is superfluous.<sup>12</sup> Read 'गोत्रस्य'.<sup>13</sup> The first akṣara may as well be read चे, and the second may be द.



28 न पञ्चाशन्निवर्त्तनपरिमाणं चेवं ख[ण्डु]गवङ्कसहितं दत्तं [१\*] तद्गामे च वत्ससगोचस्य

*Third Plate.*

29 महीसरस्वामिनः पौत्राय तातस्वामिनः पुत्राय पादस्वामिने राजमानेन पञ्चाश-

30 निवर्त्तनपरिमाणं चेवं दत्तं [१\*] तद्गामे कोन्नशर्मणे च पञ्चाशन्निवर्त्तनप-  
रिमाणं चेवं दत्तं

31 सलगेसहितं स्मदंश्चैरन्यैश्च राजभिरायुरैश्वर्यादीनां विलसितमचिरांश्चंचलमवग-

32 च्छद्मिराचन्द्रार्कधरणवस्थितिसमकालं यशश्चोपुभिस्त्वदत्तिनिर्व्विशेषं परिपालनी-  
यमुक्तञ्च

33 भ[गव]ता वेदव्यासेन<sup>१</sup> व्यासेन [॥\*] बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः  
[१\*] यस्य यस्य यदा भू-

34 मिस्तस्य तस्य तदा फलं [॥ ७\*] स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनं  
[१\*] दानं वा पालनं वे-

35 ति दानाच्छ्रेयोनुपालनं [॥ ८\*] स्वदत्तां परदत्तां वा यो हरेत वसुधरां [१\*]  
षष्टिं वर्षसहस्रा-

36 णि विष्ठायां जायते क्रिमिः [॥ ९\*] चालुक्यवंशजातस्य पञ्चवान्वयनाग्निः  
[१\*] सर्वानिवारिता-

37 त्रस्य शासनं शासनं द्विषां [॥ १०\*] महासान्धिविग्रहिकप्रोजयसेनेन<sup>२</sup> लिखि-  
तमिदं शासनं [१\*]

38 कुन्दस्वामिने<sup>३</sup> एवास्य शासनस्य स्वामिनान्येस्ति<sup>४</sup> [॥\*] ओ<sup>५</sup> नमो नमः[१\*]  
नमस्सकलविदे [॥\*]

#### TRANSLATION.

(Line 1.) Ōm. Hail !

[Verse 1 contains an invocation of the boar-incarnation of Vishṇu.]

(L. 2.) The great-grandson of the glorious Pulakēśi-Vallabha-Mahārāja, whose body was purified by bathing at the end of a horse-sacrifice, (and) who adorned the family of the glorious Chalikyās;<sup>7</sup>

<sup>1</sup> This word is a subsequent addition. It was engraved in the place of some other letters, the first of which was a त. Read, as in other grants of the same dynasty, तदागामिभिरसद्व्यै<sup>०</sup>.

<sup>2</sup> Read वेदव्यासेन.

<sup>3</sup> Read "दीजय".

<sup>4</sup> Read "स्वामिनः."

<sup>5</sup> Read probably स्वामिनाग्निः.

<sup>6</sup> Expressed by a symbol.

<sup>7</sup> The usual epithets of this family (ll. 2-4) are omitted in the translation.



(L. 6.) The grandson of the glorious Kirtivarman-Prithivivallabha-Mahārāja, whose pure fame was established in the territories of hostile kings, such as Vanavāsī, which had been subdued by *(his)* valour;

(L. 8.) The dear son of Satyāśraya-Śrīprithivivallabha-Mahārājādhirāja-Paramēśvara,<sup>1</sup> who acquired the surname of 'supreme lord' (*paramēśvara*) by defeating the glorious Harshavardhana, the lord of the whole northern country, who had encountered *(him)* in battle;

(L. 10.) He who, at the head of many famous battles, (*assisted*) by none but *(his)* noble steed named Chitrakaṇṭha and by the edge of *(his)* glittering, spotless and sharp sword which behaved like a tongue in licking the blood of hostile kings, conquered would-be conquerors by his own arms which resembled the coils of the serpent who carries the burden of the earth; into whose own armour many blows had plunged; who, having gained for himself the royalty of his father, which had been concealed by the triad of kings,<sup>2</sup> caused the burden of the whole kingdom to be governed by *(himself)* alone; (*and*) who, for the increase of *(his)* merit and fame, by his own mouth confirmed the properties of temples and the grants to Brāhmanas which had lapsed in that triad of kingdoms;

(V. 2.) (*was*) Anivārita-Vikramāditya, who, having recovered at the head of battles the royalty belonging to his family from the hostile kings of every quarter, acquired the title of 'supreme lord' (*paramēśvara*).

(L. 17.) Moreover:—

(V. 3.) Victory was achieved by the lord Śrīvallabha, who crushed the glory of Nara-simha, who caused the power of Mahendra to be dissolved, (*and*) who subdued Īśvara by polity;

(V. 4.) He who became the favourite of fortune (Śrīvallabha) in a still higher degree, though (*at the same time*) forcibly wooing the damsel 'southern region' by seizing *(her)* girdle: (*the city of*) Kāñchī, while *(he)* caused to be crushed the sprouts (*forming her couch*):<sup>3</sup> the Pallava (*kings*);

(V. 5.) He who, being fond of fighting (Rajarasika) (*and*) possessing splendid powerful shoulders, deservedly bears his own title of 'wrestler with kings' (Rājamalla), (*because*) he has caused the destruction of the Mahāmalla family;

(V. 6.) The king who, defeating Īśvara-Pōtarāja, seized, like the girdle of the southern region, (*the city of*) Kāñchī, whose large rampart was insurmountable and hard to be breached, (*and*) which was surrounded by a great moat, unfathomable and hard to be crossed.

(L. 22.) This Vikramāditya-Satyāśraya-Śrīprithivivallabha-Mahārājādhirāja-Paramēśvara, who has won by *(his)* valour the sovereignty of the whole circle of the earth, thus commands all people:—

(L. 23.) "Be it known to you (*that*), when five hundred and ninety-six Śaka years had passed, while the twentieth year of (Our) reign of growing victory was current, while (Our) victorious army, having entered the Chōḷika province (*viśaya*), was encamped in Uragapura which is situated on the southern bank of the Kāvērī, on the full-moon tithi of Vaiśākha, a field in the village of [Cheḍū]llī, measuring fifty *niṣartanas* by the royal measure, together with a *khaṇḍa* of paddy (*vaḍḍu*), was given by Us, at the request of Gaṅga-Mahādēvī, to Kanhaśarma, the son of Svāmichandaśarma (*and*) grandson of Īśvara-Shaṅkagaviḍ of the Kāpya *gōtra*.

<sup>1</sup> *I.e.* Pulakēśin II.

<sup>2</sup> *Viz.* the Chōḷa, Pāṇḍya and Kēraḷa. See above, Vol. V. p. 202, note 16, and compare Vol. IX. p. 205, note 4.

<sup>3</sup> Compare *South-Ind. Inscr.* Vol. I. p. 23, verse 8, and Vol. II. p. 355, verse 17.



(L. 28.) "And in the same village a field measuring fifty *nivartanas* by the royal measure was given to Pādammasvāmin, the son of Tātammāsavāmin (and) grandson of Mahisarasvāmin of the Vatsa *gōtra*.

(L. 30.) "And in the same village a field measuring fifty *nivartanas* was given to Konna-sarman, together with a *salaga*<sup>1</sup> (of paddy).

(L. 31.) "[Future] kings of Our family and others, considering that the enjoyment of life, sovereignty, etc. is as transient as the lightning, (and) desirous of accumulating fame for as long as the moon, the sun, the earth and the oceans shall exist, should protect [this] (grant) without distinction from their own gifts."

(L. 32.) And the holy Vyāsa, the arranger of the Vēdas, has spoken:—

[Here follow three of the customary verses (7-9).]

(V. 10.) (*This is*) an edict, chastising enemies, of him who was born in the Chālukya family, who has destroyed the Pallava lineage, (and) whose orders are unopposed by all men.

(L. 37.) This edict was written by the great minister for peace and war (*mahāsāndhivigrahika*), the glorious Jayasēna.<sup>2</sup>

(L. 38.) To Kundasvāmin alone the conveyance (*ājñapti*)<sup>3</sup> of this edict (*was entrusted*) by the king. Ōm. Obeisance, obeisance! Obeisance to the Omniscient!

#### No. 23.—NEW BRAHMI INSCRIPTIONS OF THE SCYTHIAN PERIOD.

By RAKHAL DAS BANERJEE.

The following inscriptions were discovered in the Archaeological Section of the Lucknow Museum during the winter of 1908. The existence of unpublished Brāhmi inscriptions in the Provincial Museum at Lucknow was well known to the public, and in 1905 Mr. V. A. Smith obtained a complete set of impressions of them from the Curator. But unfortunately none of these has been published as yet. In 1903 Mr. Smith mentioned four of them which were stated to have been discovered at Rām-nagar, an old fort in the Bareilly District. Two more are said to have been found at Mathurā. I examined the Archaeological collection of the Lucknow Museum on two different occasions, once, while collecting materials for my essay on "The Scythian period of Indian history" in June 1905, and again in October 1906. On the last occasion, I came across at least three unpublished inscriptions but could not spare enough time for them. Subsequently, the task of cataloguing the archaeological collection of the Provincial Museum was entrusted to me by Dr. J. Ph. Vogel of the Archaeological Survey and I had occasion to go through the collection slowly and carefully. The result was the discovery of a number of dated inscriptions and important modifications in the readings of three published ones. The catalogue is not expected to be out soon; so I am placing the newly discovered records before the public as early as possible. The majority of sculptures in the collection of the Lucknow Museum belong to the Scythian period and were discovered by Dr. A. Führer, Ph.D., of the Archaeological Survey. The collection also contains a large number of Mathurā

<sup>1</sup> These four words are a subsequent addition; see above, p. 104, note 1. Compare Brown's *Telugu Dictionary*, s. v. *salaga*.

<sup>2</sup> This officer is probably identical with the Jayasēna who wrote another grant of Vikramāditya I., *Journ. Bombay Branch R. As. Soc.* Vol. XVI. p. 239.

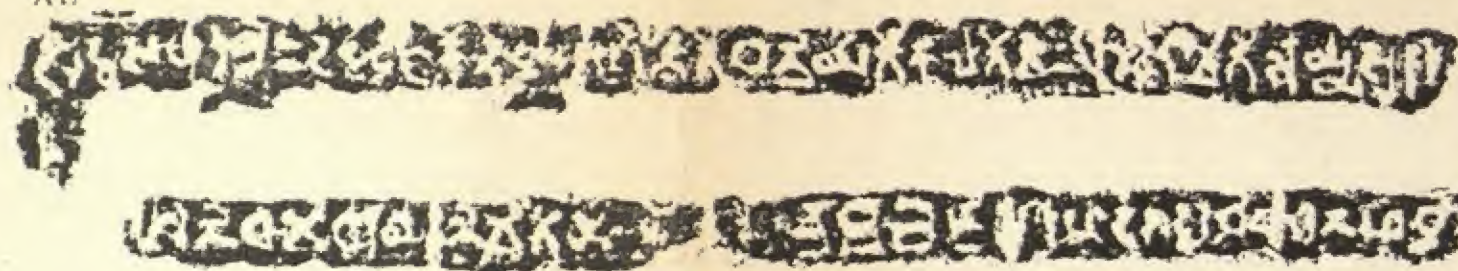
<sup>3</sup> On this term see Dr. Fleet's remarks, above, Vol. VII. p. 183 ff.







XI.

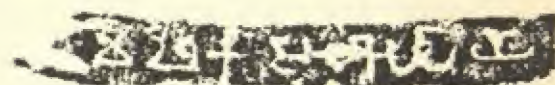
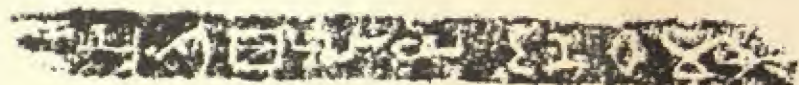


XIA.



XIB.

XIV.



XV.



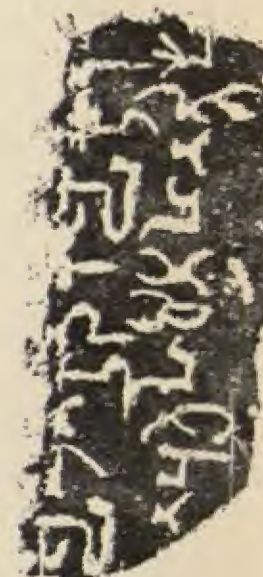
XXI.



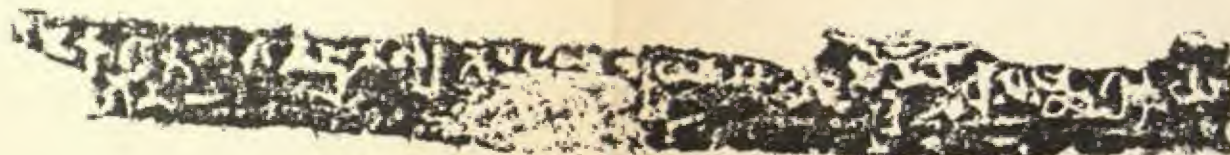
XX.



XIX.



XVI.



XVIII.



XVII.

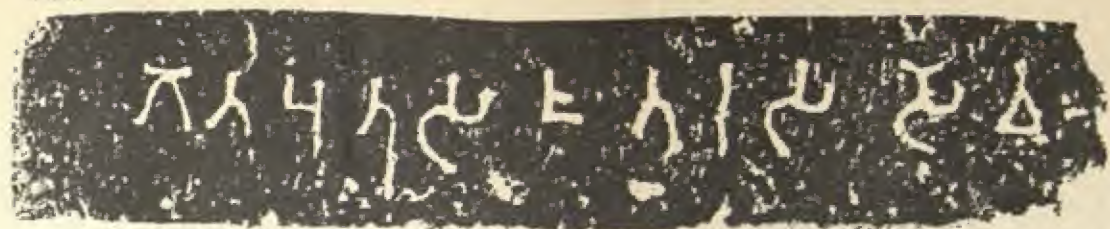




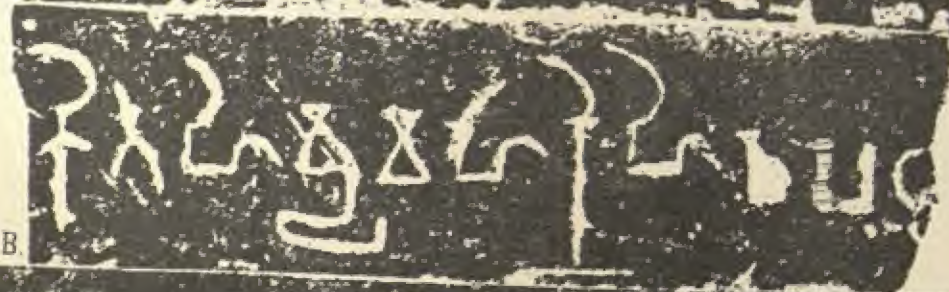




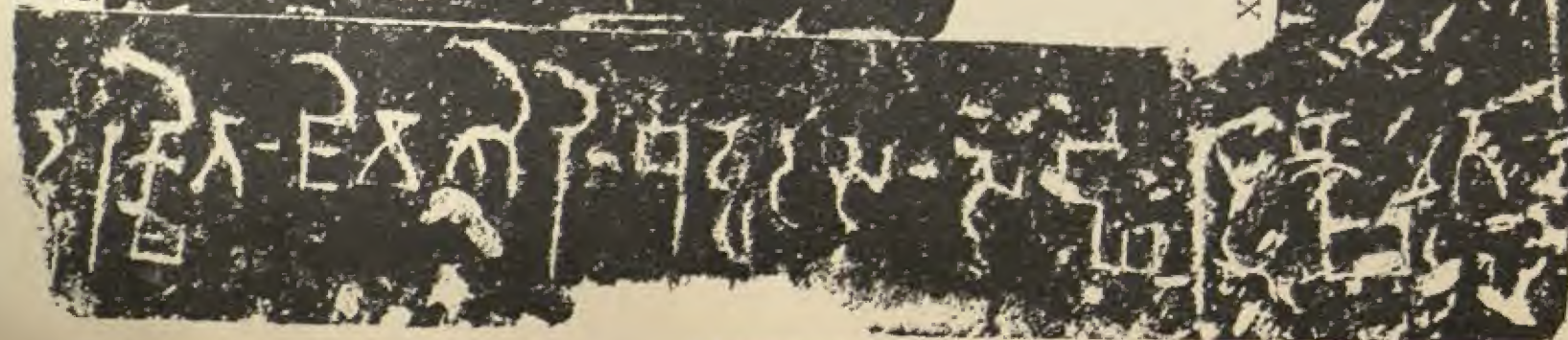
XII.



XIIIA.



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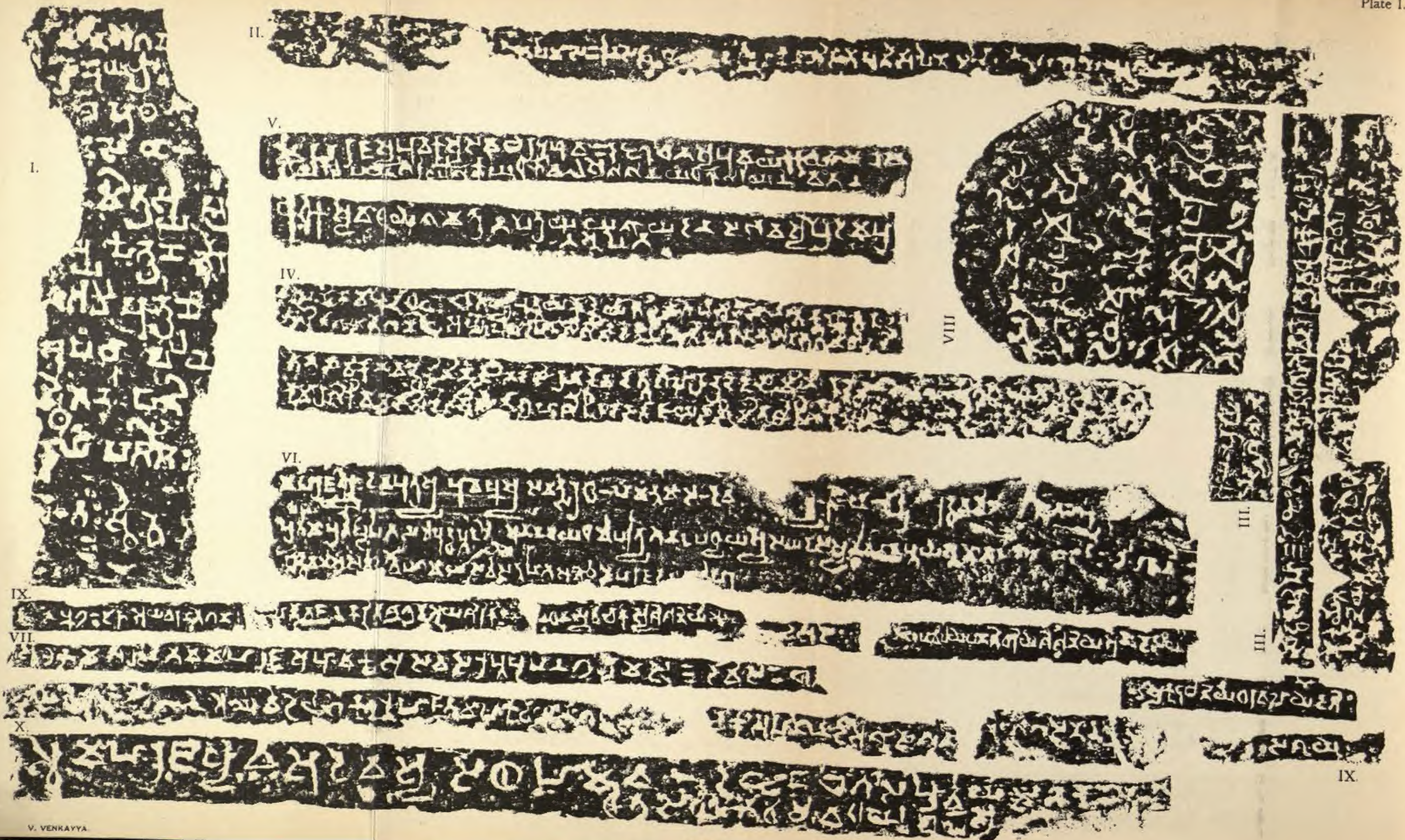
XIIIB

XIIIB.











sculptures discovered and figured by Growse and others which were presented to the Agra Museum. The collection thus comprises the following materials :—

- (1) Some of the sculptures collected by Growse and other local officers of the Mathurā District up to the year 1886.
- (2) The sculptures discovered during the excavations carried on by Drs. Führer and Burgess at Mathurā during the years 1888-96.
- (3) The sculptures discovered by Dr. Führer at Rāmnagar, the ancient Ahichchhattra in the Bareilly District in the winter of 1891-92.

None of the inscriptions from Rāmnagar have ever been properly edited. Translations of three of them have appeared in Dr. Führer's Report of the Epigraphical Section for 1901-02, out of which only one has been found. The rest could not be traced either in the galleries or the *Taḥkhana* of the Lucknow Provincial Museum.

Fourteen out of the twenty-one inscriptions edited here are absolutely new. The late Dr. Bühler published three inscriptions with facsimiles and the rest have been casually noticed or edited by Messrs. Growse, Smith and others. Those which have been already edited by Bühler are republished because, on examining the original, I found that his readings required considerable modifications. Two of the inscriptions (Nos. II. and VI.) were published by Growse with facsimiles in his *Mathura*.

The excavations at Rāmnagar have yielded some important records. One of them (No. I.) mentions the territorial name *Pañchāla*, while another inscription (No. XVI.) evidently from the same place refers to the name of the capital city [*Adhi*]chchhattra. The identity of Rāmnagar with Ahichchhattra seems to be certain.

The language of the inscriptions is corrupt Sanskrit. I am indebted to Mr. Marshall for the photographs published here. They were taken by his photographer Babu Brajendra Nath Dey last winter.

The back views of two images, *viz.* that of the year 9 (Plate I.) and of the year 80 (Plate VIII.), show the deterioration of the Mathurā school of sculpture. The subject is the same in both cases, *viz.* a tree with flowers. The earlier sculpture shows a tall tree with a graceful trunk and proportionate flowers and leaves. But the later sculpture is ugly and disproportionate. No other Mathurā sculpture in the Lucknow Museum bears any carving on its back though many of them are carved in the round.

### I.—INSCRIPTION ON A COPING-STONE.

The inscription was found on the top of a split coping of yellow sandstone which was used as a prop to a large "tablet of homage."<sup>1</sup> It was completely hidden under the large slab and was discovered when the latter was being taken out to be cleaned. The sculpture came most probably from Rāmnagar, the ancient Ahichchhattra, in the Bareilly District. The Curator's Report for the month of April 1892 mentions "1 coping stone with inscription of the Saka era (dated Samvat 5) . . . . Excavated from the old site of a large Buddhist temple at Ramnagar, Rohilkhand."<sup>2</sup> Dr. Führer most probably took the word *Pāñchāliye* 'of Pañchāla' in line 8 for a date. The alphabet belongs to the class which Bühler called *Kshatrapa* characters. They are older than what Messrs. Vogel and Lüders style Early Kushāṇa. The inscription is dated in the first year of the reign of a king (?) whose name is lost.

<sup>1</sup> V. A. Smith's *Jaina Stūpa*, pl. VIII.

North-Western Provinces and Oudh Provincial Museum Minutes, Vol. V. p. 5, App. A.



## TEXT.

1	. . . . .	[Nama] bhaga[va]	. . . . .
2	. . . . .	bnghara	. . . . .
3	. . . . .	[va*]rshē pratha[mē]	. . . . .
4	. . . . .	[di*]vasē 10 1	. . . . .
5	. . . . .	[Dhru?][va-mitrasya	prā[pautrēna*]
6	. . . . .	sya pautrēna	Śau . . . . .
7	. . . . .	Bhargavi-putrēna	. . . . .
8	. . . . .	su Pāñchāliyē	. . . . .
9	. . . . .	sthitēna hāti	. . . . .
10	. . . . .	kāyām patitaḥ	. . . . .
11	. . . . .	itaḥ sthite[na]	. . . . .

## Remarks.

1. The proper right half of the inscription is entirely lost. The first two lines have lost two syllables each at the end, while in the third and fourth two or three syllables are completely gone at the beginning of the portion extant.

2. The palatal *ta* which occurs only once is archaic in form and the subscript *ya* which occurs twice (ll. 5 and 6) is tripartite. The cross-bar of the lingual *sha* in the third line does not touch the left vertical.

3. The secondary long *i* is expressed by two vertical strokes slightly inclining to the proper left (ll. 7 and 8). The *ē* is expressed by the lengthening of the *mātra* towards the proper right as in Maurya Brāhmi, but the *ā* is expressed differently by a slightly curved stroke to the proper left as in the Kushaṇa script. The secondary *au* occurs twice in line 6 and does not differ much from the form found in the Allahabad inscription of Samudra Gupta.

4. The date is given in words with the exception of the day which is expressed by numerals in common use during the Scythian period.

5. Two uncommon forms of the letter *ta* occur in line 10. The place of the *mātra* is occupied by a cube so common in the "boxheaded" Gupta and the Chitravarṇa alphabets.<sup>1</sup>

6. The *visarga*, which is very rare in cognate inscriptions, occurs twice, once in line 10 and again in line 11.

7. The *ya* when it occurs singly looks like the Kharoṣṭhī syllable *me*.

8. The name of the great-grandfather of the donor seems to be [Dhru]vamitra. The restoration is based on Cunningham's readings of some of the coins of Pāñchāla.<sup>2</sup>

## TRANSLATION.

"Adoration to the divine . . . . . in the first year . . .  
 . . . . . (the month of) . . . . . the eleventh day . . . . .  
 . . . . . by the son of a Bhargavi (a mother of the Bhārgava gōtra), the  
 grandson of . . . . . (and) the great-grandson of [Dhru]vamitra  
 . . . . . (which) stood at . . . . .  
 . . . . . belonging to the country of the Pāñchālas . . . . . fallen in the  
 . . . . . kā . . . . . which stood here."

<sup>1</sup> *Gupta Inscriptions*, p. 234, pl. XXXIII and pp. 235-249, pl. XXXIV.—VI.

<sup>2</sup> Cunningham, *Coins of Ancient India*, pp. 81 to 84.







Jaina Image, the year 9.

BACK.



W. GRIGGS & SONS, LTD., COLLOTYPE

FRONT.



V. VENKAYYA.



## II.—INSCRIPTION ON THE BASE OF A BÔDHISATTVA IMAGE.

This fragment was discovered, according to Growse, in a mound near the Circular Road at Mathurā.<sup>1</sup> The language is corrupt Sanskrit and the characters are neat and well incised. They belong to the early Kushana period. The important point about this inscription is that it is a Bôdhisattva image and not a Buddha image as Growse calls it. The inscription consists of a single mutilated line on the upper rim of the pedestal (Lucknow Museum Catalogue No. B-18.)

## TEXT.

. . . . . varahā māṣē 2 divasē 6 a[syām pūrvvāyām] . . . . .  
 . . . . . pēna Bôd[dh]isat[v]o p[r]atis[th]āpitō mā[tā pitihi sa]hā  
 . . . . .

## TRANSLATION.

. . . . . "the second month of the rainy season, the sixth day, on that  
 (date specified as) above . . . . . a Bôdhisattva (image) was set  
 up by . . . . . pa together with (his) mother (and) father (and) . . . . .  
 . . . . ."

The pedestal is one of the finest pieces of carving turned out by the Mathurā school of sculptors. It represents two men of high rank sitting on a series of steps apparently conversing with each other. The heads of these figures are slightly damaged, but the execution is very fine. The mutilation of the first few letters of the inscription and the loss of the main figure is greatly to be deplored, as they would have been very important for the history of Indian sculpture.

## III.—INSCRIBED JAINA IMAGE, THE YEAR 9.

Nothing is known about the findspot of this image. It stands in the Jaina section of the Lucknow Museum, and, judging from its workmanship, is most probably a product of the Mathurā school. The discovery of the Bôdhisattva images of Sarnāth and Śrāvastī has made us chary in the matter of assigning findspots of antiquities extempore. No references either to the sculpture or to the inscription have been found in Dr. Führer's Annual Reports or in the Minutes of the Lucknow Museum. The image is headless and belongs to the Digambara sect (Plate I, Front). The Jina evidently stands on a cushion placed on an opening lotus. To his proper right two men are standing with hands folded in adoration and their backs turned towards each other. To the proper left a female figurine stands with a flywhisk (?) in her hands. The image is carved in the round. On each flank is a tall slender pilaster with a bell shaped capital and a square abacus which again bears a couple of rosettes on its rim. The pilaster on the proper left has been damaged by the incision of a square mortise hole. The reverse is occupied by the representation of a tall tree with bunches of small four petalled flowers which resemble the *asoka* blossom. A female stands to the proper left of the tree holding a garland in the right hand, while in front of her a child stands with hands folded in adoration. To the right of the tree is a vessel made of leaves containing a garland and by its side a male is standing with clasped hands (see pl. I.).

The inscription consists of three short, irregular lines, of which one is incised on the edge of the cushion and the others on the lotus petals; two short fragmentary lines are incised between the feet of the Jina. The language is the usual corrupt Sanskrit common in inscriptions of this kind and the characters are of the Northern Indian type of the Kushana period. The epigraph is dated in the year 9 of the Kushana era and must probably be referred to the

<sup>1</sup> Growse's *Mathura* (2nd edition) p. 106, and plate facing p. 108.



reign of the emperor Kanishka. Another record of the same date mentioning the name of Kanishka is already known,<sup>1</sup> though its present locality is indefinite. The subjoined inscription records the erection of the image by a female named Gahapalā at the request of the venerable Tarika.

#### TEXT.<sup>2</sup>

- 1 Siddham Sam 9 he 3 di 10 Gra[ha]m[i]trasya dhitu Śivaśirisya vadhu  
Ekraḍalasya
- 2 Koṭṭiyātō gaṇātō [A]rya Tar[i]ka[s]ya kuṭu[m]biniyē
- 3 Ṭhanīyātō kulātō Vair[ā]tō [śākha]tō [ni]va[r]tanā Gahapalāyē dati.

#### Remarks.

1. The first syllable of the word *Śivaśiri* may also be read as *Avasiri*.
2. The word *Ekraḍalasya* may also be read *Ekradalasya*. The letters are of the ordinary crude form, so common in similar inscriptions on images from Mathurā.
3. It seems that the lotus petals were carved after the incision of the inscription. The loss of the letter *sa* in the word *Tarikasya* can hardly be otherwise accounted for.
4. The word *śākhātō* has almost entirely vanished on account of the attempts of the mason employed by the Lucknow Museum authorities to remove the cement from the inscribed portion.
5. The reading of the last two words of the third line is uncertain. A copious use of cement has made them almost illegible.

#### TRANSLATION.

"Success. In the year 9, the third (month) of winter, the tenth day; the gift of Gahapalā, the wife of Ekraḍala, the daughter-in-law of Śivaśiri and the daughter of Grahamitra, at the request of the venerable Tarika out of the Koṭṭiya gaṇa, the Ṭhaniya (*Sthāniga*) kula (and) the Vaira (*Vajrā*) śākhā."

The inscription between the feet of the Jina consists of two short lines:—

1. Arya [A]gha-
2. masya śiśini

and seems to refer to the donor of the image. The form of the letter *ma* in the second line is unusual as it is more common in the inscriptions of the Gupta period.

#### TRANSLATION.

"The female disciple of the venerable [A]ghama."

#### IV.—INSCRIBED JAINA IMAGE, THE YEAR 12.

This inscription consists of 4 short mutilated lines, two of which are incised on the rim of the throne, on which the Jina is seated and the other two on the base. A large part of the

<sup>1</sup> A. S. R. Vol. III. p. 31, pl. XIII. No. 4.

<sup>2</sup> The lines of the inscription are transcribed here as they appear at first sight. But the word *kuṭumbiniy* is far removed from *Ekraḍalasya* with which it has to be taken. Again the word *nivartanā* is also similarly removed from *Tarikasya*. Perhaps the engraver intended that the inscription should be read in the following order:—(1) *Kuṭumbiniyē*, (2) *Gahapalāyē dati* is engraved in two lines immediately below *Ekraḍalasya* and lines immediately below the first half of the first line may be taken as one section and the passage (1) *Arya Tarikasya* (2) *nivartanā* engraved in two lines as a separate section. Lines 2 and 3 of the text would thus be split up into three sections each consisting of two lines.







Jaina Image from Ramnagar, the year 12.





left arm of the image is missing. The Jina is seated in the *dhyānamudrā* posture on a throne supported by a couple of lions standing (Plate II). The intervening space between the lions is occupied by a bas-relief. In the centre of the bas-relief is a wheel on a short Indo-Corinthian pilaster with two capitals and a square abacus, while a devotee is seated on the ground on each side. To the right of the pillar ten women are standing in two rows with garlands in their hands and to the left a group of ten men in similar positions. So far as I know, the usual order has been reversed in this case. The majority of bas-reliefs on the pedestals of images from Mathurā show the men on the right and the women to the left of the wheel.

Nothing is known about the provenance of this image. It is now standing on a masonry pedestal without a label close to the entrance of the Jaina section. In his report for the month of April 1892, Dr. Führer, as the Curator of the Lucknow Museum, reports the presentation of "1 pedestal (*sic*) of a statue of a Tirthankara, inscribed Śaka-Samvat 10, excavated from the ancient site of a Digambara temple at Ramnagar in Rohilkhand."<sup>1</sup> It is possible that our image is referred to by these words of Dr. Führer.

#### TEXT.

- 1 Sam 10 2 va 4 di 10 [1] ētasya purvvyām Koṭṭiyātō [ga]ṇatō  
Ba[m]bhadāsi[yā]tō kulātō U[ṇhēna]-  
2 garitō śākhātō gapi[s]ya Aryya Puśi[lasya] śiśini Datila . ti Harinan[di]sya  
bhaginiyē ni[va\*]-  
3 tanā sāvikānām vaddha[ki]ninām Jinadāsi Rudradēva Dāttāgālā Rudradē[va].  
sāmi[nā] Rud[ra] . . . [Gahami]tra . . . . .  
4 Kumāraśiri Vamadasi Hasti[sā]nā Grahaśiri Rud[r]adatā Jayadāsi Mit[r]aśiri-  
. . . . .

#### Remarks.

1. The symbol for 10 is peculiar. This form seems to show the transition between the form in No. I and that in No. V.

2. The *akshara* ki of *vaddha[ki]ninām* seems to be corrected by the engraver himself from *ku*.

3. The word *Dāttāgālā* is most probably the name of a village. It occurs in an inscription on a colossal image of Buddha from Bodh Gayā now in the Indian Museum.<sup>2</sup>

#### TRANSLATION.

"In the year 12, the 4th (month) of the rainy season, the 11th day, on that (*date specified as*) above,— (an image was set up) by the (following) lay-hearers<sup>3</sup> (who belonged to the caste) of carpenters, (*viz.*) Jinadāsi, Rudradēvā,<sup>4</sup> Rudradēva-sāmi (*Rudradēvasāmin*) of Dāttāgāla, Rudra . . . . . Gahamitra (*Grahamitra*) . . . . . Kumāraśiri (*Kumāraśiri*) Vamadāsi (*Brahmadāsi* or *Vāmādāsi*) Hastisēnā, Grahaśiri (*Grahaśiri*) Rudradatā (*Rudradattā*), Jayadāsi, Mitraśiri (*Mitraśiri*) . . . . . at the request of . . . . . the sister of Datila . . . Harinandi, the female pupil of the venerable Puśila out of the Koṭṭiya gaṇa, Bambhadāsiya (*Brahmadāsiya*) kula and the Uchhānagari (*Uchhānagari*) śākhā.

<sup>1</sup> N.-W. P. and Oodh Provincial Museum Minutes, Vol. V. p. 6, Appx. A.

<sup>2</sup> J. A. S. B. Vol. XXXIII. p. 177, and Mitra, *Buddha Gaya*, p. 192.

<sup>3</sup> *Vaddakino* (= *vaddāḥakino*) occurs in one of the Sāuchi inscriptions (*ante*, Vol. II. p. 389) in the sense of 'carpenter.' *Vaddaḥ* in Hindi means 'carpenter.'

<sup>4</sup> It is also possible that the two names Jinadāsi and Rudradēvā have to be taken as one name Jinadāsi-Rudradēvā. The mother's name might have been prefixed to distinguish her from others bearing the name Rudradēvā. The same may be the case with some of the other names in this inscription.



## V.—INSCRIBED IMAGE OF SAMBHAVANĀTHA, THE YEAR 48.

This image was found in one of the smaller rooms of the Jaina section of the Lucknow Museum without any label or number. There is no particular mention either of the image or of the inscription in the Minutes or the Annual Reports of the Lucknow Provincial Museum.

This is the only known statue of Sambhavanātha (Plate III.), the third Jina, discovered at Mathurā during this period. Figures of Rishabhanātha, Nēminātha, Pārśvanātha and Mahāvīra have been met with. It is to be noted that Jaina images of the Scythian period cannot be identified satisfactorily unless the names are mentioned in their inscriptions. Most probably, distinctive symbols (*chihna*) were assigned to the respective Jinās at a much later period. Those distinguishing symbols have not been found in any Jaina image of the Scythian period discovered up to date. The earliest known Jaina statue with a distinctive symbol is the image of Rishabhanātha from the Kaṅkāli Tīlā mound near Mathurā figured in Mr. V. A. Smith's *Jaina stupa* (Plate XCVIII). Unfortunately it is uninscribed, but may be assigned to the 4th or the 5th century of the Christian era on account of its technique.

The head and one arm are broken. The Tirthaṅkara is seated in the *dhyānamudrā* posture on a throne supported by a couple of lions. The space under the throne between the lions is occupied by a bas-relief, showing the Triratna symbol resting on a small wheel and supporting a larger one. Two conches are leaning against the smaller wheel, while a small leaf is added to each side of the larger wheel. The grouping is exactly the same as on the Jaina pedestal, now in the Lucknow Museum, dedicated in the year 49.<sup>1</sup> A male figure stands to the right of this group of symbols, and a female to the left. They hold flowers in their right hands while their left hands are akimbo.

The inscription consists of four short lines.

## TEXT.

- 1 Mahārājasya Huvakshasya sa[m]vacchar[ē] 40 8 va 2 d[i] 10 7 ētasya  
pūvāyam K[oṭṭi]yē [gaṇē] Bama[dā\*]
- 2 [si]yē k[u]lē Pachanagariyē śākāya Dhujhavalas[ya] śiśin[i]y[ē] Dh[ujha]-  
[ś]iriy[ē] nivātana
- 3 [Bu]dhukasya vadhayē Śavatrana (?) pōtr[i]y[ē] Yaśāy[ē] dana  
Sa[dh]bhavasya prōtīma pra-
- 4 ta(ti)stape(pi)ta.

## TRANSLATION.

"In the year 48, the 2nd (month) of the rainy season, the 17th day, of the Mahārāja Huvaksha; on that (date specified as) above, an image of Sambhava was set up by Yaśā, the grand-daughter of Śavatrana (?) and the daughter-in-law of Budhuka, at the request of Dhujhaśiri (*Dhurjairi*), the female disciple of Dhujhavalas (*Dhurjavala*) out of the Kōṭṭiya-gaṇa, Bama[dā]siya (*Brahmadāsiya*) kula and Pachanagari (*Vajranagari*) śākā.

## VI.—MATHURĀ BUDDHIST IMAGE INSCRIPTION, THE YEAR 51.

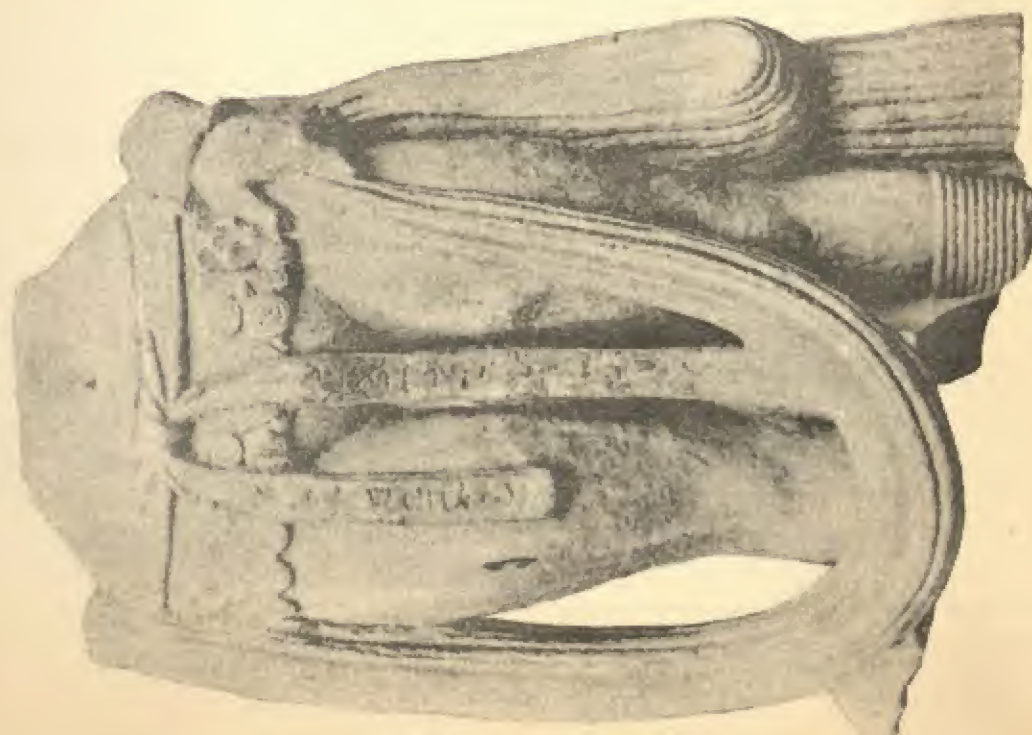
The discovery of this inscription was made known to the public by Mr. Grose in 1870. It was found in one of the Jamalpur mounds<sup>2</sup> on the pedestal of an image, most probably of Buddha, of which only the feet are extant. A male kneels to the proper right with some object, probably a bag, in his hand. It consists of three lines, of which the proper left half of

<sup>1</sup> Above, Vol. II. p. 204, No. XX. and p. 321, pl. IV; Vol. IX. pp. 244-45.

<sup>2</sup> Grose's *Mathura*, 2nd edition, p. 107.



Inscribed Image from Mathura.



V. VENKAYYA.

Image of Sambhavanatha, the year 48.



W. GRIGGS & SONS, LTD., COLLOTYPE.







the first two lines are almost illegible. It records the erection of an image by a *bhikṣu* named Buddhavarman during the reign of Huvashka in the fifty-first year of the Kushaṇa era in a temple built by the king himself (*Mahārāja Dēvaputra-vihārē*). This temple is most probably the same as that mentioned in a later inscription.\* The characters of the subjoined inscription are very neatly incised.

## TEXT.

- 1 Mahārājasya Dēvaputrasya <sup>1</sup>Huvashkasya savatsarē<sup>2</sup> 50 1 hamanta māsa 1  
d[i]va[sa] . . . [as]y[ām] pu[r]vā[yām] [bhi]kṣunō Buddhavarma[ṇaḥ]<sup>3</sup>  
[Śākya?] . . . .  
2 pratimā pratisṭāpit[ā] sarva-Buddhapūjartha[m]<sup>4</sup> an[ś]na [dē]yadharma-  
parityāgēna<sup>5</sup> Upadhyāsyas Sa[m]ghadāsasya [nirvāṇā]ptayā=sta [mā]tāp[ita]  
. . . . .  
3 Buddhavarmasya sarva-d[n]khōpaśam[ā]ya sarva-satva-hita-sukhārtha[m] [M]ahārāja  
Dē[vaputra-vi]hārē.

## TRANSLATION.

"In the year 51, the 1st month of winter, the . . . . . day, on this (date specified as) above,—an image of Śākya[muni?] . . . . . (the gift) of the *bhikṣu* Buddhavarman, was set up in honour of all the Buddhas. Let the bestowal of this religious gift be for the attainment of nirvāṇa by the *Upadhyāya Saṃghadāsa*, and for the cessation of unhappiness for Buddhavarman [and his parents] . . . . . (and) for the welfare and happiness of all beings. In the *vihāra* of the *Mahārāja Dēvaputra*."

The transcript of this inscription printed in my paper on "Mathura inscriptions in the Indian Museum" (*Jour. and Proc. A. S. B. Vol. V. p. 243*) should be corrected in accordance with the foregoing text and translation.

## Remarks.

1. The king's name is undoubtedly spelt as *Huvashka*; cf. variants *Huvaksha*, *Hushka*, *Huksha*, etc.
2. There are no traces of the *anuscṛa* on the stone.
3. The possessive case ending is expressed in two ways:—*varma*[ṇaḥ] and *varmasya*. But it is to be noted that the *visarga* is not legible.
4. The final form of *ma* is important, as this is the earliest case known in Northern Indian inscriptions; above, Vol. I., p. 389, No. XIV.
5. This form occurs in another inscription of the same period (*J. B. B. R. A. S. Vol. XX*).

## VII.—INSCRIBED JAINA IMAGE, THE YEAR 58.

The inscription has already been published by the late Dr. Bühler (No. 42 of Prof. Lüders' List, p. 8 f. above). When I was examining the characters of the inscriptions of the Scythian period, I was struck by the use of the word *hapaṭ* in two dated inscriptions:—

- (1) The inscription of the forty-fourth year of Huvishka† and (2) that of the eightieth year of Vāsudēva.§

\* I. A. Vol. XXXIII. p. 101, No. II; above, Vol. IX. pp. 243 and 245.

† The use of the word between the year and the month of a dated inscription can have no significance. The word occurs also in the Mathurā lion capital inscriptions (*above*, Vol. IX. p. 141). Here however the context is different and Mr. F. W. Thomas has taken the word to denote a proper name.

‡ *Asa*, Vol. I. p. 387, No. 9 and Plate.

§ *Ibid.* p. 392, No. 24 and Plate.



On examining the originals carefully I found that the date in one of them is not forty-four but fifty-eight, expressed in words. The following considerations led me to this conclusion:—

- (1) The first syllable after the word *sava[tsa]ra* has been read by Dr. Bühler as *pta* or the numerical symbol for 40. But it would be better to take it as a form of the letter *a* (cf. above, Vol. VIII. plate facing p. 176, i, f.).
- (2) The second syllable has been taken by Dr. Bühler to be a numerical symbol. But it is evidently the compound letter *shṭa*. The plate published along with this paper was prepared from an impression taken under my personal supervision and shows the letter *shṭa* better than the facsimile issued with Vol. I. of this Journal.
- (3) The third letter was taken by Dr. Bühler to be *ha* but the absence of the horizontal stroke at the top of the vertical line on the proper right shows that it is *pa*. The left hand vertical line is slightly curved, but it should be borne in mind that the characters of Jaina inscriptions of the period are always cursive; \* cf. the *ha* of *Maharaja* in the same line.

The word *paṇa* occurs in two other Brāhmī inscriptions from Mathurā published by the late Dr. Bühler. One of them is dated in the year 50 (*ante*, Vol. II. p. 203, No. XVII), which is preceded by the word *paṇa* and the other in the year 52, to which is prefixed the word *daṣṭapaṇa* (*ibid.* No. XVIII). In the present inscription we have got *aṣṭapana*, which I have rendered by 'fifty-eight.' The word *paṇa* is apparently an abbreviation of the Pāli *paṇāsa* 'fifty.' In the inscription of the year 80, where the word *paṇa* also occurs, according to Dr. Bühler's text, it is a misreading for *hamata*, as I shall show later on in this paper.

With my corrections the text of the subjoined inscription runs as follows:—

- 1 Sdha[m]<sup>1</sup> Nama Śara[sa]tama Maharajas[ya] Huvakshasya sa[m]vasare aṣṭapana gra[sya] masa 3 [da]visa<sup>2</sup> 2 ṣ[ta].
- 2 [ayāṁ] p[ā]rva[yāṁ] Pe (?) . . . . . gane(?) Aryachēṭiyē<sup>3</sup> kulā Haritamāla-kaḍhi[yātō] śā . . . . . [vā]chakas[y]a Hag[i]n[ā]dis[y]a śi[so]gana . . . . . Na(?)gasēnō(?) danaṁ(?).

#### Remarks.

1. This word occurs in many other cognate inscriptions. There is a symbol preceding *na* of *nama* which I cannot explain.
2. Perhaps the word was pronounced *daṣa* as is still the case in Bengal and Assam; read *daṣa*.
3. There is an unexplained symbol after the *akshara yē*. Perhaps it is due to a crack in the stone.

#### TRANSLATION.

Success ! Adoration ! In the year 58 of the most illustrious (?) great king Huvaksha, in the 3rd month of summer, on the 2nd day. On that (*date specified as*) above, the gift of Nagasēna (?), the pupil of Haginadi (Bhaganandi ?) a preacher out of the . . . . . gana, the Arya-Chēṭiya (*Arya-Chēṭika*) kula (and) the Haritamālakaḍha (*Haritamālakaḍhi*) śā[khā].

#### VIII.—INSCRIPTION ON A JAINA IMAGE FROM MATHURĀ, THE YEAR 71.

The discovery of this image was announced by Dr. Führer in his *Annual Progress Report* for the year 1890-91 (p. 17) and in his *Annual Report*† of the Provincial Museum for the

\* *Ind. Ant.* 1908, p. 51.

† N.-W. P. and Oodh Provincial Museum Minutes, Vol. III. p. 233.







Inscribed Images of the Scythian Period.—Plate V.

Jaina Image from Mathura, the year 71.

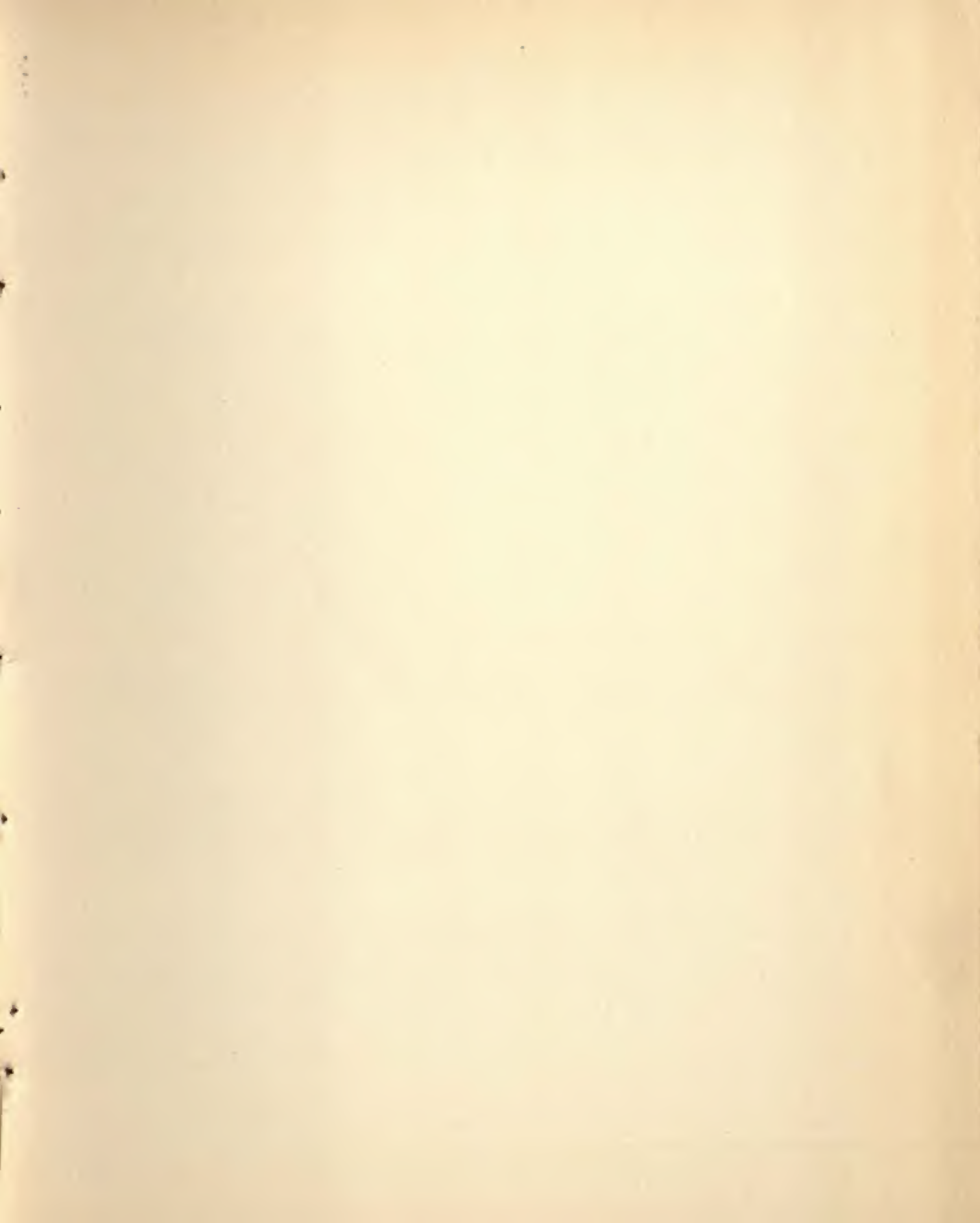


BACK.

V. VENKAYYA.

W. GRIGGS & SONS, LTD., COLLOTYPE.







Jaina Image from Mathura, the year 71.



FRONT.



year 1891-92. But the inscription on it has neither been published nor noticed as yet. It is incised on the square base of a pilaster made out of the back of a Digambara Jaina image (Plate V). Only the waist and the thighs of the Jina are extant (Plate IV). The pilaster on the reverse is most probably the staff of the umbrella under which the image originally stood. Such cases are by no means uncommon in the Mathurā sculptures of the Scythian period. The inscription, though fragmentary, is an important one. It presents a large number of difficulties both in decipherment and translation. The most important part however is the date which is fairly legible.

## TEXT.

- 1 Sa[m] 70 1 va 1 di 10 5  
 2 e (?) tayo pavayē ha-  
 3 tiya (?) Muṇasimitā (?) ye (?)  
 4 Minirava sushōti dhita  
 5 H[ēmad]ēva [saya] . . . .

## Remarks.

1. The *anuseāra* is indistinct.
2. The vowel *e* is unlike any Brāhmi letter but resembles the Kharoṣṭhī *va*.
3. The second letter in the third line is also new. It resembles the symbol for 10 to some extent, but the presence of a numerical symbol at this place cannot be explained.
4. The remaining syllables in the third line seem to constitute a proper name with the genitive case ending. The letter *sa* is rare in Mathurā inscriptions, although it is to be found in the inscriptions of the Western Satraps.
5. Of more interest is the form *sushōti* in the next line. The *ś* in *shō* is formed by the combination of *a* and *u* and the affix *ti* is quite new. It resembles to some extent the Bengali affix *ta* as in *māmāta*, "maternal uncle's son," *piśāta*, "son of a paternal aunt." The word probably is an *apabhraṃśa* of the Sanskrit *svasṛtyā* and the whole phrase most probably means "sister's daughter's daughter."

## TRANSLATION.

"In the year 71, the 1st (month) of the rainy season, the 15th day; on that (date specified as) above, . . . . of Muṇasimitā (?) . . . . the sister's daughter's daughter of Minirava . . . . of Hēmadēva.

## IX.—INSCRIBED CHATURMUKHA FROM RAMNAGAR, THE YEAR 74.

The discovery of this inscription was announced by Dr. Führer in his *Progress Report* for the year 1891-92. But all the details have been omitted. The inscription is incised on four sides of the pedestal of a *Chaturmukha* or four-fold image of a Tirthaṅkara, as Dr. Bühler used to call them (Plate VI). Each of the four faces of the pedestal bears a bas-relief. On the larger faces, the bas-relief consists of a wheel on an Indo-Persepolitan pilaster in the centre with three devotees, standing with folded hands, on each side. The bas-relief on the smaller faces is almost similar and consists of two devotees only on each side of the pillar.

The inscription consists of two lines—more or less mutilated—on each face. The second line of the third face has broken away. The enigraph records the dedication of some object the name of which is lost, in the 74th year, presumably of the Kushan era.







## TRANSLATION.

" Success. In the year 90, the 1st (month) of winter, the 12th day, of the Mahārāja Vāsudēva,—on that (date specified as) above, the daughter of the lay hearer Sa . . . .  
 . . . , the daughter-in-law of Saṃghanādhī (Saṃghanandin) . . . . . of  
 Bala . . . . . "

## XI—INSCRIBED BAS-RELIEF FROM MATHURĀ, THE YEAR 99.

The inscription is incised along the raised border of a fragmentary bas-relief on yellow sandstone. The bas-relief consists of two panels with raised borders. The lower one is larger but its lower part is broken. The smaller panel at the top is in good preservation. It consists of a stupa in the centre with two Jinas on each side seated in the attitude of meditation under umbrellas. The Jina on the proper left of the stupa has no umbrella on his head. A seven-headed snake takes the place of the umbrella and shows that it is Pārśvanātha, the 23rd Tīrthaṃkara. The inscription is incised on the rims at the top and bottom of this panel.

The lower panel contains the upper part of a woman's figure standing with her left hand on her hips and the right one lifted up. A small inscription consisting of two lines has been incised over her right shoulder (A). To her left stands a nude male figure, evidently an ascetic, with a piece of cloth on his left wrist. In the space between the heads of these two figures occurs the inscription B. Two female figurines are standing to the left of the ascetic and behind them appears the upper part of the figure of a Nāga king under a tree with his hands folded in supplication. On each side of this group is a pillar with a bell shaped capital, of which the one on the left is surmounted by a wheel. A drawing of this bas-relief has been published by Mr. Smith.\*

The inscription has already been published by Dr. Bühler† (No. 75 of Professor Lüders' List, above, p. 15) though Mr. V. A. Smith did not notice it at first. The original inscription differs in two or three places from Dr. Bühler's readings.

## TEXT.

1 S[i]ddha[m] Saṃ 90 9<sup>1</sup> gri 2 di 10 6<sup>2</sup> Koṭṭiyātō gaṇatō Ṭhanīyātō kulātō Vai[rā]-  
 to sākhatō Aryya Sura [po] . . . . .  
 2 [śi]śini Dhama[śi]r[ī]yē<sup>3</sup> niv[a]rtanā . . . . .<sup>4</sup> Grahadatasya dhi[tā]  
 Dhanabathī . . . . .  
 A. Anagha [Srē]shṭhi Vijā. B. Kaṇa Ś[r]ama[ṇa].<sup>5</sup>

## Remarks.

1. The year is most certainly 99, as has already been recognized by Dr. Hoernle and Mr. V. A. Smith in the *J. R. A. S.* 1905, p. 152.
2. The second of the symbols denoting the date was taken by Dr. Bühler to be 8, but it is similar in all respects to the symbol for six; cf. above, Vol. I., p. 388, No. XII.
3. The reading of the third syllable is certain though the cross-bar of *śa* is not distinct in the impression.‡
4. I have not been able to make out the *aksharas* preceding the word *grahadatasya*.
5. The smaller inscriptions are most probably labels and as such are unique among the Mathurā sculptures of this period. Their Sanskrit equivalents are given in Dr. Führer's *Annual Report* for 1890-1 (p. 3). The bas-relief has not been explained as yet.

\* *Jaina Stupa*, p. 24, pl. XVII. fig. 2, and Lucknow Museum Catalogue No. J-623.

† *Asie*, Vol. I. p. 392, No. XXII.

‡ [On the plate the reading appears to be *Dhāmadhārayi*.—Ed.]



## TRANSLATION.

"Success. In the year 99, the 2nd (month) of summer, the 18th day,—at the request of Dhamaśiri (*Dharmasiri*), the female pupil of . . . . . Aryya Sura (*Arya-Sura*) . . . . . out of the Kottiya *gaṇa*, the Thaniya (*Sthāniya*) *kula* and the Vaira (*Vajrā*) *śākhā*."

"The sinless merchant Vijā (*Vidyā*)."

"The ascetic Kaṇa (*Kṛishṇa*)."

## XII.—INSCRIPTION ON A COPING STONE.

Nothing can be said definitely as to the whereabouts of this inscription. It was found without any label in the Jaina section of the Lucknow Museum. The material is red sandstone and the technique is decidedly that of the Mathurā school. The epigraph consists of a fragmentary line incised on the top of a sculpture. The characters are very early and most probably belong to the same period as the earliest inscription from Mathurā.† The epigraph is of some interest, as it contains the word *sovaṇ*[ika] "goldsmith," which occurs only once in cognate inscriptions.‡ Unfortunately the word is not completely preserved. The vowel *a* which is comparatively rare occurs in this record.

## TEXT.

Gotiputrasa Ūtarasa sovaṇ[ika\*] . . . . .

## TRANSLATION.

. . . . . of Ūtara (*Uttara*), the goldsmith, the son of Goti (*Gauṇṭi*).

## XIII.—INSCRIPTION ON A LARGE SLAB OF RED SANDSTONE

This slab is plain but for the inscription. It is rectangular in size and one corner is broken. Its discovery was announced by Professor Dowson in 1871.§ In 1906 I wrote to the Curator of the Lucknow Museum asking for a couple of impressions of the inscription of Śoḍāsa which had been published by Dowson along with this epigraph, but I received copies of the subjoined record instead. The characters are about 2 to 3½ inches in height. The inscription has apparently suffered after its removal to the Museum, as the word *npathāpita* read by Dowson is no longer complete.

## TEXT.

## A.

. . . . . ṇavan[ā] Śrīkaṇḍā<sup>1</sup> (?) stakē<sup>2</sup> [v]ihārē Kakatīkānam pachanaḥ<sup>3</sup>  
niyataka<sup>4</sup> . nāṇa (?) travastussī<sup>5</sup> saṁkālāyitavyaḥ Saṅghapratikīhi vyavahārihi [u]pa[tha]

## B.

- 1 [Bu\*]d[dha]rakshita—Jivaśiri—Buddhadāsa—Saṅgharakshit[a]
- 2 Dharmmavarmma Buddha . . . . . su[khā] la . . . . .

## Remarks.

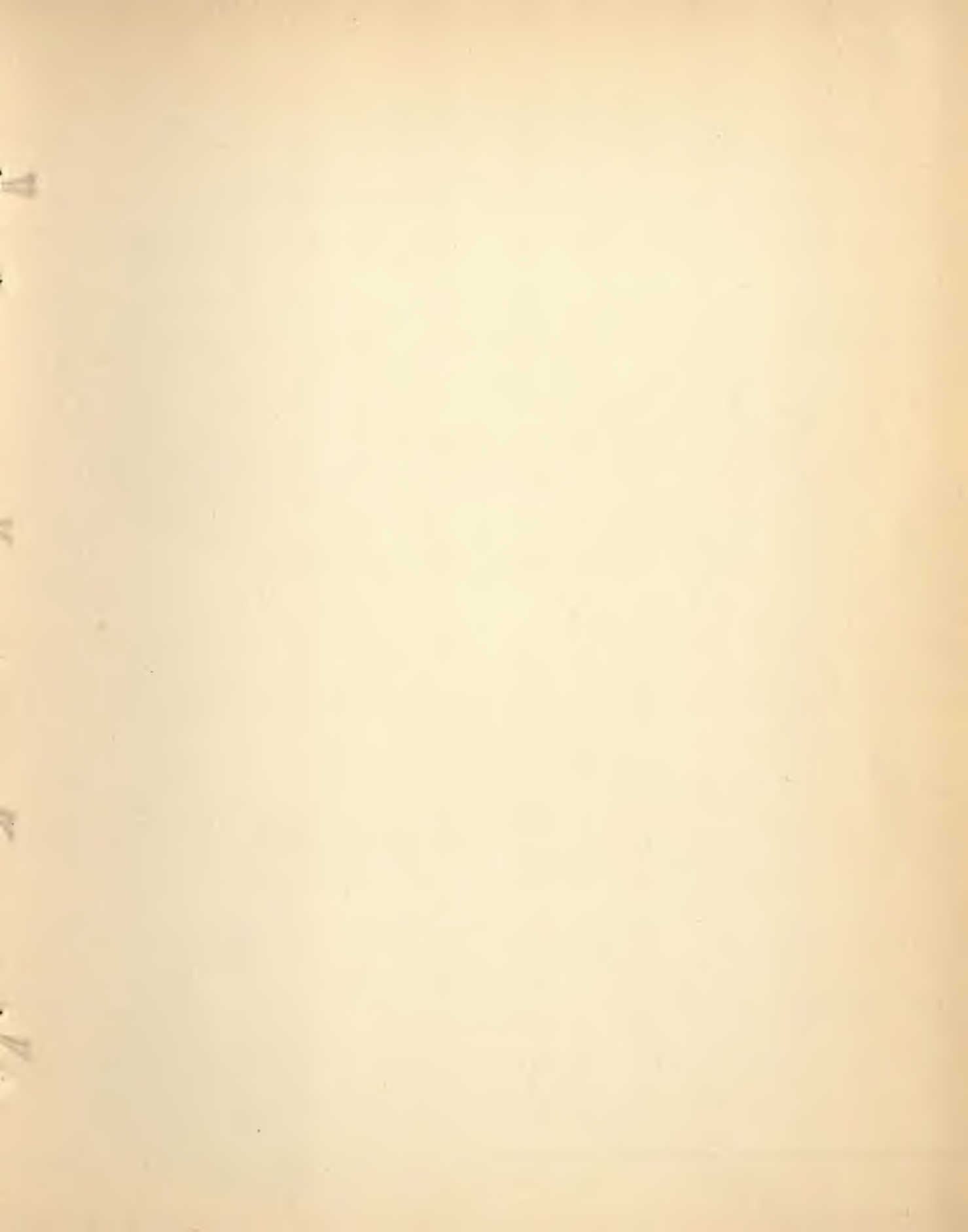
1. The word may be taken to be *kaṇḍhā* but a Śrāvastī inscription (above, Vol. VIII., p. 181) shows an identical form for *ṇḍa*.

† Above, Vol. II. p. 198, No. 1.

‡ Above, Vol. I. p. 397, No. XXXV. and *Ind. Ant.* Vol. XXXIII. p. 150, No. 27.

§ J. R. A. S. (N. S.) Vol. V. p. 188, No. 28.

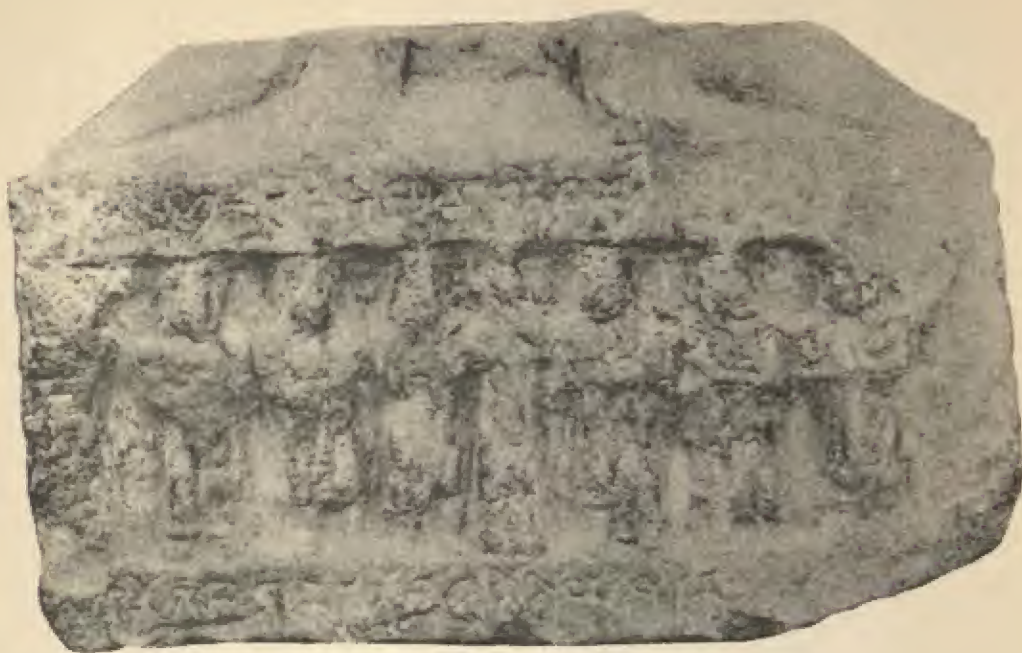






Inscribed Images of the Scythian Period.—Plate VI.

Base of a Ramnagar Tirthamkara Image,  
the year 74.



W. ORRIS & SONS, LTD., COLLOTYPE.

Inscribed pavement Slabs.



V. VENKAYYA



2. The lower part of the letter *sta* is damaged. The word may be read as *svaka*.
3. The *visarga* is distinct but it may also be a punctuation mark.
4. There is a short horizontal stroke to the left on the top of the central vertical line. This may be an *e* mark, but possibly it is due to the mason's carelessness.
5. The reading of these six syllables is uncertain. The inscription contains some peculiar words and so I shall have to leave it untranslated.

#### XIV.—INSCRIBED IMAGE FROM MATHURĀ, THE GIFT OF PUŚABALĀ.

The inscription is incised on the waist band of a female figure in red sandstone. Only the portion below the waist is extant (Plate III). According to Mr. V. A. Smith (*Jaina Stupa*, p. 56, plate XCIX) the sculpture was discovered in the Kaṅkāli mound. The drawing published by him is inaccurate. The impression and photograph published herewith will show the details of the discrepancies. Mr. Smith's reading, based on his drawing, is also incorrect. Inscriptions on waist bands are very uncommon in India.

#### TEXT.

- 1 Puśabalāyē dānē<sup>1</sup> Dhama-
- 2 vaḍhakasa [bha]yāyē.

#### TRANSLATION.

"The gift of Puśabalā, the wife of Dhamavaḍhaka (*Dharmavardhaka*)."

#### XV.—FRAGMENT OF AN INSCRIBED PAVEMENT SLAB.

The sculpture on which this inscription has been incised is evidently a fragment of a pavement slab.<sup>2</sup> The carving consists of an ornamental border of twisted rope pattern with cylindrical clasps at corners. The accompanying photograph (Plate VI) shows a fragment of another similar sculpture. The inscription on it has been edited by Dr. Bühler (No. 113 of Professor Lüders' List, above, p. 20). The ornamentation is precisely the same, the place of the rope pattern being taken by lotus petals. The upper right hand corner bears some chisel marks apparently unexplainable. But the other sculpture mentioned above most probably affords a means of explanation. The inscription on that sculpture too, which is entire, has been published by Dr. Bühler (No. 119 of Professor Lüders' List, above, p. 21). The ornamentation is precisely the same as in the two fragments published herewith on plate VI. The only difference is that there is a large square hole in the centre of the slab. This, I believe, explains the chisel marks on the larger slab in the photograph.<sup>3</sup> This slab, then, must have had a similar hole in its centre. The object of these square holes is not very difficult to describe. Several of the Jaina statues in the Lucknow Museum possess massive tenons under the bases. These tenons were most probably let into the square mortise holes in the pavement slabs. This supposition is strengthened by the fact that the inscriptions on similar slabs are not incised near the centre but along the borders. The majority of images of this period were carved in the round and were placed inside rooms or shrines paved with similarly carved slabs.

#### TEXT.

Gōśālasya dhita Mitrāyē [danam\*].

<sup>1</sup> Read *dānam*.

<sup>2</sup> In addition to this there are two other similar inscribed slabs in the Lucknow Museum.

<sup>3</sup> [How the chisel marks are explained by the mortise holes is not apparent.—Ed.]



## TRANSLATION.

" [The gift] of Mitrā, the daughter of Gōśāla."

## XVI.—FRAGMENT FROM THE LOWER PART OF AN IMAGE FROM RĀMNAGAR.

The carving of this image is very nearly gone, the outline being barely recognisable. The inscription also is in a very bad state of preservation. It is important as it mentions the name of [Adhi]chchhatra. The inscription consists of a single line.

## TEXT.

1. . . . . paka gana (?) Dhanañyanasya ta . . . . . aya[yē]
2. . . . . [yē A]dh[i]chchhatrakayē . . . . .
2. [nivar\*]tanā.

## TRANSLATION.

" . . . . . paka gana (gana) . . . . . of Dhanañyana  
 . . . . . the venerable . . . . . of . . . . . at the request of . . . . .  
 [Adhi]chchhatra . . . . ."

## XVII.—FRAGMENT OF A TABLET OF HOMAGE.

This fragment was found in one of the entrances to the Brāhmanical section of the Lucknow Museum. Nothing is known about its provenance. The inscription is full of mortar and is in a bad state of preservation. The characters belong to the early Kushāṇa period.

## TEXT.

1. . . . . [Amogha]dattasya bharyāye Kō[ts]i[yē]
2. . . . . [pratiṣṭhā]pita . . . . . Arahaṇta pu[jāyē].

## TRANSLATION.

" [A tablet of homage] was set up by . . . . . the wife of [Amogha] datta, . . .  
 . . . in honour of (all) the Arhats."

## XVIII.—INSCRIPTION ON A TABLET OF HOMAGE FROM MATHURĀ.

A photograph and a full description of the subjoined tablet of homage have been published by Dr. Bühler.<sup>1</sup> The inscription on it is very faint. I read from the original after bringing it out in daylight and from two impressions made by Munshi Ghulam Nabi of the Archaeological Survey, Northern Circle.

## TEXT.

1. . . . . Dhanamī[trā]yē dhita [Ara]
2. . . . . vadhuyē āyāga[pa]tō [pa] . . . . .

## TRANSLATION.

" . . . . . the daughter of Dhanamitrā . . . . . the daughter-in-law  
 of . . . . . a tablet of homage [was dedicated] . . . . ."

<sup>1</sup> Above, Vol. II. pp. 311-313.







Jaina Image from Mathura, the year 80.



FRONT.







Inscribed Images of the Scythian Period.—Plate VIII.

Jaina Image from Mathura, the year 80.



BACK.



## XIX.—FRAGMENT OF A PEDESTAL.

This fragment was found in a heap of rubbish which had accumulated under No. XIII. in the Epigraphical Section. Nothing is known about its findspot. The inscription is of interest as it mentions two synonymous words in the same line, viz. *natti* and *pau*[*ttra*].

## TEXT.

1. . . . . sya [v]rita Ku[ṭu]kasya ku[ṭu][mbini\*] . . . .
2. . . . na putrēhi dhitihi natti pau[ttrēhi\*] . . . .

## TRANSLATION.

" . . . . the wife of Ku[ṭu]ka, the chosen . . . . sons and daughters and grandsons (i.e. daughter's sons)<sup>1</sup> (and) grandsons (i.e. son's sons) . . . . "

## XX.—INSCRIPTION ON A TRIANGULAR FRAGMENT.

This inscription is of some interest as it contains the number 800 expressed both in words and by numerical symbols, viz. by the symbols for 8 and 100. It was found in the Jaina Section of the Lucknow Museum without any label or number.

## TEXT.

1. . . . . tata . . . . .
2. . . . . m-ashtaśata CVIII gandhi . . . . .
3. . . . . push[ṭa] . . . . .

## XXI.—INSCRIPTION ON A PEDESTAL.

This short inscription is incised on a fragment from a pedestal of yellow sandstone. Nothing is known about its findspot.

## TEXT.

Buddhadēvasya kuṭumbiniyē Buddha pratim[ā] . . .

## Remarks.

1. There is a superfluous e stroke over the first letter bu.
2. The form of va is peculiar. At first it looked like an inscription in the 7th century character of North Eastern India. But the language and the forms of na, ta and ya are convincing proofs of the age of the inscription.

## TRANSLATION.

"An image of Buddha (was set up) by . . . . . the wife of Buddhadēva . . . . ."

## No. 24.—DATES OF CHOLA KINGS.

By ROBERT SEWELL, I.C.S. (RETD.), M.R.A.S.

## A.—RAJADHIRAJA I.

161.—In the Nāgēśvara temple at Kumbhakōṇam.<sup>2</sup>

- 1 Svasti śri [||\*] Tiṅga-
- 2 |ērtaru . . . . .

<sup>1</sup> [For the use of the word *naptṛi* in the sense of 'a great-grandson,' see above, Vol. IV. p. 329, note 2.—Ed.]

<sup>2</sup> No. 14 of the Madras Epigraphical collection for 1908.



- 54 . . . . . kov = Irājakēsarīy-e[ṇa].  
 55 lagi . . . . . Uḍaiyār śrī-Vijairā[j]ē-  
 56 ntradēva[ku] yāṇḍu 36 āvadu . . . . .  
 57 . . . . . ivv-āṭṭai Magara-nā[ya]ṇṇu  
 58 [a]para-paksha[ttu dvi]dhi(ṭ)ṇ[aiya]m Budan-ki[ama]iy[u]m perṇa Āyilē-  
 59 yattin nāṇṇu.

"In the 36th year (*of the reign*) of the lord, the glorious Vijairājēndradēva (Vijaya-Rājēndradēva) . . . . . having been called king Rājakēsarīn,— on the day of Āślēṣhā, which corresponded to a Wednesday and to the [second] *tīthi* of the second fortnight of the month of Makara in this year."

The date is perfectly regular, and corresponds to Wednesday, December 29, 1053 A.D. On that day, which was the sixth solar day of Makara, at mean sunrise, the second *tīthi* of the second fortnight of Pauṣa was current, and it lasted for 19 h. 12 m. Āślēṣhā was the *nakṣatra* at mean sunrise by all systems. It expired by the equal space system 21 h. 22 m., by Garga 9 h. 14 m., and by the Brahma-siddhānta 6 h. 49 m. later.

In his *Annual Report* for 1907 Mr. Venkayya states his opinion (para. 56) that Rājādhirāja I. lived till A.D. 1057-58 with his younger brother Rājēndradēva as co-regent towards the close of his reign. We have now two dates at least of Rājādhirāja I. later than the accession day of his successor, viz. Kielhorn's No. 35 (above, Vol. VI. p. 22) and the present one; and we learn from the latter that Rājādhirāja I. lived till at least the end of A.D. 1053.

#### B.—VIKRAMA-CHOLA.

162.—In the Uttaravēdiśvara temple at Kuttālam.<sup>1</sup>

- 1 Svasti śrī [ṭ\*] Pū-mālai puṇaiṇdu . . . . .  
 2 . . . . . Tiribuvagachchakkara.  
 3 vattigaḷ śrī-Vikkirama-[Ś]ṇadēvarku(varkku) yāṇḍu māṇṇāvadu Ma-  
 4 gara-nāyayṇṇu apara-pakshattu śattamiyum Tiṅga[t]-ka[ama]iyum perṇa [A]-  
 tta-  
 5 [ṭ\*]tu nāl.

"In the third year (*of the reign*) of the emperor of the three worlds, the glorious Vikrama-Chōjadēva,— on the day of Hasta, which corresponded to a Monday and to the seventh *tīthi* of the second fortnight of the month of Makara."

This date is irregular. Kielhorn has clearly established the 29th June, A.D. 1118, to be the accession-day of Vikrama. The solar month of Makara in his third year must therefore fall early in A.D. 1121. The seventh *tīthi* of the second fortnight in Makara of that year fell on a large portion of Wednesday, January 12, 1121, and a small portion of Thursday, January 13th. During that seventh *tīthi* the *nakṣatras* were Chitrā and Svāti. The fifth *tīthi*, however, of the second fortnight (if we may assume a mistake to have occurred) of this month of Makara seems a little closer. It fell on Monday, January 10, 1121 A.D., which was the 18th of Makara. The *tīthi* lasted for about 23 h. 19 m. after mean sunrise. On that day Hasta began, by the equal space system and by Garga, 8 h. 31 m., and by the Brahma-siddhānta, 5 h. 7 m. after mean sunrise; but according to the usual custom the day would have been called, not Hasta but Uttara-Phalguni.

It is possible that the seventh was wrongly quoted for the fifth *tīthi*; but the date is doubtful in any case.<sup>2</sup>

<sup>1</sup> No. 491 of the Madras Epigraphical collection for 1907.

<sup>2</sup> Mr. Venkayya assures me that in the original the word *śattami* is quite distinct. I think it is safe to assume that the date is genuine, but that the 7th *tīthi* was quoted by mistake for the 5th.



163.— In the Uttaravēdisvara temple at Kuttālam.<sup>1</sup>

- 1 T[i]r[i]buvanaachchakkaravattiga[*l*]
- 2 śri-Vi]kkirama-Śoladēvar̥ku
- 3 yāṇḍu aiñjavadu Śiṅga-nā(nā)-
- 4 [ya]ṅṅu pūrvva-pakṣattu trayō[da\*]-
- 5 śiyum Badaṇ-kiḷamaiyum per-
- 6 [ra] Attattu nāl.

"In the fifth year (*of the reign*) of the emperor of the three worlds, the glorious Vikrama-Chōḷadēva, — on the day of Hasta, which corresponded to a Wednesday and to the thirteenth *tithi* of the first fortnight of the month of Śiṃha."

This date is irregular. Śiṃha in the fifth year of Vikrama-Chōḷa fell in A.D. 1122. On Wednesday, August 16th of that year, which was the 20th Śiṃha, the twelfth *tithi* of the bright fortnight of Bhādrapada ended and the 13th began about 16 h. 5 m. after mean sunrise; but the *nakṣatras* during those two *tithis* were Uttarāśāḍhā, Abhijit and Śrāvaṇa. It is useless to go into further details. A comparison of this date with Kielhorn's No. 22 (p. 3, Vol. VII. above) shows this at once. That inscription mentioned the day of Ārdra, which corresponded to Monday, and with the eleventh *tithi* of the second fortnight of Śrāvaṇa in solar Śiṃha in the fifth year of the king. That date is perfectly regular for July 31st, A.D. 1122. Now the present date is seventeen days later than No. 22, and it is clear that a day seventeen days later than Ārdra cannot possibly fall under the *nakṣatra* Hasta.

On the supposition that in the original the quoted *nakṣatra* might have been *Aviṭṭattu* instead of *Attattu*, i.e. Dhanishṭhā instead of Hasta, the date still works out incorrectly. The thirteenth *tithi* of the first fortnight of Bhādrapada in solar Śiṃha in the year in question could be connected for the time lying between 9 h. 50 m. and 15 h. 22 m. after mean sunrise on Thursday, August 17th, A.D. 1122, with the *nakṣatra* Dhanishṭhā; but the week-day has been given as Wednesday in the inscription. Moreover the day which would be called the 'day of Dhanishṭhā' was Friday.<sup>2</sup>

164.— In the Uttaravēdisvara temple at Kuttālam.<sup>3</sup>

- 1 Sva[eti] śr[i] [i]\* Pū-mādu puṇara . . . . .
- 2 . . . . . Tiribuvanaachchakkaravattiga[*l*]
- 3 śri-Vi]k[i]rama - Śoladēvar̥kku yāṇḍu āṇavadu Śiṅ[ga-nāya]ṅṅu apa[ra]-  
pakkattu [pīraḍaṣi]-
- 4 kamum<sup>4</sup> [Vi]yāḷa-kkiḷamaiyum-āṇa [Śa]ḍ[aiya]ttu nāl.

"In the sixth year (*of the reign*) of the emperor of the three worlds, the glorious Vikrama-Chōḷadēva, — on the day of Śatabhishaj (?), which was a Thursday and [the thirteenth *tithi* ?] of the [second] fortnight of the month of Śiṃha."

This date is also unsatisfactory, the elements being uncertain. There seems to be no doubt that it belongs to the 6th year of Vikrama-Chōḷa, and probably, almost certainly, to the month Śiṃha. It is not certain which lunar fortnight is referred to. The day was Thursday; but the *nakṣatra* can only be guessed at from two unmutilated *akṣaras*. These are "-ḍ . . ttu." The word which follows *pakkattu* is guessed to be *pīraḍaṣikam* from the final *akṣara* '-kam,' and

<sup>1</sup> No. 490 of the Madras Epigraphical collection for 1907.

<sup>2</sup> Since the text was in print Mr. Veakayya has examined the original and found that *attattu* is quite clear. The date remains unsatisfactory. The day in Śiṃha in the year in question which corresponds to the *nakṣatra* Hasta is August 7th A.D. 1122. At sunrise on that day, the third *tithi* of the bright fortnight was current. But the week-day was Monday, not Wednesday.

<sup>3</sup> No. 489 of the Madras Epigraphical collection for 1907.

<sup>4</sup> The nearest approach to this word in Sanskrit is *pradōṣaka*, which denotes the evening of the thirteenth *tithi* in a lunar fortnight.



from this it has been assumed that the *tithi* in question was the thirteenth of the fortnight (see note 4, p. 123). Now in the year A.D. 1123 which, after June 29th, was the sixth year of Vikrama-Chōla, in the month *Simha*, the thirteenth *tithi* of the first fortnight fell on a Monday and all the thirteenth *tithi* of the second fortnight also fell on a Monday (except that it expired 4 minutes after mean sunrise on the Tuesday). I tested the date on the basis of the *nakshatra*, to see what days corresponded with Śatabhishaj in that month of *Simha*. By the equal space system Śatabhishaj expired 15 h. 13 m. after mean sunrise on Thursday, August 9th, A.D. 1123, which was the first day of the second fortnight, and was the thirteenth day of *Simha*. On that Thursday the first *tithi* of the second fortnight began 4 minutes before mean sunrise and lasted all day.<sup>1</sup> By the system of Garga Śatabhishaj expired 3 h. 20 m., and by the Brahma-siddhānta 4 h. 24 m., after mean sunrise. There was no other Śatabhishaj in that month of *Simha*.

Now this day Thursday, August 9th, A.D. 1123, exactly fits the elements of the given date if in the original the word following "pakkattu" was not *pirādasika* (for *pradāsika*) but some word implying the first *tithi* of the second fortnight.<sup>2</sup>

#### 165.—In the Uttaravēdiśvara temple at Kuttālam.<sup>3</sup>

- 1 Svasti śrī [ll\*] Tiribavaṇachchak-
- 2 karavattiga] śr[ī]-Vikkirama-Śō-
- 3 laḍevaṅku yāo[du] eṭṭā[raḍu Magara]-nāyaṅṇu pūrvva-pakshattu na-
- 4 vamiyūm Śani-kkiḷa[mai]yūm [p]eṇṇa [A]ṇḷatti-nā].

"In the eighth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōladēva,—on the day of Anurādhā, which corresponded to a Saturday and to the ninth *tithi* of the first fortnight of the month of [Makāra]."

This date has given me a great deal of trouble. According to the transliteration given above, the 8th regnal year is clearly decipherable; the solar month is doubtful; the lunar day and fortnight are clear; and so are the weekday and *nakshatra*. This being so, I have tested all the days in the 8th regnal year of Vikrama-Chōla corresponding to the ninth *tithi* of the first fortnight in each month, and without success. The nearest approach was in the month *Simha*. The eighth *tithi* of the first lunar fortnight of Śrāvapa in that solar month expired 13 h. 15 m. after mean sunrise on a Saturday, which was the twelfth day of *Simha*, and corresponded to Saturday, August 8th, A.D. 1125. At that moment the ninth *tithi* began, viz. at about 7-15 P.M. on the Saturday. But according to the equal space system, the *nakshatra*, which had been Anurādhā up to about 5-4 P.M. that day or 11 h. 4 m. after mean sunrise, changed at that moment to Jyēsthā; so that Anurādhā had expired 2 h. 11 m. before the ninth *tithi* began. Using the system of Garga the result is the same. By the Brahma-siddhānta the *nakshatra* Anurādhā expired 6 h. 14 m. after mean sunrise. As a fact, therefore, there was no period which satisfies all the requirements.

The ninth *tithi* of Makāra fell on a Monday and Tuesday, with the *nakshatras* Bharani and Kṛttikā.

The date cannot be depended upon.<sup>4</sup>

<sup>1</sup> Except for 34 m. before mean sunrise on the Friday.

<sup>2</sup> Mr. Venkayya has kindly examined the original since this article was in print, and is inclined to think that the word following *pakkattu* may be *pirā[pi]digam*, which may be meant for *pirātipadigam*, i.e. *pratipat*, 'the first *tithi*.' I think therefore that the date given in the last paragraph may be accepted.

<sup>3</sup> No. 492 of the Madras Epigraphical collection for 1907.

<sup>4</sup> Mr. Venkayya tells me, since the above was in print, that no reading but *makāra* is possible for the solar month. In that month, in the eighth year of Vikrama-Chōla, the day of Anurādhā was Tuesday, corresponding to January 19th A.D. 1126, at sunrise on which day the ninth *tithi* of the second fortnight was current. If two mistakes were made, both in the fortnight and in the week-day, the day mentioned may be the one intended. But this cannot be depended upon.



## C.—KULOTTUNGA-CHOLA II. (?)

168.—In the Saumyanāthasvāmin temple at Nandalūr.

- 1 [Sva]sti śr[ī] [II\*] Pū-māva-tirumaga[ ] . . . . .  
 2 . . . . . kō Vira-Rājakēsaripa[ṇmar-āṇa] Chakrava[rtti]ga[ī]  
 śrī-Kulōttuṅga-Śōladēvaṅku yāpḍu eṭṭāvadu  
 6 . . . . . śrī-Kulōtta[ṅga]-Śōladēva[ku] yāpḍu  
 eṭṭāvadu Kumbha-nāyarru apara-pakṣhattu-chebaturddasi[yum] Velḷi-kkilamai-  
 ya[m\*] Tiruvēpa(vōpa)mum-āpa Śivarāttiri-nāl.

"In the eighth year (of the reign) of king Vira-Rājakēsarivarman *alias* the emperor, the glorious Kulōttuṅga-Chōladēva,—on the day of Śivarātri, which was (a day of) Śravana, a Friday and the fourteenth *tithi* of the second fortnight of the month of Kumbha in the eighth year (of the reign) of the glorious Kulōttuṅga-Chōladēva."

The elements of this date are inaccurate for the now known eighth regnal year of Kulōttuṅga-Chōla I., as also for his eighth year as an Eastern Chalukya sovereign; the former corresponding with A.D. 1077-78, the latter with 1070-71. They are also inaccurate for the eighth year of Kulōttuṅga-Chōla III.

For the reign of Kulōttuṅga-Chōla II., whose accession-date has not yet been fixed, but who certainly succeeded Vikrama-Chōla and preceded Rājarāja II., I have examined the given date in every year from 1135 to 1152 A.D. which appeared to me the outside limits of possibility. The king known as "Kulōttuṅga-Chōla" is shown by the Chellūr plates (*Ind. Ant.* XIV. 55 ff.) to be identical with this Kulōttuṅga-Chōla II. Kielhorn has shown (above, Vol. VII. p. 9) that he was living in A.D. 1143. He was the son of Vikrama. It is desirable that I should publish the nearest approximations to correctness that occur in the period 1135—1152 A.D., so that those thoroughly acquainted with South-Indian practice as regards the joining of special rites and festivals with the civil days may be enabled to decide whether in any of those cases all the requirements of the date are satisfied. For other years the date is irregular.

1. The Kumbha-*samkrānti* of Kaliyuga 4233 occurred 23 h. 51 m. after mean sunrise on Friday, January 22nd, A.D. 1137. The fourteenth *tithi* of the second fortnight of Māgha expired 10 h. 7 m. after mean sunrise on that day, and was not current at the following midnight; and at that midnight the actually current solar month was not Kumbha but Makara, though the Kumbha-*samkrānti* occurred 5 h. 51 m. later. As to the *nakṣatra* it was Śravana at mean sunrise on the Friday and until 21 h. 30 m. later; Śravana was therefore current at the midnight of Friday. Now, if the Mahā-Śivarātri festival, which occurs at midnight, could be connected with the fourteenth *tithi* which had expired 7 h. 53 m. before the Friday midnight—then the elements Friday, the fourteenth *tithi* of the second fortnight, the Śivarātri festival and the Śravana *nakṣatra*, all agree with this date. But even then I hardly think that the festival could be connected with the solar month Kumbha, whose initial *samkrānti* did not occur till 5 h. 51 m. after that midnight. The date is therefore doubtful. If experts in South-Indian rites and ceremonies can reconcile all the elements, then the date may correspond to Friday, January 22nd, A.D. 1137. There was another fourteenth day of the second fortnight, *vis.* of Phālguna, in this month of Kumbha, but it does not suit the other elements of the given date.

2. The Kumbha-*samkrānti* of Kaliyuga 4242 occurred 41 m. after mean sunrise on Thursday, January 23rd, A.D. 1141, and at mean sunrise on Friday, February 7th, in that year the fourteenth *tithi* of the second fortnight of Māgha was current. It expired 16 h. 26 m. after mean sunrise, and consequently was not current at midnight. Considering, however, that it was current on the Friday till within 1 h. 34 m. of midnight, it is possible that the



Mahā-Śivarātri which took place at that midnight might have been connected with it. In Professor Kielhorn's notes on Hindu Festal Days, I find that the Mahā-Śivarātri festival of the 14th kṛishṇa of Māgha is considered very auspicious when it is joined with the yōga Śiva, and this happened to be the case on this particular Friday. The yōga Parigha ended shortly after sunrise on that day, and Śiva was current at the following midnight, or at the moment of the Śivarātri. The date, however, is unsatisfactory in the matter of the *nakṣatra*. The *nakṣatra* Śravaṇa had expired 3 h. 9 m. before mean sunrise on that Friday,<sup>1</sup> and during the whole of Friday, including the Śivarātri moment of midnight, the *nakṣatra* was Dhanishṭhā.

3. On the twelfth day of Kumbha, Kaliyuga 4245, which corresponded to Friday, February 4th, A.D. 1144, the fourteenth *tithi* of the second fortnight of Māgha expired 13 h. 58 m. after mean sunrise. It was not therefore current at the Friday midnight, but nevertheless the Friday would have been coupled with it. This day, the fourteenth of the dark fortnight of Māgha, was the day of the Mahā-Śivarātri festival; and the occasion was especially auspicious, because the hour of midnight coincided with the yōga Śiva. The yōga at mean sunrise was Parigha, but Śiva began at 9-4 p.m. and was current at midnight. The *nakṣatra* Śravaṇa expired, by the equal space system, 51 m. after mean sunrise on Friday, and the same by Garga. By the Brahma-siddhānta it expired 2 h. 18 m. after sunrise. I find no fault in this date.

4. On the twenty-fourth day of Kumbha, Kaliyuga 4252, which corresponded to Friday, February 16th, 1151 A.D., the fourteenth *tithi* of the second fortnight of Māgha, which was a Mahā-Śivarātri day, began 6 h. 35 m. after mean sunrise, was current at midnight, which was the moment of the festival, and expired 8 h. 9 m. after mean sunrise on the Saturday. The *nakṣatra* Śravaṇa had, however, expired before sunrise on that Friday by all systems, and during the whole of that day and till very shortly before sunrise on the Saturday the ruling *nakṣatra* was Dhanishṭhā. Śatabhishaj began 1 h. 34 m. before sunrise on the Saturday, by the equal space system and Garga. This date therefore would be satisfactory if the *nakṣatra* had been quoted as Dhanishṭhā and not Śravaṇa; but I consider the date, February A.D. 1151, too late to be in the eighth year of Kulōttunga-Chōla II. He succeeded Vikrama whose reign began in A.D. 1118, and who is declared by several inscriptions to have reigned for 15 years, though we have records of him as late as 1135 A.D. That, however, is his latest known date.

Of the four dates now analyzed, the nearest, and in my opinion the most probable, is No. 3, viz. Friday, February 4th, A.D. 1144. The Chellār grant of this king appears to have been issued in 1143, but the regnal year is not given there. If I am right, the present inscription would make the reign begin between February 5th A.D. 1136 and February 4th A.D. 1137.<sup>2</sup>

#### D.—RAJADHIRAJA II. (?)

197.—In the Saunyanāthasvāmin temple at Nandalūr.<sup>3</sup>

1 Sva[sti] śrī [H\*] Rājādhirājadēva yā[ṣṇu] 12āvad-āna Hēmalambi-samvat-sarattu Magara-pāyayru pā[rva]-pakṣattu [pra]thamāyam(yam) Śani-kkijam-aiyum peṇṇa Avittattu nā].

"In the [12]th year, which was the (cyclic) year Hēmalamba, (of the reign) of Rājādhirājadēva,—on the day of Śravishṭhā, which corresponded to a Saturday and to the first *tithi* of the first fortnight of the month of Makara."

<sup>1</sup> This by the equal space system and Garga. By the Brahma-siddhānta, Śravaṇa expired 1 h. 42 m. before mean sunrise on the Friday.

<sup>2</sup> But see below, No. 190.

<sup>3</sup> No. 571 of the Madras Epigraphical collection for 1907.



I have tested all the years bearing the cyclic name Hēmalamba from A.D. 997, which was the twelfth regnal year of Rājārāja-Chōja I. down to A.D. 1297, which might possibly have been in the reign of a king hitherto unknown to us by name. In no case, however, are all the elements of the date reconciled except in A.D. 1177, which was a Hēmalamba year, but was the *fifteenth* and not the twelfth regnal year of Rājādhirāja II. From the date alone I am led to believe that the inscription records an event in the *fifteenth* year<sup>1</sup> of Rājādhirāja II. corresponding to Saturday, January 21st, A.D. 1178, which was the 28th day of Makara. On that day, at mean sunrise, the first *tithi* of the first fortnight of Māgha was current, and the *nakshatra* was Śravishtā. The *tithi* ended 20 h. 28 m.; and the *nakshatra*, by the equal space system and Garga, ended 12 h. 0 m. and by the Brahma-siddhānta 13 h. 7 m. after mean sunrise.

If I am correct, this inscription brings the reign of Rājādhirāja II. down to within six months of the accession of Kulōttuṅga-Chōja III. in July A.D. 1178. It should be noted that all the five inscriptions of this king examined by Kielhorn begin with the words *kaḍal śāṇḍa*.

### E.—KULOTTUNGA-CHOLA III.

168.—In the Airāvātēśvara temple at Maruttuvakkudi.<sup>2</sup>

- 1 Sva[sti] śr[ī] : 6. Payal [vāyṭṭa] . . . . .  
 10 . . . . . kō-Ppara-  
 11 kō[śariparu]mar-āṇa Tiri[bu]vaṇa[checha]kkaṇavaritti . . . . .  
     <sup>3</sup>ḍa[ra]ṇa  
 12 śr[ī]-Kulōttuṅga-[Ś]ō[ḷa]dēvarkku [iyā]ṇḍu patt[āvaṇu] Ka[r]-  
 13 kaḍaga-nāyaru pārva-paksha-ttavādeśiyu[m\*] [Śa]ṇi-kkiṇmai[yum] pe-  
 14 ṇa Mūlatu nā.

"In the tenth [year] (of the reign) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōjadēva, who was pleased to [take Madurai] —on the day of Mūla, which corresponded to a [Saturday] and to the twelfth *tithi* of the first fortnight of the month of Karkāṭaka."

The date corresponds to Saturday, July 16th, A.D. 1187, which was in the tenth year of Kulōttuṅga-Chōja III. On that day the twelfth *tithi* of the bright fortnight of Śrāvāṇa began 9 m. before mean sunrise. The *nakshatra* at that moment was Mūla by all systems. It expired by the equal space system 20 h. 39 m. later, by Garga 8 h. 31 m. later, and by the Brahma-siddhānta 3 h. 13 m. later. The Saturday in question was the 22nd day of Karkāṭaka.

169.—In the Maṇikaṇṭhēśvara temple at Kāṇippākkam.<sup>4</sup>

- 1 Svasti śr[ī] [ḷ\*] Kulōttuṅga-Śōladēvarkku [yāṇ]ḍu paṇṇirāḍāvaḍukku  
 Śagaraiyāṇḍu āyiratt-oru-nūṇṇ-iraṇḍil Uttarāyāṇa-saṅkramatt-aṇṇu Tiṅgaḷ-kiṇmai-  
 yum Pōṣamum peṇṇa nā.

"In the twelfth year, (which corresponded) to the Śaka year one thousand one hundred and two, (of the reign) of Kulōttuṅga-Chōjadēva,—on the day of the Uttarāyāṇa-saṅkrānti, the day which corresponded to (the *nakshatra*) Pushya and to a Monday."

The date is inaccurate for Śaka 1102, but is perfectly accurate for Śaka 1112, in which year the Uttarāyāṇa-saṅkrānti fell in the twelfth year of the reign of Kulōttuṅga-Chōja III.

<sup>1</sup> [The second digit of the date is quite distinct in the original and cannot be read as 5.—Ed.]

<sup>2</sup> No. 393 of the Madras Epigraphical collection for 1907.

<sup>3</sup> The original is damaged here; restore *gaḷ Madurai kō*

<sup>4</sup> No. 60 of the Madras Epigraphical collection for 1907.



It is inaccurate for that regnal year of any other king bearing that name and at present known to us. I am, therefore, satisfied that the Śaka year was erroneously given as 1102 instead of 1112.

In the twelfth year of the reign of Kulōttuṅga-Chōja III. the Uttarāyana-*saṃkrānti* of Śaka 1112 occurred on Monday, December 25th, A.D. 1189, at 5 h. 55 m. after mean sunrise. The *nakshatra* at sunrise was Pushya by all systems. By the equal space system and that of Garga it expired 23 h. 44 m., and by the Brahma-siddhānta 21 h. 26 m. after mean sunrise on that day.

170.— In the Śivayōganāthasvāmin temple at Tiruviśālūr.<sup>1</sup>

- 1 Svast[i śri]: ॐ T[i]ribava[ṇa]chchakkara[va]tt[i] Madurai[y]am [P]āṇḍi[yaṇ]  
maṇi-tta[layu]ḥ-gaṇḍaruliṇa śr[i]-Kulo[tuṅga-Śōja]dēvarkku yāḍu pa[d]ig-  
ēlavada Kumbha-nāya[r]u a[para-pa]kshattu pradamaiyum [Śaṇi]-  
2 kkiḷamai [p]erṛa Aṇi[lat]tu [n]ā.

"In the seventeenth year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōjadēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Anurādhā, which corresponded to a [Saturday] and to the first *tithi* of the second fortnight of the month of Kumbha."

The regnal year of Kulōttuṅga-Chōja III. is now clearly established by the labours of Professor Kielhorn, and we know that the 17th year of that king began between the 6th and 8th July, A.D. 1194. On the fifth day of Kumbha in the seventeenth regnal year, which corresponds to Saturday, January 28th 1195, the first *tithi* of the second fortnight was current at mean sunrise and it expired 14 h. 10 m. later. So far the date given is regular. But the *nakshatras* during that day were Maghā and Pūrva-Phalguni. On Saturday, a week later, viz. February 4th, the *nakshatra* was Anurādhā, and if for 'first' *tithi* we could read 'eighth,' the date would be perfectly regular. But this would not be permissible considering that the word 'first' is clearly expressed in letters and not in figures.<sup>2</sup> It is possible that the date is genuine and incorrect only in giving the wrong *nakshatra*.<sup>3</sup>

It would be irregular for the seventeenth regnal year of Kulōttuṅga I. As for Kulōttuṅga II. we do not as yet know his initial date, and the attempts I have made to guess at it from this inscription have proved fruitless; no year that I have attempted as his possible 17th giving me elements exactly meeting those of the inscription.

The date is therefore unsatisfactory, but this is unimportant as others of the same regnal year have been found correct (above, Vol. VII. p. 172). In the thirty-seven dates of inscriptions in this reign examined by Kielhorn, there are no less than eleven instances of wrong quotation in the originals (above, Vol. IX. pp. 220-21).

<sup>1</sup> No. 353 of the Madras Epigraphical collection for 1907.

<sup>2</sup> The date should be compared with Kielhorn's No. 69 (above, Vol. VII. p. 172). The solar month in each case is Kumbha in the king's 17th year. At mean sunrise on the first civil day of that month, which corresponded to January 24th, A.D. 1105, the eleventh day of the bright fortnight of Māgha had only 9 minutes to run. Four days later was the date given in the text. Sixteen days after this, viz. on the 21st Kumbha or the 13th February, was Kielhorn's date No. 69, where the *nakshatra* was Uttara-Bhādrapadā. A date 16 days earlier than that could not have had Anurādhā for its *nakshatra*; so it is clear that the record is intrinsically wrong.

<sup>3</sup> [The reading is *pradamai*, 'first,' beyond all doubt.—Ed.]



171.— In the Saumyanāthasvāmin temple at Nandalūr.<sup>1</sup>

1 [S]vasti śri [||\*] Kulottuṅga-Śōladēvaṅk-i[yāṇ]ḍu 24āvnd(āvad)=āga Dundubhi-samvatsarattu Rishabha-nāya[r]u pūrva-pakshattu tṛiti[yai]yu[m\*] Vell[i-kkila[m\*]][ai]-

2 yum perṛa Mṛigaśīsha[ttu](śirshattu) nāi.

"In the 24th year, which was the (cyclic) year Dundubhi, (of the reign) of Kulottuṅga-Chōladēva,—on the day of Mṛigaśīrsha, which corresponded to a Friday and to the third *tithi* of the first fortnight of the month of Rishabha."

This date is quite regular. The 24th year of Kulottuṅga-Chōla III. began July 6th to 8th, A.D. 1201, the cyclic year being by the southern system, Dundubhi from the *Mēsha-samkrānti* on 24th March, A.D. 1202. On the second day of the solar month Vṛishabha, which corresponded to Friday, April 26th A.D. 1202; the third *tithi* of the first fortnight of *nija*-Vaiśākha was current. It had begun 9 h. 7 m. before mean sunrise on that Friday; on which day the *nakṣatra* Mṛigaśīrsha expired, by the equal space system and that of Garga 12 h. 47 m., and by the Brahma-siddhānta 11 h. 20 m. after mean sunrise.

172.— In the Ōmkārēśvara temple at Kuttālam.<sup>2</sup>

1 a. Svasti śri [||\*] Payai vā[y\*][ttu]<sup>3</sup> . . . . . Tiribuvagachchakkaravatt[i]ga[ī] Madu[r]aiyum Iḷamum Pāṇḍi[yaṇ] mu[ḍi-t]alaiyuṇ=gonḍaruliya śr[i]-[Kulottuṅga\*]-Śōla[dē]va[r]ku [yāṇ\*]ḍu 2[5 ā]vadu M[ī]ṇa-nāya[r]u pūrva-pakshattu pratha[mai]yu[m] Nā[yayru-k]k[i]lā[m]ai[yum] pe[r]ṛa Aśvati]-nāi.

"In the 2[5]th year (of the reign) of the emperor of the three worlds, the glorious [Kulottuṅga]-Chōladēva, who was pleased to take Madurai, Iḷam (Ceylon) and the crowned head of the Pāṇḍya,—on the day of [Aśvinī], which corresponded to a [Sunday] and to the first *tithi* of the first fortnight of the month of Mīna."

The date corresponds to Sunday, March 15th, A.D. 1203, which was the 22nd day of Mīna. On that day, at mean sunrise, the *tithi* was the first of the bright fortnight of Chaitra, though this *tithi* expired 1 h. 12 m. later. By all systems the *nakṣatra* Aśvinī had begun 3 h. 21 m. before mean sunrise on that day. This day was in the 25th year of Kulottuṅga-Chōla III.

173.— In the Ōmkārēśvara temple at Kuttālam.<sup>4</sup>

1 a. Hara : a. Svasti śri [||\*] Puya[ī] vāyṭtu . . . . . Tir[i]buvagachchakkaravatt[i]ga[ī] Madu[r]ai[y]um Iḷamum Pāṇḍiyaṇ muḍi-[tta]laiyuṇ=gonḍaruliya śr[i]-[Kulottuṅga-Śōladē]varkku y[āṇ]ḍu 25āvadu Magara-[nāyayru] . . . . . -[pa]kshattu pañjamiyum Śaṇ[i]-kk[i]lā[m]ai[yu]m pe[r]ṛa Uttirattu n[āi].

"In the 25th year (of the reign) of the emperor of the three worlds, the glorious Kulottuṅga-Chōladēva, who was pleased to take Madurai, Iḷam (Ceylon) and the crowned head of the Pāṇḍya,—on the day of Uttara-Phalguni, which corresponded to a Saturday and to the fifth *tithi* of the . . . . .<sup>5</sup> fortnight of the month of Makara."

<sup>1</sup> No. 601 of the Madras Epigraphical collection for 1907.

<sup>2</sup> No. 482 of the same collection.

<sup>3</sup> The original is damaged here. Between *eā* of *vāyṭtu* and the next word there is space only for two *akṣaras*.

<sup>4</sup> No. 479 of the Madras Epigraphical collection for 1907.

<sup>5</sup> The original is completely damaged. It is therefore impossible to say if the fortnight was the first (*pūrva*) or the second (*apara*).



The original inscription must have recorded the fifth *tithi* of the *second* fortnight. This *tithi*, in luni-solar Pausha, fell on Saturday, 4th January, A.D. 1203, which was the 10th day of Makara in the 25th year of Kulōttuṅga-Chōla III. It expired 9 h. 8 m. after mean sunrise. At mean sunrise the *nakshatra* was Uttara-Phalguni, and this lasted till 9 h. 25 m. by the equal space system and that of Garga, and by the Brahma-siddhānta till 5 h. 44 m. after mean sunrise. On the other hand, the fifth *tithi* of the *first* fortnight (of Māgha) fell on a Sunday and the *nakshatra* was Uttara-Bhadrapadā; so this was not the date in question.

174.—In the Ōmkārēśvara temple at Kuttālam.<sup>1</sup>

- 1 Hara ॐ Svasti śrī [॥\*] Payal [v]āyittu . . . . Tir[i]ḥuvagachchakkara-  
vattigaḥ [Ma]duraiyum Īlamum Pāṇḍiyaṁ muḍi-ittalaiyuṁ-gopḍaru[i]ya śrī-  
Kulōttuṅga-Śōḷadēvaṅku yāṇḍu 25[ā]vadu Mina-nāyaru pūrvva-pakshattu  
pañjami-  
2 yum Budaṅ-kilamaiyum peṇṇa Rōṣaṇ[i]-nā.

"In the 25th year (*of the reign*) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, Īlam (Ceylon) and the crowned head of the Pāṇḍya,—on the day of Rōhiṇī which corresponded to a Wednesday, and to the fifth *tithi* of the first fortnight of the month of Mina.

The date regularly corresponds to Wednesday, March 18th, A.D. 1203, which was the 25th day of Mina, and on which day the fifth *tithi* of the first fortnight of Chaitra ended 16 h. 16 m. after mean sunrise. The *nakshatra* at mean sunrise was Rōhiṇī by all systems. It expired, by the equal space system and Garga 15 h. 44 m., and by the Brahma-siddhānta 14 h. 37 m. after mean sunrise.

175.—In the Pañchanadēśvara temple at Māyavaram.<sup>2</sup>

- 1 ॐ Sust[i](svasti) śr[i] [॥\*] T[i]r[ī]ḥuvagachchak[karava]tt[i]gaḥ  
2 Maduraiyum Īlamuṁ-Garuvārum [Pa]ṇḍiya-  
3 ṇ muḍi-ittalaiyuṁ-gopḍaru[i]ya [śrī-Ku]-  
4 lōttuṅga-Śōḷadēvaṅku yāṇḍu  
5 [i]rōḷattaiṇṇā[vadu] Magara-nāyaru pūrvva-  
6 pa]kshattu śaduttas[i]yum Tiṅgaṭ(tiṅgaṭ)-kilamai-  
7 yum peṇṇa [Pūṇarpāṣa]ttu nā.

"In the twenty-fifth year (*of the reign*) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya,—on the day of [Punarvasu] which corresponded to a Monday and to the fourteenth *tithi* of the first fortnight of the month of [Makara]."

This date would have been perfectly accurate if the fifteenth *tithi* of the first fortnight had been quoted instead of the fourteenth, and I think this mistake must actually have been made.<sup>3</sup> In the twenty-fifth year of Kulōttuṅga-Chōla III. this date corresponds to Monday, December 30th, A.D. 1203, which was the fifth day of Makara. On that day, the fifteenth *tithi* of the first fortnight of Pausha, which was current at mean sunrise, ended 12 h. 23 m. later; the *nakshatra* being Panarvasu till 10 h. 5 m. after mean sunrise by the equal space system and that of Garga, and till 8 h. 3 m. by the Brahma-siddhānta. The fourteenth *tithi* expired 14 h. 15 m. after mean sunrise on the preceding Sunday, at which moment (mean sunrise)

<sup>1</sup> No. 484 of the Madras Epigraphical collection for 1907.

<sup>2</sup> No. 381 of the same collection.

<sup>3</sup> Dr. Kielhorn has noticed several similar instances of misquotation of *tithis* during this reign (see footnotes to his list in Vol. IX. p. 220).



the *nakshatra* Ārdra was current, ending (and Punarvasu beginning) 11 h. 36 m. later. But by Garga and the Brahma-siddhānta Punarvasu was current on that Sunday at mean sunrise, having begun by the former 31 m., and by the latter 2 h. 6 m., before that moment.

The date is five days earlier than No. 173 above.

176.—In the Pañchanadēśvara temple at Māyavaram.<sup>1</sup>

- 1 ||—Svasti śr[ī] [ḥ\*] [Tri]bhuvana-chakkaravar[t]-
- 2 t[igal] Maduraiyum I[ḥa]mu[ḥa]-Ga-
- 3 [ruvārum] Pāṇḍi[ya]ṇ [mu]ḍi-tta[ḥai]ya-
- 4 [ḥa]-gopāraṇi-ya [śrī]-Kulōt[ta]-
- 5 ḥa[ga]-Śō[ḥa]dēvarkku yāḍu [25]-
- 6 v[ḥa]ḍ[u] Magara-[n]ā[ya]ṇṇa p[ḥa]r[va-paksha]tta śa[du]r-
- 7 [t[te]ṣi]
- 8 Pu[ḥa]r[va]pāṣa[t]ta [n]ā[ḥa].

"In the [25]th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, Iḥam (Ceylon), [Karuvār] and the crowned head of the Pāṇḍya,—on the day of Punarvasu . . . . . [fourteenth *tithi*] of the first fortnight of the month of Makara."

This is precisely the same date as the last, and it is barely possible that it might be regular if the original contained the week-day "Sunday"; but this is unlikely, since the *nakshatra* Punarvasu could only be connected with the Sunday by the systems of Garga and the Brahma-siddhānta; and then only for 31 m. before mean sunrise on the Monday by the former, and for 2 h. 6 m. by the latter. It is far more likely that the day was Monday, December 30th, A.D. 1202, and that the *tithi* should have been entered as the *fifteenth*.

177.—In the Pañchanadēśvara temple at Māyavaram.<sup>2</sup>

- 1 ḥa. Su[stī](svasti) śr[ī] [ḥ\*] T[iri]b[ḥa]vapaśakka[rava]tt[igal] Maduraiyum I-
- 2 lamuḥ-Garuvā[ru\*]m Pāṇḍiyaṇ muḍi-ttalaiyuḥ=[go]ḍa-
- 3 [ra]ḥi-ya śrī-Kulōttuṅga-Śō[ḥa]dēva-
- 4 ḥa y[ā]ḍu 25[va]ḍa Maga[ra-nāya]ṇṇa-
- 5 p[ḥa]rva-pakshatta śadurt[te]ṣiyum Tiṅga-
- 6 I-kiḷamaiyum peṇṇa P[ḥa]r[va]pāṣattu n-
- 7 ā[ḥa].

"In the 25th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take [Madurai], Iḥam (Ceylon), Karuvār and the crowned head of the Pāṇḍya,—on the day of Punarvasu, which corresponded to a [Monday] and to the fourteenth *tithi* of the first fortnight of the month of Makara."

The same remarks apply to this as to the preceding two dates. They are all the same dates and are recorded on the walls of the same temple.

178.—In the Saumyanāthasvāmin temple at Nandalūr.<sup>4</sup>

- 1 Jayanti . . . . . Maduraiyum Pāṇḍiyaṇ [muḍi]-ttalaiyuḥ=
- gopāraṇi[ḥai]ya T[iri]r[ibuvaṇa]chchakravattigal śrī-Ku[ḥa]lōttuṅga-Śōḷadēva[ḥa]k[ḥa]
- 2 yāḍu 3[ḥa]ḥvād-āṇa Śuk[ḥa]-saṁvatsa[ra]tta apara-pakshatta [pra]thamai[ḥa]ḥ=
- Jev[ḥa]yā-kiḷamaiyuḥ-Jōḍi[ḥa]m peṇṇa Śittirai-vishuvig pōdu.

<sup>1</sup> No. 383 of the Madras Epigraphical collection for 1907.

<sup>2</sup> Line 7 is very badly damaged and it is not possible to make out the week day.

<sup>3</sup> No. 380 of the Madras Epigraphical collection for 1907.

<sup>4</sup> No. 592 of the same collection.



"In the 3[1]st year, which was the (cyclic) year Śukla, (of the reign) of the glorious Kulōttuṅga-Chōladēva, the emperor of the three worlds, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the occasion of the vernal equinox (Chaitra-vishuva), which corresponded to (the day of) Svāti, to a Tuesday and to the first *tithi* of the second fortnight."

This date is correct in all particulars. The cyclic year Śukla in question was A.D. 1209-10; and the vernal equinox on the 24th March, A.D. 1209, was in the thirty-first year of Kulōttuṅga-Chōla III. That day was a Tuesday, and was the last day of the month Mina. The vernal equinox occurred at 18 h. 22 m. after mean sunrise by the Ārya-siddhānta, and 19 h. 40 m. after it by the Sārya-siddhānta. Whichever authority was used the result is similar. At mean sunrise that day the first *tithi* of the second fortnight of Chaitra was current, and it lasted for 4 h. 32 m. The *nakshatra* Svāti was current at mean sunrise, and expired by the equal-space system 20 h. 23 m. later, by Garga 8 h. 11 m. later, and by the Brahma-siddhānta 4 h. 4 m. later.

It is evident from this that the calculators who framed the calendars of that time and place coupled with the day on which the vernal equinox occurred the name of the *tithi* current at mean sunrise of that day, and not the name of the *tithi* actually current at the moment of the equinox. For, at the moment of the vernal equinox, the second *tithi* of the second fortnight was current. This adhesion to mean sunrise as fixing the *tithi* coupled with the day is strongly marked in Kielhorn's Chōla No. 70 (above, Vol. VII., pp. 172-3) where, though a thirteenth *tithi* ended only a minute or two after mean sunrise, it is mentioned as the day's equivalent *tithi*, in lieu of the 14th.

179.—In the Pañchanadēśvara temple at Māyavaram.<sup>1</sup>

- 1 —|| Svasti śri ||\* Tiribuvanaachcha[k]-
- 2 karavarttiga[1] Marudaiyum<sup>2</sup> I[la-
- 3 muḥ]=Gar[u]v[āru]m [Pāṇ]ḍi[ya]ṇ . m[ūḍi-
- 4 ttalaiyu]ṇ-go[ṇ]ḍaru[i] v[i]rar-[a]bhi[shē-
- 5 ka]mum vijaiyar-[a]bbishēkamu[m]
- 6 pa]ṇḍi-aruḷi[ya T]ir[i]buvana[viradē]-
- 7 varkku yāḍu 33 Ishabha-n[āya]ṇṇa a-
- 8 [pa]ra-bha(pa)kshattu [da]śami[ya]m<sup>3</sup> T]iṅgaṭ-kila[mai]ya[m]
- 9 perṇa Ut[tirattāḍ[i]-nā[1].

"In the 33rd year (of the reign) of the emperor of the three worlds, Tribhuvanaviradēva, who was pleased to take Madurai, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of Uttara-Bhadrapadā, which corresponded to a Monday and to the tenth *tithi* of the second fortnight of the month of Rishabha."

The date corresponds to Monday, May 9th, A.D. 1211, which was the fifteenth day of the month Vṛishabha. On that day the tenth *tithi* of the second fortnight of Vaiśākha ended 14 h. 32 m. after mean sunrise; the *nakshatra* Uttara-Bhadrapadā ended by the equal space system and according to Garga 21 h. 26 m., and by the Brahma-siddhānta 21 h. 42 m. after mean sunrise.

<sup>1</sup> No. 282 of the Madras Epigraphical collection for 1907.

<sup>2</sup> *Marudai* is a popular form of *Madurai*.

<sup>3</sup> The *aksharas* *yam* so-m to be corrected by the engraver from *tiaga*.



180.— In the Kailāsanātha temple at Rishiyūr.<sup>1</sup>

- 1 Tiribuvānachchakkara[va]ttiga! Ma[du]raiym Ūa[mu][m\*] [Karuvū]rum Pāṇḍiyaṇ  
muḍi-ttalaīyūm koḍu virar-abishēkamum vijaiyar-[a]bbishēkamum  
paṇḍ[i]yaṇlīṇa T[i]ribuvānavirādēvaṇka yāḍu mu[p]pattu-mūṇṇāvadu Miṇa-  
nāyarru apara-pakshattu trayōda[si]yūm [Ti]ṇḡal-k[i]lāmaiym peṇṇa  
Pūratṭādi-nāl.

"In the thirty-third year (*of the reign*) of the emperor of the three worlds, Tribhuvanavirādēva, who took Madurai, Ūam, Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of Pūrva-Bhādrapadā, which corresponded to a Monday and to the thirteenth *tīthi* of the second fortnight of the month of Mīna."

The day corresponds to Monday, March 14th, A.D. 1211, which was the twentieth day of the month Mīna. On that day, the thirteenth *tīthi* of the second fortnight of Phālguna ended 15 h. 18 m. after mean sunrise. By the system of Garga the *nakṣatra*, which was Pūrva-Bhādrapadā at mean sunrise, ended 18 h. 34 m. later; and by the Brahma-siddhānta the same *nakṣatra* was current at mean sunrise, ending 19 h. 17 m. later. But by the equal space system Śatabhishaj was current at mean sunrise, and Pūrva-Bhādrapadā began 6 h. 26 m. after that moment, or about 26 m. after midday. This seems to show, either that the *nakṣatra* was calculated by one of the first two systems, or that the calculators worked out the *nakṣatra* ruling at the moment of the event recorded, which, if it took place on that day between about 12-26 p.m. and 3-18 p.m., would have coincided with the thirteenth *tīthi* of the second fortnight and with the *nakṣatra* Pūrva-Bhādrapadā.

181.— In the Ōmkārēśvara temple at Kuttālam.<sup>2</sup>

- 1 ॐ Hara : ॐ Svasti śri : [Pu]yal vāyttu . . . . . Tiribuvānachchakkara-  
[vattiga\*]! Madurai[n]m Ūa[mu]m Pāṇḍiyaṇ muḍi-ttalaīyū[m]  
k[o]ṇḍara[liya śri-Ku]lōt[ta]ṇḡa-Śōladē-  
2 vaṇku yāḍu 35[ā]vadu Mīna-nāyarru pūrva-paksha[t]tu śadatthiyum Śevvāy-  
kkilā[m\*]ai[yu\*]m peṇṇa K[ā]tt[i]ṇḡal-[n]āl.

"In the 35th year (*of the reign*) of the emperor of the three worlds, the [glorious] Kulōttuṅga-Chōladēva, who was pleased to take Madurai, Ūam (Ceylon)<sup>3</sup> and the crowned head of the Pāṇḍya,—on the day of Kṛittikā, which corresponded to a Tuesday and to the fourth *tīthi* of the first fortnight of the month of Mīna.

The *nakṣatra* in this date seems to have been wrongly calculated. In the thirty-fifth year of Kulōttuṅga-Chōla III., the fourth *tīthi* of the first fortnight of Phālguna was current at mean sunrise of Tuesday, 26th February, A.D. 1213, and expired 8 h. 30 m. later. The day was the fifth of Mīna. At mean sunrise on that day the *nakṣatra* Kṛittikā was not current by any system; but by that of Garga it began 6 h. 2 m. later, by the Brahma-siddhānta 5 h. 34 m. later, and by the equal space system 18 h. 10 m. later. Kṛittikā, therefore, coincided with the fourth *tīthi* of the first fortnight during 2 h. 23 m. by Garga, and by the Brahma-siddhānta during 2 h. 56 m. in the middle of the day of that Tuesday. But by the equal space system it began when the fifth *tīthi* was current. I am satisfied, however, that the date is correct, but that the *nakṣatra*

<sup>1</sup> No. 476 of the Madras Epigraphical collection for 1907.

<sup>2</sup> No. 480 of the same collection.

<sup>3</sup> Karuvūr, which figures among the conquests of the king in the two preceding inscriptions, seems to be omitted here.



is wrongly quoted as Kṛittikā when it should have been Bharanī. Amongst the thirty-six dates of this reign published by Kielhorn, there are ten instances of such mistakes, three being mistakes in *nakṣatras*.

### F.—RAJARAJA III.

#### 182.—In the Mayūranāthasvāmin temple at Māyavaram.<sup>1</sup>

- 1 [Sva]st[i] śr[i] [i<sup>2</sup>] T[iru]buvapaśarkka[ra](chakra)va[tti]ga] śr[i-<sup>2</sup>Rā]jarā-
- 2 jadēvarku [y]āṇḍu padi[n]nālāvada(padinālāvada) Tulā-[n]āyaru
- 3 [ama]ra(apara)-pakshattu tri[ti]yayum [N]āyaru-kk[i]lamaiya[m] per[ra]
- 4 [U]roh[i]ṇi-nā].

"In the fourteenth year (*of the reign*) of the emperor of the three worlds, the glorious Rājārājadēva,—on the day of Rōhiṇī, which corresponded to a Sunday and to the third *tithi* of the second fortnight of the month of Tulā."

This date regularly corresponds to Sunday, October 7th, A.D. 1229, and the tenth day of Tulā, in the fourteenth year of Rājārāja III. On that day, the third *tithi* of the second fortnight of Āśvina expired 5 h. 23 m. after mean sunrise, while the *nakṣatra* which was current at that moment was Rōhiṇī by all systems. It expired, by the equal space system and by Garga, 20 h. 31 m., and by the Brahma-siddhānta 19 h. 25 m. after mean sunrise.

#### 183.—In the Saumyanāthasvāmin temple at Nandalūr.<sup>3</sup>

- 1 Svasti śri [i<sup>2</sup>] Rājārājadēvarku yāṇḍu [22].<sup>4</sup>
- 2 āvad-āṇa Hēma]ambi-samvatsa(samvatsa)rattu-Kku-
- 3 [m]bha-nāyaru apara-pakshattu shashtiyum Śaṇi-
- 4 kki]lamaiyum perra Śōdi-nā].
- 13 . . . . . I-ddēvarku [2]4 āvad[u]
- 14 Vikāri-samvatsa(samvatsa)rattu-Ttulā-[nāya].
- 15 xx-apara-pakshattu tri]yayum-Diṅgaṭ-
- 16 ki]lamaiyum perra Mṛigaśirshattu nā-
- 17 ḷ.

"In the [22]nd year (*of the reign*) of Rājārājadēva, which was the (cyclic) year Hēmalamba,—on the day of Svāti which corresponded to a Saturday and to the sixth *tithi* of the second fortnight of the month of Kumbha . . . . . on the day of Mṛigaśirsha, which corresponded to a Monday and to the third *tithi* of the second fortnight of the month of Tulā of the year Vikārin (*which corresponded to*) the [2]4th (year) of the same king."

The first of these dates corresponds to Saturday, February 8th, A.D. 1238, which was the fourteenth day of Kumbha. At mean sunrise on that day the sixth *tithi* of the second fortnight of Māgha, which had begun 30 m. earlier, was current. By the equal-space system the *nakṣatra* Svāti was current, ending 12 h. 55 m., and by Garga also, ending 43 m., after mean sunrise. But by the Brahma-siddhānta Viśākhā was current, it having begun 8 h. 25 m. before mean sunrise.

The date was in the twenty-second year of Rājārāja III.

<sup>1</sup> No. 372 of the Madras Epigraphical collection for 1907.

<sup>2</sup> The length of *rā* appears to be corrected by the engraver from *ku*.

<sup>3</sup> No. 598 of the Madras Epigraphical collection for 1907.

<sup>4</sup> In the *Annual Report* for 1907-08, p. 49, I read the date as the [2]3rd year. On examining the original again it seems to me that the date is probably the [22]nd year.



The second of these two dates corresponds to Monday, October 17th, A.D. 1239, which was the twentieth day of Tūlā, and was in the twenty-fourth year of Rājārāja III. At mean sunrise on that day, the third *tithi* of the second fortnight of Kārttika was current, ending 6 h. 23 m. later; the *nakṣatra* Mṛgaśīrṣa, however, only began, by the equal space system and that of Garga, 4 h. 39 m. after mean sunrise, and by the Brahma-siddhānta 3 h. 32 m. after it. The *nakṣatra* at mean sunrise was by all systems Rōhipi. Still I have little doubt that the date is as above stated, although the *nakṣatra* allotted to it is not very accurate.

184.—In the Mahalingasvāmin temple at Tiruviṇṇaimarudūr.<sup>1</sup>

1 Svast[i] śr[i] [r\*] T[i]r[i] buvaṇachchakravattiga] śrī-[I]rāśarāśadēva[r\*]k[ku] yāṇḍu  
27 āvaḍu Magara-nā[ya]ṅgu pūrvva-pakshattu paṇjamiyūm Budan-kiḷamaiyūm  
perṛa Pā[śa]ttu nā.

"In the 27th year (of the reign) of the emperor of the three worlds, the glorious Rājārājadēva,—on the day of Pushya, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of Makara."

The fifth *tithi* in question gives a totally wrong result in this date, but the *fifteenth* is in accord with the other details. If this mistake were made by the engravers, the date would correspond to Wednesday, January 7th, A.D. 1243. On that day, which was in the twenty-seventh year of Rājārāja III. and was the thirteenth day of Makara, the *fifteenth tithi* of the first fortnight of Pausa was current at mean sunrise and ended 19 h. 58 m. later. The *nakṣatra*, by the equal space system and by Garga, was Punarvasu at mean sunrise; but Pushya began 1 h. 46 m. later, and was therefore current during seventeen hours of the *fifteenth tithi* in question. By the Brahma-siddhānta Pushya had begun 16 m. before sunrise.

There can be little doubt that the *tithi* should have been quoted as the *fifteenth* instead of the fifth.<sup>2</sup>

### G.—RAJENDRA-CHOLA III.(?).

185.—In the Uttaravēdiśvara temple at Kuttālam.<sup>3</sup>

1 Hara 6. Svasti śrī [r\*] Tiri[ba]vaṇachchakkaravattiga] śrī-Rā[jē]ndira-  
[Śō]lā[dēva]ṅ[ku] yāṇḍu 15vaḍu Tūlā-nāyāṅgu pūrvva-pakshattu navamiyūm  
Viyāla-kki[lamaiyūm] perṛa A].<sup>4</sup>  
2 [vi]ṭṭattu nā.

"In the 15th year (of the reign) of the emperor of the three worlds, the glorious Rā[jē]ndra-[Chō]lādēva,—on the day of [Śravishṭhā], which corresponded to a Thursday and to the ninth *tithi* of the first fortnight of the month of Tūlā."

This date might be accurate for the fifteenth year of Rājendra-Chōla II., otherwise called Kulottuṅga-Chōla I., and is certainly accurate for the fifteenth year of Rājendra-Chōla III. In the former case most of the elements coincide, the date being Thursday, October 10th, A.D. 1084, at mean sunrise on which day the ninth *tithi* of the first fortnight of Kārttika was current, expiring 19 h. 29 m. later; but the *nakṣatra* at mean sunrise was Śravaṇa, Śravishṭhā (or Dhanishṭhā) beginning 4 h. 39 m. later by the equal space system and Garga, and 6 h. 6 m. later by the Brahma-siddhānta. The date is so far defective.

<sup>1</sup> No. 291 of the Madras Epigraphical collection for 1907.

<sup>2</sup> [There is no doubt about the reading *paṇjami*.—Ed.]

<sup>3</sup> No. 495 of the Madras Epigraphical collection for 1907.

<sup>4</sup> The original is damaged here. But enough of the writing is seen to show that there is not sufficient room for the syllables *perṛa A*.



But for the fifteenth year of Rājendra-Chōja III. all the elements of the date coincide. In that year on Thursday, October 14th, A.D. 1260, which was the seventeenth day of Tūlā, the ninth *tithi* of the first fortnight of Kārttika ended 16 h. 55 m. after mean sunrise; the *nakshatra* Śravishṭhā was current at mean sunrise by all systems, expiring 21 h. 14 m. later by the equal-space system and by Garga, and 22 h. 21 m. later by the Brāhma-siddhānta.

I am inclined, therefore, to think that the latter date is the correct one, but the matter can certainly be settled on epigraphic grounds, there being a wide difference between the characters of an inscription of A.D. 1084 and one of A.D. 1260. I have not had a facsimile of the original before me.<sup>1</sup>

The date is incorrect for the fifteenth year of Rājendra-Chōja I. in respect of the week-day; and Rājendradēva did not reign for fifteen years, so far as is yet known.

\* \* \* \* \*

Since the above notes were in print Mr. Venkayya has kindly sent me the following five dates relating to the reign of Kulōttuṅga-Chōja II., whose accession-date has not yet been fixed.

#### KULOTTUNGA-CHODA II.

186.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭṭa.<sup>2</sup>

- 1 Svasti śrīma[t\*]-Tribhuvanachakravartī śrī-Kulōttuṅga-[Chōja]dēvara divya-saṁvatsaramūla-
- 2 lu 12 śrāhi<sup>3</sup> Śaka-varuṣaṁbula 1066n=ēṇḍi Pāḷuṅga-bahula-tri(trī)[t\*]jyayū Sōmavāra<sup>4</sup>.
- 3 mu-nāṁḍu.

"Hail! In the year 1066 of the Śaka years, in the 12th of the prosperous years (of the reign) of the glorious emperor of the three worlds, śrī-Kulōttuṅga-Chōjadēva,—on a Monday (which was) the third *tithi* of the dark (fortnight of) Phālguna."

The only test possible in the case of dates given in this form is to ascertain whether the week-day corresponds with the other data. In this case it does so, and I have no doubt as to its correctness.

On Monday, February 12th, A.D. 1145, which corresponds to the Śaka year 1066, expired, at mean sunrise, the 3rd *tithi* of the dark fortnight of Phālguna was current. It expired 4 h. 24 m. later.

187.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭṭa.<sup>5</sup>

- 1 Svasti śrīma[t\*]-Tribhuvanachakra[va][rti] śrī-Kulo[t\*]ttuṅga-Chōjadēvara vijaya-rā-
- 2 jya-saṁvatsaramūla 16gu śrāhi Śaka-varuṣaṁbula 1071n=ēṇḍi Chaitra-
- 3 śuddha-paṁchādāsiyū Śukravāramu-nāṁḍu.

"Hail! In the year 1071 of the Śaka years, which corresponded to the 16th of the years of the victorious reign of the glorious emperor of the three worlds, śrī-Kulōttuṅga-Chōjadēva,—on a Friday (which was) the fifteenth *tithi* of the bright (fortnight of) Chaitra."

The date is correct. Chaitra in Śaka 1071 expired fell in A.D. 1149. On Friday, March 25th, A.D. 1149, the 15th *tithi* of the first fortnight of Chaitra was current, expiring 23 h. 53 m. after mean sunrise.

<sup>1</sup> [On palmographical grounds the inscription must be one of Rājendra-Chōja III., and this removes all doubts as to the correctness of the date, viz. October 14, A.D. 1260.—Ed.]

<sup>2</sup> No. 174 of the Madras Epigraphical collection for 1897.

<sup>3</sup> For an explanation of this term, see *Iad. Ant.* Vol. XXV. p. 296.

<sup>4</sup> The syllable *ma* is added below the line.

<sup>5</sup> No. 173 of the Madras Epigraphical collection for 1897.



188.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭṭa.<sup>1</sup>

- 1 [Sva]sti śrīma[t\*]-Tribhuvanachakrava[r]tti śrī-Kulōttuṅga-Chōḍadēvara divya-  
[sariṇva]tsaram[ba]-  
2 In 4 gu śrāhi Sa(śa)ka-va[ru]sharāmbulu 1058gun-ēṇṇi Simha-māsamuna śukla-  
paksham[u]-  
3 na paṇchamiy[u] Maṅgaḷavāramuna.

"Hail! In the year 1058 of the Śaka years, which corresponded to the 4th of the prosperous years (*of the reign*) of the glorious emperor of the three worlds, śrī-Kulōttuṅga-Chōḍadēva,—on a Tuesday (which was) the fifth *tithi* of the bright fortnight of the month of Simha."

This date is also correct. On Tuesday, August 4th, A.D. 1136, which corresponded to Śaka 1058 expired, the 5th *tithi* of the bright fortnight of Bhādrapada was current, the day being the 9th of the month Simha. This *tithi* expired 9 h. 22 m. after mean sunrise on that day.

189.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭṭa.<sup>2</sup>

- 1 [Svasti śrīmat-Tribhavana]chakravartti śrī-Kulōttuṅga-Chōḍadē-  
2 [va]ra divya-sarivatsaramulu 11 śrāhi Śaka-varu-  
3 sharāmbulu 1065n-ēṇṇi Āshāḍa(dha)-māsamuna a-  
4 māśyayau Budhavāramu Vye(vya)tipāta-nimi-  
5 tyamuna.

"Hail! In the year 1065 of the Śaka years, in the 11th of the prosperous years (*of the reign*) of the [glorious] emperor of the three worlds, śrī-Kulōttuṅga-Chōḍadēva,—on the occasion of a Vyatipāta (*which occurred on*) a Wednesday and the new-moon *tithi* of the month of Āshāḍha."

The day in question was Wednesday, July 14th, A.D. 1143. On this day at mean sunrise the 15th *tithi* of the dark half of Āshāḍha was current, the exact moment of the new-moon being 4 h. 2 m. later. The *yōga* Vyatipāta began on that day at 4 h. 35 m. after mean sunrise and lasted all day. It therefore began 33 m. after new-moon.

190.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭṭa.<sup>3</sup>

- 1 Svasti śrī [||\*] Tri[bhu]vanachakravartti śrī-Kulōttuṅga-Chōḍadēva[ra sarivat-  
sarambu ?]-  
2 In [10]ya[va] śrāhi Sa(śa)ka-varusharāmbulu 1064gun-ēṇṇi Duṁ[du]bhi-[sa]rivat-  
sara-  
3 [muna] Āshāḍa(dha)-śukla-ākāda[śi]yu Maṅgaḷa[vāramu-nāṁ]du.

"Hail! Prosperity! In the year 1064 of the Śaka years, which corresponded to the [10]th of the years (*of the reign*) of the emperor of the three worlds, śrī-Kulōttuṅga-Chōḍadēva and to the (cyclic) year Dundubhi,—on a Tuesday, the eleventh *tithi* of the bright (fortnight of) Āshāḍha."

I find this date unsatisfactory. Śaka 1064 expired was the cyclic year Dundubhi, and the date ought to fall in June or July A.D. 1142 according as the Āshāḍha in question was the *adhika* or *nija* Āshāḍha, for that month was intercalary in that year. The 11th *tithi* of the bright fortnight of *adhika* Āshāḍha fell in that year on a Saturday. The same *tithi* of *nija*

<sup>1</sup> No. 183 of the Madras Epigraphical collection for 1897.

<sup>2</sup> No. 180 of the same collection.

<sup>3</sup> No. 223 of the same collection.



Āshāḍha fell on Sunday. Thinking that a mistake might have been made in the fortnight I tested the 11th *tithi* of the dark fortnight in both months, finding the week-days Sunday in *adhika* Āshāḍha and Monday in *nija* Āshāḍha. In the latter case, the 11th *tithi* of the dark fortnight had expired 3 h. 45 m. before mean sunrise on the Tuesday.

The result of the examination of Nos. 186, 187, 188, 189, is to show that the date of the accession of Kulōttuṅga-Chōḍa II. lies between March 26th and July 14th, A.D. 1133.

This leads me to reconsider the four possible dates given to No. 166 (above, p. 125 f.). That date was in this king's eighth year; and while (having that date alone to go by) I stated my opinion that it corresponded to the third of my results, in which date I could find no fault in the elements, *vis.* Friday, February 4th, A.D. 1144, I now think that the second of my results is the true one, namely, Friday, February 7th, A.D. 1141. Its defect lay in the fact that the quoted *nakshatra*, Śravana, was one which had expired three hours before mean sunrise on that day, and which could not therefore properly be connected with the Friday, Dhanishthā being the correct *nakshatra*. But otherwise the result showed that the combination of elements on that day was highly auspicious, and I am of opinion that this fixture may now be accepted, and that the framers of the inscription had made a mistake in their calculation of the *nakshatra*. February 7th 1141 A.D. would fall in this king's 8th year. The mention of the Śaka year in combination with the regnal year in the four regular dates given above may be accepted, for the present at least, as determining the date of accession of Kulōttuṅga-Chōḍa II.

It follows that March 24th, A.D. 1143, the date of the Chellūr plates (*Ind. Ant.* Vol. XIV. p. 56 ff.; above, Vol. VII. pp. 9—10) fell in this king's tenth year.

#### No. 25.—DATES OF PANDYA KINGS.

By ROBERT SEWELL, I.C.S. (RETD.), M.R.A.S.

##### A.—MARAVARMAN SUNDARA-PANDYA I.

68.—In the Nāgēśvaramuḍaiyār temple at Kallaḍakurichohi.<sup>1</sup>

1 . . . . . śri-kō Mārappamar-āṇa Tiri[bu]vapaśakkaravadiga]<sup>2</sup> śri-Śōṇāḍu-  
koṇḍarūḷiya śri-Sundara-P[ā]ṇḍiyadevaṅk-[i]yāṇḍu 20[baḍ]āvaḍin  
2 edirām-āṇḍu Kumba-nāyigga pūrvva-pakshattu āṇan-diyaḍi[ya]m Viyāla-  
kkaḷamaiyum p[ē]gga Śadaiyattu nā].

"In the year opposite the 20th year (of the reign) of the glorious king Māravarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍyadeva, who was pleased to take the prosperous Chōḷa country,—on the day of Śatabhishaj, which corresponded to a Thursday and to the sixth solar day of the first fortnight of the month of Kumbha."

This inscription proves that the Pāṇḍya king Māravarman Sundara-Pāṇḍya I., whose reign has been determined by the late Professor Kielhorn to have begun between the 29th March and the 4th September A.D. 1216, reigned to a later date than has been previously supposed. The latest date hitherto verified of this king is, I believe, the 19th February, A.D. 1235 (above, Vol. VI. p. 303). This appears in an inscription at Tinnevely.<sup>3</sup> The present inscription, in a temple in the Tinnevely District, bears a date corresponding to January 26th, 1237 A.D. Thursday.

<sup>1</sup> No. 96 of the Madras Epigraphical collection for 1907.

<sup>2</sup> Read "rattiga].

<sup>3</sup> Two inscriptions at Kallaḍakurichohi which give his 22nd year are mentioned by Mr. Venkayya (Nos. 107 and 108 of 1907, and *Annual Report* for 1907-8, paragraph 43).



The date is regular. On Thursday, January 29th, A.D. 1237, the first day of the bright fortnight of Phālguna ended 5 h. 31 m. after mean sunrise. The solar day was the 6th Kumbha. By the equal space system the *nakṣatra* Śatabhishaj was current at mean sunrise and ended 9 h. 46 m. later. By the system of Garga Śatabhishaj had expired 2 h. 22 m. before sunrise; and by the Brahma-siddhānta it had expired 1 h. 19 m. before sunrise. This seems to show that the equal space system of *nakṣatras* was used at that time and place. The inscription does not affect Professor Kielhorn's limits (March 29th to September 4th) for the beginning of the reign of this king.

### B.—JATAVARMAN VIRA-PANDYA.

69.—In the Muchukundēśvara temple at Koḍumbāṭūr.<sup>1</sup>

- 1 <sup>2</sup>Kē=Chebaḍ[ai]ya[paṇma] . . . . .  
 4 . . . . .<sup>3</sup> śri-[Vira]-Pāṇḍiyadēva[r]ku yā[ṇ]ḍu 1[7]vadu  
 Siṃha-nā-  
 5 [yaḥ\*][ru] pūrvva-pakṣhattu [Viyā[ḥ?]-kk[i]lamai[ya]m daśam[i]yum po[r]ra]  
 Mūlattu [n]ā].

"In the 1[7]th year (of the reign) of king Jaṭavarman . . . . .  
 the glorious [Vira]-Pāṇḍiyadēva,—on the day of Mūla, which corresponded to the tenth *tithi* and to a [Thursday] of the first fortnight of the month of Siṃha."

This date is precisely correct for the Vira-Pāṇḍya, of whom two inscriptions, viz. in his 7th and 15th years, have been published by Professor Kielhorn (above, Vol. VII. pp. 10-11). His reign began, according to that authority, between 11th November 1252 and 13th July 1253. The 10th November 1267 was in his 15th year, and the present date is correct in all respects for 8th August 1269. It is incorrect for the years 1270 and 1271.

In 1269 the 10th *tithi* of the bright fortnight of Bhādrapada ended 18 h. 55 m. after mean sunrise on the 11th day of solar Siṃha, which corresponded to Thursday, 8th August, A.D. 1269. On that day the *nakṣatra* was, by the system of Garga, Mūla for 13 h. 58 m. after mean sunrise, and by the Brahma-siddhānta, for 8 h. 39 m. By the equal space system it was Jyēṣṭhā for 1 h. 50 m. after mean sunrise, and then Mūla for the rest of the day.

The date confirms Professor Kielhorn's limits for the accession of this king. It also confirms the suggestion made by Mr. Venkayya in his *Annual Report* for 1907-8, para. 45, that the Vira-Pāṇḍya who immediately preceded Māgavarman Kulasēkhara I. was the same as this Jaṭavarman Vira-Pāṇḍya. Henceforth we may give him his proper title.

Since his reign began in A.D. 1252-53 and lasted at least 17 years, Jaṭavarman Vira-Pāṇḍya was ruling for at least 8 years at the same time as Jaṭavarman Sundara-Pāṇḍya I. whose reign began in 1251 and lasted till at least 1261 A.D. Moreover he is recognized in this inscription as sovereign in A.D. 1269, while we have Māgavarman Kulasēkhara I.'s accession in June 1268.

<sup>1</sup> No. 131 of the Madras Epigraphical collection for 1907.

<sup>2</sup> Read Kē-.

<sup>3</sup> [The king claims to have conquered Kōṅgaṇam, to have taken the river Kāvēri and to have performed the anointment of heroes and the anointment of victors at Puliūr, i.e. Chidambaram, in the South Arcot District. The statement made in paragraph 45 of my *Annual Report* for 1907-08 that this inscription does not mention the conquests of the king is due to a mistake.—Ed.]



## C.—MARAVARMAN KULASEKHARA I.

70.—In the Rājasimbhēśvara temple at Śiṅṅamaṇūr.<sup>1</sup>

- 1 Svasti śri [||\*] Ko Mārapaṇmar-ā[ṇa Tribhuva]ṇasakravatt[i]ga| emmaṇḍa-  
lamuṇ-gonḍaruliya śri-Kulai(la)śagaradēvaṅku yāḍu<sup>2</sup> [3 va]ḍu<sup>3</sup> Rishabha-  
nāyaṅṅu pūrvva-pakshattu [cha]tutthi[yu]m Viyāla-kkilaṁaiyum perṇa  
Pū(pu)ṇarpāsattu nā].

"In the 3rd [or 30th] year (of the reign) of king Māravarman alias the emperor of the three worlds, the glorious Kulasekharadēva, who was pleased to take every country,—on the day of Punarvasu which corresponded to a Thursday and to the fourth *tithi* of the first fortnight of the month of Rishabha."

The accession of this king is fixed by Kielhorn between the 2nd and 27th June A.D. 1268. The 3rd year began in A.D. 1270, and the 30th in A.D. 1297. The given date will fall either in A.D. 1271 or 1298 if correct. As it happens it is equally true for either A.D. 1271 or 1298.

In 1271 the 4th *tithi* of the first fortnight of luni-solar Jyāishṭha expired 16 h. 47 m. after mean sunrise on Thursday, the 19th day of solar Vṛishabha, which corresponded to Thursday, May 14th, A.D. 1271. On that day the *nakshatra* Punarvasu ended by the equal space system, at 10 h. 41 m. after mean sunrise; by the system of Garga the same; by the Brahma-siddhānta at 8 h. 39 m., after mean sunrise.

In 1298 the 4th *tithi* of the first fortnight of luni-solar Jyāishṭha expired 19 h. 29 m. after mean sunrise on Thursday, the 21st day of solar Vṛishabha, which corresponded to Thursday, 15th May, A.D. 1298. On that day the *nakshatra* Punarvasu ended, by the equal space system and the system of Garga, at 11 h. 28 m., and by the Brahma-siddhānta at 9 h. 26 m., after mean sunrise.

I find therefore that the date of the inscription may be either May 14th, 1271, or May 15th 1298 A.D. It is impossible to say which. The date would be inaccurate for either the 3rd or 30th year of Māravarman Kulasekhara II.

71.—In the Śiva temple at Pūvālaikkūḍi.<sup>4</sup>

- 1 Svast[i] śri [||\*] Ko Mārapaṇma-  
2 r-āṇa Tribhuvagachchakkarava-  
3 ttiga| emmaṇḍalamuṇ-  
4 gonḍaruliya śri-Kulaśē-  
5 garadēvaṅku yāḍu lēvaḍu<sup>5</sup>  
6 Vpi[śchi]ka<sup>6</sup>-nāyaṅṅu-ppā[r]vva-paksha-  
7 ttu [paṇja]m[iyum Bu]ḍa[n]-k[i]lāmaiyum  
8 perṇa Irē[va]ḍ[i]-nā].

"In the 16th year (of the reign) of king Māravarman alias the emperor of the three worlds, the glorious Kulasekharadēva, who was pleased to take every country,—on the day of Rēvatī, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of Vṛiśchika."

<sup>1</sup> No. 428 of the Madras Epigraphical collection for 1907.

<sup>2</sup> The word *yāḍu* is denoted by an abbreviation.

<sup>3</sup> The original is damaged here. The reading may also be [30]ḍu.

<sup>4</sup> No. 149 of the Madras Epigraphical collection for 1907.

<sup>5</sup> The word *ēvaḍu* is denoted by a flourish added to the figure 16.

<sup>6</sup> The akshara *śchi* seems to be corrected from *śika*.



This date is irregular. The month Vṛiścika in the 16th year of Māṇavarman Kulaśēkhara I. falls in October and November 1283. In that month the fifth *tithi* of luni-solar Kārttika fell on Friday, November 26th, the 29th day of solar Vṛiścika, and the *nakshatras* during that day were a large part of Dhanishṭhā and a smaller part of Śatabhishaj. Calculations for 1284 A.D. prove equally unsatisfactory, the fifth of the bright lunar fortnight in solar Vṛiścika ending on Tuesday, November 14th, at 3 h. 7 m. after sunrise, the *nakshatra* during that period being Śravaṇa by all systems.

The date is also irregular for the 16th year of the reign of Māṇavarman Kulaśēkhara II., in which the fifth *tithi* of the first fortnight of Vṛiścika ended on Sunday, 26th November 1329 A.D. at 13 h. 58 m. after sunrise, the *nakshatras* during that period by all systems being Śravaṇa and Dhanishṭhā.

72.—In the Nāgēśvaramudaiyār temple at Kallaḍakurichchi.<sup>1</sup>

- 1 Svasti śr[i] [||\*] Ko Mā[ra]paṇmar<sup>2</sup>-āṇa T[i]rubāṇa(buvana)chchakkara-
- 2 vatt[i]ga emmaṇḍalamu[m<sup>3</sup> k]oṇḍaruliya śrī-Kula-
- 3 śāgaradē[va\*]kkku [yā]vḍu 33 vadu Miduṇa-nāyarṇu 12-
- 4 n-diya[di]yumu amāvāsya[yu]m perṛa Mṛigaś[ī]rshattu nā[.].

"In the 33rd year (of the reign) of king Māṇavarman *alias* the emperor of the three worlds, the glorious Kulaśēkharadē[va], who was pleased to take every country,—on the day of Mṛigaśīrsha which corresponded to the new moon *tithi* and to the 12th solar day of the month of Mithuna."

The date is inaccurate for the year 1300 A.D., and correct in all respects for 1301. June 7th, A.D. 1301, Wednesday, was the twelfth solar day of Mithuna; and on that day the new-moon *tithi*, or *amāśasyā*, of the luni-solar month Jyāishṭha was current till 9 h. 26 m. after sunrise, which was the actual moment of new moon and the beginning of the month Āshāḍha. The *nakshatra* Mṛigaśīras was current on that day for 2 h. 14 m. after mean sunrise by the systems of Garga and equal space, and for 47 m. by the Brahma-siddhānta.

June 7th, 1301 A.D., being in the king's thirty-third year, we know that he could not have begun to reign earlier than June 8th, 1268.

The outside limits for this king's accession are now June 8 to June 27, 1268 A.D.

73.—In the Rājasimhēśvara temple at Śīppamaṇḍūr.<sup>4</sup>

- 1 Svasti śrī [||\*] . . . . śrī-kō Māṇapaṇmar-āṇa Tiribuvanaḥchakkara-
- vakti(tti)ga-
- 2 | ye(e)mmanḍa[lamuḥ]=goṇḍaruliya śrī-Kulajē(śē)garadēvaṅku yāṇḍu<sup>5</sup> 4lvadu
- Āṇi<sup>6</sup>-māda[m\*] 14tēdi<sup>7</sup> pūrvva-pakshattu prathamaiyumu Paṇar-
- 3 pūsamum perṛa Tiṅga[.]-kilamai-nā[.].

"In the 41st year (of the reign) of the glorious king Māṇavarman *alias* the emperor of the three worlds, the glorious Kulaśēkharadēva, who was pleased to take every

<sup>1</sup> No. 98 of the Madras Epigraphical collection for 1907.

<sup>2</sup> Read *varmar*.

<sup>3</sup> The sign for medial *i* is added at the left top of the letter *m*.

<sup>4</sup> No. 431 of the Madras Epigraphical collection for 1907.

<sup>5</sup> The word *yāṇḍu* is denoted by an abbreviation.

<sup>6</sup> The akshara *ṇi* is corrected from some other letter.

<sup>7</sup> The word *tēdi* is denoted by two symbols.



country, —on a Monday which corresponded to (*the day of*) Punarvasu, the first *tithi* of the first fortnight (and) to the 14th solar day of the month of Āṇi."

This is the latest date yet found of this king. The date is regular for Monday, 9th June, A.D. 1309, and irregular for A.D. 1307 or 1308. On 9th June, A.D. 1309, which was the fourteenth solar day of Āṇi (or Mithuna) and a Monday, the first *tithi* of the bright fortnight of luni-solar Āshāḍha ended 14 h. 14 m. after sunrise. The *nakshatra* Punarvasu by the equal space system began, on that day, at 6 h. 6 m. after sunrise and lasted the rest of the day. By the system of Garga and by the Brahma-siddhānta it lasted all day.

The inscription proves that the king's reign could not have begun before 10th June 1268, and gives us as the limit of possible accession the period June 10th to June 27th, 1268 A.D.

#### D.—JATAVARMAN SUNDARA-PANDYA II.

74.—In the Saumyanāthasvāmin temple at Nandalūr.<sup>1</sup>

- 1 Svasti śri [||\*] . . . . . Kō-Chchaḍavarimmar-āṅa Tri[bhu]vaṇachchak-ka[ra]va[r]ttiga śri-Sundara-Pāṇḍyadēvaṅku yāṇ[ḍu] 10āvadu Vyaya-samvatsarattu<sup>2</sup>=[T]ulā-nāyaṅgu=ppūrvva-pakshattu dvā-  
2 daṣiyum Tiṅgaṭ-kk[i]lamai peṇṇa Śadayattu nā].

"In the 10th year (*of the reign*) of king Jaṭavarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Śatabhishaj, which corresponded to a Monday and to the twelfth *tithi* of the first fortnight of the month of Tulā of the (cyclic) year Vyaya."

This date is correct in every respect except perhaps in the matter of the regnal year. It belongs to the reign of Jaṭavarman Sundara-Pāṇḍya II., in whose reign occurred the year Vyaya. There was no such year in the reign of Jaṭavarman Sundara-Pāṇḍya I., which lasted from April, A.D. 1251 till at least July 19, A.D. 1261, that being the last date we have at present of him.

In the cyclic year Vyaya, the second solar day of Tulā corresponded to Monday, September 30, A.D. 1286. On that day the twelfth *tithi* of luni-solar Āśvina, which was current at mean sunrise, ended 22 h. 54 m. later; the *nakshatra* Śatabhishaj was current by the equal space system for 10 h. 49 m. after mean sunrise, but by the unequal space systems it had expired shortly before sunrise. I have summarised below the state of our knowledge regarding the accession of this king. The date in question, if the regnal year is correct, fixes the king's accession on or later than 1st October 1276; but this contradicts the results of some other inscriptions. The regnal year may have been wrongly given as 10, instead of 11.

75.—In the Saumyanāthasvāmin temple at Nandalūr.<sup>3</sup>

- 1 [Sva]sti śri [||\*] Kō=[Chcha]ḍa[parma]r-āṅa Tribhuvanachcha[kravartti]ga[||] śri-Śu[nda]ra-Pāṇḍyadēvarkku yāṇ[ḍu]  
2 [15]<sup>4</sup>āvadu Viṇ[ḍi]-śamvat[sa]rattu Kumba-nāyaṅgu pū[rvva-pa]kshattu daṣamiyumu  
Tiṅgaḷ-kiḷamaiyumu  
3 pe[ṇṇa] Puṇḍarīṣattu nā].

<sup>1</sup> No. 592 of the Madras Epigraphical collection for 1907.

<sup>2</sup> Read *-samvatsara*.

<sup>3</sup> No. 590 of the Madras Epigraphical collection for 1907.

<sup>4</sup> [The regnal year may also be read as 13.—Ed.] If we could be certain that '13' is the correct reading we should have this king's accession limited to the period February 21st to March 14th, A.D. 1277, and the inscription would be very important.

<sup>5</sup> Read *-kiḷamaiyumu*.



"In the [15]th year (*of the reign*) of king Jaṭavarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Punarvasu which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Kumbha in the (cyclic) year Virōdhin."

This date is regular, and belongs to the reign of Jaṭavarman Sundara-Pāṇḍya II., as there was no cyclic year called Virōdhin in the reign of Jaṭavarman Sundara-Pāṇḍya I. The day in question was Monday, February 20th, A.D. 1290. On that day the tenth *tithi* of the first fortnight of the luni-solar month Phālguna ended 13 h. 45 m. after mean sunrise. During all that period the *nakṣatra* was Punarvasu by both the unequal space systems. By the equal space system Punarvasu began 1 h. 23 m. after sunrise and lasted all day.

It appears that the regnal year in this inscription is illegible, and we cannot therefore argue from it.

76.—In the Saumyanāthasvāmin temple at Nandalūr.<sup>1</sup>

- 1 . . . . .<sup>2</sup> śri-Sundara-Pāṇḍyade[vakku  
2 yāṇḍu] 17 āvadu Nanda[na]-sāmvasarattu Miṇa-nā[ya]t[ru] pūrvva-  
3 pakshattu daṣamiyūm Budhan-kīlamaiyūm peṇṇa Pūṣattu nā-  
4 .

"In the 17th year (*of the reign*) of the glorious Sundara-Pāṇḍyadēva,—on the day of Pushya, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Mīna in the (cyclic) year Nandana."

This date must either belong to the reign of Māṇavarman Sundara-Pāṇḍya I., in whose seventeenth year, 1232-33 A.D. there was a cyclic Nandana; or to that of Jaṭavarman Sundara-Pāṇḍya II., in whose seventeenth year, 1292-93 A.D. (if he reigned so long) there was another Nandana. It could not be the Nandana 1532-33 A.D., in the reign of Māṇavarman Sundara-Pāṇḍya Kōṭṭermaiḥkōḍāṇ, because that year was only the second of the reign; nor could it belong to the reign of any other known Sundara-Pāṇḍya, as in these there was no such cyclic year.

Examining the date for A.D. 1232-33 I find that it is unsatisfactory. The tenth *tithi* of the first fortnight of luni-solar Chaitra in that year corresponded to the twenty-eighth day of solar Mīna, which was Tuesday, March 22, A.D. 1233. The tenth *tithi* ended at 21 h. 2 m. after mean sunrise on that day, or at about 3.2 A.M. on the (European) Wednesday, *i.e.* some hours before the beginning of the Hindu Wednesday. Pushya ended 39 m. after mean sunrise on the Tuesday by the equal space and Garga systems, while by the Brahma-siddhānta the *nakṣatra* was Āślēṣhā throughout the tenth *tithi*.

The date is fairly regular for A.D. 1292-93. In that year the tenth *tithi* of the first fortnight of Chaitra began 6 h. 52 m. after mean sunrise on Wednesday, March 18th, A.D. 1293, which was the twenty-fourth day of solar Mīna. The *nakṣatra* by Garga and the equal space system was Pushya till 18 h. 34 m. after mean sunrise, and by the Brahma-siddhānta till 16 h. 16 m. after mean sunrise, on that Wednesday. If this was in the seventeenth year of Jaṭavarman Sundara-Pāṇḍya II., it fixes his accession on or later than March 19th A.D. 1276. It will be seen that, if this is the right date, the 10th *tithi* was connected with the Wednesday though at sunrise on that day it was not current; and this is unusual. Considering that this inscription is only four days later than No. 77 next following, which is regular in all respects, and that it belongs to the same place and temple, it is safe to assume that the tenth *tithi* was wrongly quoted for the ninth.

<sup>1</sup> No. 588 of the Madras Epigraphical collection for 1907.

<sup>2</sup> The beginning of the inscription is mutilated.

<sup>3</sup> Read *-samvatsara*.



77.— In the Saumyanāthasvāmin temple at Nandāūr.<sup>1</sup>

- 1 . . . . .  
 2 Svasti śri [||\*] Kō-Chhaḍavarmanmar-āna Tribhuvanachchakrava[r]itigal śri-Sundara-Pāṇḍyadēvaṅku yāṇḍu 17āvad-āna Nanda[pa]-saṁvatsaraittu Mina-nāyaru pū[rva]-pakshattu pañchamiyū Śani-kki[ama]iyum peṇṇa Rōh[ini]-  
 3 nā].

"In the (cyclic) year Nandana, which was the 17th year (of the reign) of king Jaṭavarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Rōhipi, which corresponded to a Saturday and to the fifth *tithi* of the first fortnight of the month of Mina."

As in the last case, this year must be either 1232-33 or 1292-93 A.D. For the first it is irregular, for though the *nakshatra* is correct, the 5th *tithi* in question fell that year on a Thursday.

For the second, the date is perfectly regular. In A.D. 1292-93 the 5th *tithi* of the first fortnight of luni-solar Chaitra fell on Saturday, the 20th day of solar Mina, which corresponded with March 14th, A.D. 1293. This 5th *tithi* ended 14 h. 18 m. after sunrise. The *nakshatra* was Rōhipi throughout the *tithi* by all the systems.

The corresponding date is therefore Saturday, March 14, 1293 A.D., and the inscription belongs to the reign of Jaṭavarman Sundara-Pāṇḍya II. It was four days earlier than the last inscription. It fixes the king's accession on or after March 15, A.D. 1276.

78.— In the Rājasimhēśvara temple at Sīṅgamagūr.<sup>2</sup>

- 1 Svasti śri [Ḷ] Kōr-Chaḍapaṇmar-āna Tribhuvapaṇchoba[kra]vattigal śri-Sundara-Pāṇḍiyadēvaṅku [y]āṇḍu 7vadu Magara-[n]āyaru pūrva-pakshattu mūṇṇān-di-  
 [ya]diyum Veḷli-kki[la]maiym peṇṇa Mṛigaśirsha(śirsha)ttu nā].

"In the 7th year (of the reign) of king Jaṭavarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Mṛigaśirsha, which corresponded to a Friday and to the third solar day of the first fortnight of the month of Makara."

This date is irregular, for the reign of either of the two known Jaṭavarman Sundara-Pāṇḍyas. I have tried the years 1256, 1257, 1258, 1281, 1282, 1283, which might possibly coincide with, or approximate to, the 7th regnal year of either of these kings, without success. Some element of the inscription appears to be wrong, either in the original or in the copy.<sup>3</sup>

The exact date of Jaṭavarman Sundara-Pāṇḍya II.'s accession is still doubtful, and must for the present remain so. The following analysis, however, may be found useful. To the list published by Kielhorn in Vol. IX. p. 228 of dates previously examined I now add four more, viz. Nos. 74, 75, 76, 77, above. The tested dates of J. Sundara II. are now fourteen in number.

Of these K. 26<sup>4</sup> must be discarded. The wording of the date is "intrinsically wrong." K. 53 is doubtful because the regnal year is not clear in the injured original. It appears to be either "11th" or "19th." Working for a possible 19th year, Professor Kielhorn found the date regular for November 10th, A.D. 1294, but is "not fully convinced" that this conclusion is correct. I find myself equally unconvinced, because that date seems too late for this king

<sup>1</sup> No. 594 of the Madras Epigraphical collection for 1907.

<sup>2</sup> No. 434 of the same collection.

<sup>3</sup> Mr. Venkayya has examined the original with reference to my remarks and states that there is no doubt about the date. I have again gone through my calculations and can only confirm the remarks made in the text; the original is at fault. Indeed in 500 years I find no date for which the given details are satisfactory.

<sup>4</sup> "K" stands for the dates published by the late Professor Kielhorn.



Wassâf and Rashid-ud-din assert that "Sundar Pandi" died in Hijra 692, the last day of which year was December 1st, A.D. 1293 (Yule's *Marco Polo*, II. 269). I see no real reason why we should not accept the date as being one of the 11th year, viz. October 29th, A.D. 1287, and if so, it supports the evidence offered by the second of the two groups given below; but it is perhaps safer to reject the date as a basis for argument. K. 55 is also doubtful since it would seem that, if correct in other respects, a wrong solar month was quoted, and K. 56 must be set aside because it is evident that the regnal year has been wrongly quoted; the date given in A.D. 1286 as the ninth year is at variance with all the other dates yet examined, and would postpone the king's accession to a date subsequent to March 29th, A.D. 1277. I also discard my No. 75 (above) for the reason given in my note on that inscription. This leaves nine dates by which we may be guided, if No. 76 is accepted as I think it certainly may be.

Of these nine, K. 25, K. 27, K. 52, K. 54, put together, give us August 28th, A.D. 1275 to May 15th, A.D. 1276 as the limit; and K. 23, K. 24, and my 74, 76, 77 give us October 1st, A.D. 1276 to March 14th, A.D. 1277, as the limit of the accession of this king.

With regard to overlapping of reigns, e.g. August A.D. 1289 being in the 13th or 14th year of this king (K. 23, 24) when June 27, A.D. 1289, is placed also in the 22nd year of Māgavarman Kulāśekhara I. (K. 43)—it is well to note that Marco Polo (Yule, II. 267) says "In this province (Maabar) there are five kings who are own brothers. . . . at this end of the province reigns one of those five Royal Brothers, who is a crowned King, and his name is SONDER BANDI DAVAR." Wassâf, speaking of the same king under the name "DEWAR SUNDAR PANDI" says he had "three brothers, each of whom established himself in independence in some different country" (*ibid.* 269). This account is strongly supported by the Chinese annals (*ibid.* 273), where the country is called "Ma-perh," or Malabar, and is reported to have sent tribute (presents) to Kublai Khān in A.D. 1286. "Pauthier has given some very curious and novel extracts from Chinese sources regarding the diplomatic intercourse with Ma'bar in 1280 and the following years. Among other points these mention 'the five brothers who were Sultans.'" See also my remarks in the last paragraph of No. 69 above.

Colonel Yule's note from which I have quoted gives us some further important information regarding the kingdom (or kingdoms) of Madura at this period. Wassâf introduces (1310) a king whom he calls "Kales Dewar" who had ruled for 40 years, and whom we may identify with Māgavarman Kulāśekhara I. in whose 40th year, viz. March 18th 1303 A.D., was engraved the inscription at Tiruvārūr (above VIII. p. 276), and in his 41st year, viz. June 9th, A.D. 1309, the inscription at Śīṅṅamanūr (No. 73 of the present publication).<sup>1</sup> "He had two sons, Sundar Bandi by a lawful wife, and Pirabandi (Vira Pandi?) illegitimate. He designated the latter as his successor. Sundar Bandi, enraged at this, slew his father" and seized the throne. Vira-Pāṇḍya drove him out, and Sundara-Pāṇḍya sought aid from the Muḥammadans, which led to Malik Kafur's raid. The story is confirmed by Amir Khusru.

It must be remembered that this Sundara-Pāṇḍya, who murdered his father Kulāśekhara I., was not our Jātavarman Sundara-Pāṇḍya II. who seems to have died in A.D. 1293, but a subsequent prince of the same name and family. We have as yet no published inscriptions bearing date between 1309 and 1317 A.D. in the Pāṇḍya territories. If any of the parricide Sundara-Pāṇḍyas come to light we shall have to call that king (or prince) Sundara-Pāṇḍya III.

<sup>1</sup> This was the Kulāśekhara to whom the Tamils entrusted the tooth relic carried away by them from Ceylon (*Maḥāvamsa*, ch. XC, verse 43). It was returned a few years later. The *Maḥāvamsa* also mentions "the five brethren who governed the Pāṇḍyan kingdom" in the reign of Bhuvanēka Bāhu of Ceylon whose date Bell gives as 1277-1288 A.D.



I have written the above, not with the intention of intruding historical notes into a paper which should perhaps be solely chronological in character, but as explanatory of the overlapping of dates at this period. Nevertheless a certain amount of historical discussion in connection with dates will surely be welcomed.

### E. — MARAVARMAN KULASEKHARA II.

#### 79.— In the Siddhajñānēśvara temple at Pāpāṅḡlam.<sup>1</sup>

- 1 [Sva]sti [śri] [||\*] K[ā] Mārapaṃmar-ā[ga] Tribhuvapaśchakra[va]ttiga-  
emma[ṇḍa]la[muḥ]=gaṇḍ-a[rū]liya śri-Kulaśēgaradēva[r]ku yāṇḍa Svad<sup>2</sup> Tulā-  
[nāyaru 2]tēdi<sup>3</sup> pūrvva-pakshattu [na]vamiyam [Bu]dbag-kijamai[yu]m perṇa  
2 Tiruvōṇ[a]ttu [nā].

"In the 8th year (of the reign) of king Māraṇvarman *alias* the emperor of the three worlds, the glorious Kulaśēkharadēva, who was pleased to take every country,—on the day of Śravaṇa which corresponded to a Wednesday, to the ninth *tīthi* of the first fortnight (and) to the 2nd solar day of the month of Tulā."

The reign of Māraṇvarman Kulaśēkhara II, began according to Kielhorn (above, Vol. VIII, p. 228) between March 6th and March 29th, A.D. 1314. Work for Tulā in his 8th year proves that the 2nd solar day of that month was Wednesday, September 30, 1321 A.D. On that day, the 9th *tīthi* of the bright fortnight of the luni-solar month Āśvina was current for 17 h. 13 m. after mean sunrise, while the *nakṣatra* Śravaṇa was current by the equal-space and Garga systems for 23 h. 48 m. after mean sunrise, and by the Brahma-Siddhānta for the whole day except for 1 h. 15 m. after mean sunrise during which period Abhijit was current. This is probably the correct date.

The date is irregular for the 8th year of Māraṇvarman Kulaśēkhara I. in respect of the week-day. The month of Tulā in this king's 8th year fell in A.D. 1275. On Monday, September 30, A.D. 1275, which was the 2nd day of solar Tulā, the 9th *tīthi* of the bright fortnight of luni-solar Āśvina expired 2 h. 37 m. after mean sunrise; the *nakṣatra* being Śravaṇa by the equal space system and by Garga for 10 h. 13 m., and by the Brahma-Siddhānta for 11 h. 40 m. after mean sunrise. If, therefore, the week-day quoted had been Monday instead of Wednesday, the date would have been perfectly regular. It is worthy of note that the epithet "who was pleased to take every country" is applied only to Jaṭāvarman Sundara-Pāṇḍya I. and Māraṇvarman Kulaśēkhara I. Whichever king this may belong to, the initial date of his reign remains unaffected.

#### 80.— In the Siddhajñānēśvara temple at Pāpāṅḡlam.<sup>4</sup>

- 1 [Svasti] śri [||\*] Kō Mārapaṃ[va]r-āpa<sup>5</sup> Ti[ri]buva[nach]chakara(kra)vattiga  
[śri]-Kulai(la)śēgaradēvaṅku yāṇḍu<sup>6</sup> Sva[da Da]ṇu-nāyaru 11 tēdiyam<sup>7</sup> [a]para-  
paksha [ttu] . . . . . [m] Śevvāy-kki[lamaiyu]m perṇa Śōdi-[nā].

<sup>1</sup> No. 126 of the Government Epigraphist's collection for 1907.

<sup>2</sup> The words *gāṇḍa* and *śāḍa* are each expressed by an abbreviation.

<sup>3</sup> The word *tēdi* is expressed by a symbol.

<sup>4</sup> No. 125 of the Government Epigraphist's collection for 1907.

<sup>5</sup> Read *paṃmar*. The original has two symbols between *va* and *pa*, each of which looks like *rā*.

<sup>6</sup> The letter *ḍa* is denoted by a flourish added to *ṇ*.

<sup>7</sup> The word *tēdi* is denoted by a symbol.

<sup>8</sup> The name of the *tīthi* cannot be made out as the original is badly damaged here.



"In the 8th year (of the reign) of king Māra-varman *alias* the emperor of the three worlds, the glorious Kulaśēkharadēva,—on the day of Svāti, which corresponded to a Tuesday, to the . . . . . [tithi] of the second fortnight and to the 11th solar day of the month of Dhanus."

This date is incorrect when worked for 1275 or 1276 A.D., the 8th year of Māra-varman Kulaśēkhara I.; and it is also incorrect for A.D. 1321, the 8th year of Māra-varman Kulaśēkhara II. In A.D. 1275 the 11th Dhanus was a Saturday. In A.D. 1276 it was a Sunday. In A.D. 1321 it corresponded with Monday, December 7th. In each case the corresponding tithi belongs to the dark fortnight, but the *nakshatras* were respectively Pushya, Jyēsthā and Punarvasu. As to the last (1321) Professor Kielhorn's No. 28 (above, Vol. VI. pp. 312-13) may be compared with it. I have proved its correctness. That date, which was in the 8th year of Māra-varman Kulaśēkhara II., corresponded with 14th November A.D. 1321 which was 23 days earlier than December 7th. The *nakshatra* was Uttara-Phalguni, and it is plain that on a day 23 days later the *nakshatra* could not possibly be Svāti.<sup>1</sup> The date would be correct in all respects for the 18th solar day of Dhanus, Tuesday, December 15, A.D. 1321, when, at mean sunrise, the *nakshatra* was Svāti and when the 10th tithi of the dark fortnight was current.

## No. 26.—DANAVULAPADU PILLAR INSCRIPTION OF SRIVIJAYA.

By H. KRISHNA SASTRI, B.A.

The subjoined record<sup>2</sup> is engraved on the three faces of one of the Jaina pillars, discovered by the Superintendent, Archaeological Survey, Madras, at Dānavulapāḍu (in the Jammalmadugu tāluka of the Cuddapah District) in 1903, when he made extensive excavations there, on the sandy bank of the river Pennar. The results of Mr. Rea's excavations are published in the Director General's *Annual Report* for 1905-6, pp. 120 to 127, which include a complete description with a half-tone picture (fig. 7) of the sculptures in three panels on one of the broad faces of the pillar (p. 124) and an English translation of the inscription on two of its narrow faces (p. 124 f.)

By way of supplementing what has been already stated by Mr. Rea, I append, with the kind permission of the editor, a full text of the record, which is not given in the *Annual* and the translation of a portion of the inscription, which is also omitted there, by some mistake.<sup>3</sup>

<sup>1</sup> Since writing the above Mr. Venkayya has informed me that the quoted day of the solar month Dhanus may be, not "11" but "19." On this basis I have again examined the date. It is not correct for the reign of M. Kulaśēkhara I. For A.D. 1321 the eighth year of M. Kulaśēkhara II., the details would be correct for the 18th, but not for the 19th Dhanus. At mean sunrise on Tuesday, December 15, A.D. 1321, which was the 18th day of Dhanus, the tenth tithi of the second fortnight expired 3 h. 16 m. after mean sunrise; the *nakshatra* being at mean sunrise, Svāti by the equal space system. It ended 6 h. 18 m. later by that system. But by Garga it had ended 5 h. 54 m., and by the Brahma-Siddhānta 10 h. 2 m. before mean sunrise, Viśākhā being current at that moment. On the 19th Dhanus Viśākhā was current by all systems. I think the date is probably genuine, but that the 19th of the solar month was quoted in error for the 18th.

<sup>2</sup> No. 333 of the Madras Epigraphical collection for 1905.

<sup>3</sup> The portion omitted in the *Annual* is the "third face" (ll. 44 to 67) of the pillar. On p. 125, however, Mr. Rea adds in continuation the translation of a later inscription of the 14th century A.D. in the passage commencing: "The second reads . . . . . prosperity," and connects it with the subjoined pillar record which is at least 4 centuries earlier. It may be noted that the later record translated by Mr. Rea, was also discovered in the same locality (No. 336 of the Madras Epigraphical collection for 1905).



The ink-impressions from which the accompanying plate has been prepared, were taken under my direct supervision from the original pillar which is now preserved in the Madras Museum, along with the other antiquities of Dānavulapāḍu.

The record is not dated. But the Kanarese characters in which it is written may be referred to the period between the 10th and 11th centuries A.D. The alphabet bears a strong resemblance in certain details (*e.g.* in the distinction made between long and short *i* and in the adding of the *rēpha* to a consonant ending in *i*) to that of the two Nolamba records from Dharmapuri published by me,<sup>1</sup> but is exactly similar in many respects to those of the Ātakār inscription of the time of Kṛishṇa III.<sup>2</sup> and of the epitaph of Mārasimha II.<sup>3</sup> of the 10th century A.D. The symbol for long *ā* affixed to the consonant *m* is different in form from that used in other cases; compare *e.g.* *mā* of *ripusamāha* in l. 21 and of *mūrti* in l. 32, with *mā* of *anāna* in l. 51 and *bhā* of *bhū-maṇḍaladoḥ* in l. 64. The final forms of *m* (ll. 22 and 48), *n* (l. 39) and *l* (ll. 50 and 52), the cursive form of the consonant *kh* (l. 52) and the use of the Dravidian *ḷ* (ll. 8, 24, 50, 52) and *r* (ll. 12, 48, 49 twice, 56, 62) may also be specially noted. The record consists of 11 verses of which vv. 3, 5 and 6 are in the Sanskrit language (the first being in the Saṅkīrnaka(?)<sup>4</sup> and the second two, in the Āryā-giti metre) and the rest in Kanarese (in the Kanda metre). Lines 65 to 67 are in Kanarese prose, while the invocatory and benedictory phrases (ll. 44 and 43) are in Sanskrit.

The order in which the three written faces of the epigraph have to be read presents some difficulty. The broader face which begins with a benedictory clause and ends with the writer's name, must be taken to be a complete record by itself. The two narrow faces which contain the eulogy of Śrīvijaya do not begin with any auspicious word, phrase or verse, but end with the usual *maṅgala-mahā-śrīḥ*. Apparently, the inscription was meant to be divided into two parts, the first of which, comprising the two narrow faces of the pillar, began with a description of the military prowess of the *daṇḍanāyaka* Śrīvijaya, to whom in the body of the record are applied the surnames *Arivingōja* (v. 7), *Anupamakavi* (vv. 2, 4, 9 and l. 65 f.) and perhaps also *Sarvavikramatuṅga* (v. 10). Of the three Sanskrit verses included in this portion of the record, two (vv. 5 and 6) are addressed to Śrīvijaya and express the wish that he might live long to rule the circle of the earth under orders of king Indra. The third verse while describing his prowess in highly poetical language, incidentally mentions *Baḷi-kula*, the family to which Śrīvijaya belonged and the king *Narēndra* of whom he was the general (*daṇḍādhipati*). The second part of the inscription, evidently the more important of the two, is written on one of the broad faces of the pillar and opens with an invocatory clause which proclaims glory to the prosperous doctrine of the Jina. The first three verses (7 to 9) on this face appear to suggest that Śrīvijaya voluntarily resigned this world and took *saṁnyāsa* in order to attain eternal bliss. The next two verses are again in praise of Śrīvijaya's military prowess,

<sup>1</sup> Above, pp. 54 to 70 and Plate.

<sup>2</sup> *Ibid.* Vol. V. pp. 151 to 180 and Plate.

<sup>3</sup> *Ibid.* Vol. VI. pp. 60 to 67 and Plate.

<sup>4</sup> According to Gaṅgādāsa's *Cāṇḍōḍmañjarī* (Ch. V. 15) Giti is a verse whose second half corresponds to the first half of an Āryā (*i.e.* contains 30 *mātrās*), the first half presumably being the same as that of the Āryā. An additional *guru* (*i.e.* contains 32 *mātrās*). The metre, however, of the verse under consideration, whose scheme probably corresponds to the Saṅkīrnaka mentioned in Dr. Kittel's edition of Nāgavarma's *Cāṇḍōḍas* (Ch. IV. 292). Dr. Kittel interprets the scheme of the metre as 32 and 27 (*Cāṇḍōḍas*, p. 93). Nāgavarma's definition may admit the subjoined inscription. Nāgavarma's v. 292 may be translated thus: "If the first half (*a-apar-ārḍha*?) of an Āryā (*i.e.* of 30 *mātrās*) unites with the first half of a Kanda in the order mentioned (*i.e.* 32, in the first and 30 in v. 292), then O! lotus-faced one! the metre becomes the Saṅkīrnaka as stated by Kavirājaharṣa (*i.e.* Nāga-  
varma)."



and ll. 65 to 67 state that the writer of the record was Guṇavarma, the clerk (*sēnabōva*) of Anupamakavi.

It thus appears from an examination of the contents that the only name in the record which may be of historical interest is that of king Indra (or Narēndra) whose subordinate was the *daṇḍanāyaka* Śrīvijaya. And, to judge from the characters, king Indra will have to be identified with the Rāshtrakūṭa Nityavarsha-Indra III, for whom we have the dates A.D. 915 and 916-7, or with Indra IV., the grandson of Kṛishṇa III., who died in A.D. 982.<sup>1</sup> Before attempting to decide which of the two kings could be intended here, it may be useful to mention the existence of a record of the Rāshtrakūṭa king Nityavarsha in the Jaina ruins of Dānavulapāḍu, quite close to where the subjoined pillar was dug up.<sup>2</sup> It is engraved round the rim of a stone pedestal and consists of a single Sanskrit verse which has been translated on p. 121 f. of the Director General's *Annual* for 1905-6. Here, again, it is doubtful if Nityavarsha is identical with Indra III. or Khoṭṭiga, both of whom bore that surname. As, however, the pedestal record and the subjoined pillar inscription are found in the same ruins and the characters, except for the flourishes used in the former, are almost of the same type, there is a strong presumption in favour of identifying Nityavarsha of the pedestal record with king Indra of the Śrīvijaya inscription and of assigning both the epigraphs to the time of Nityavarsha Indra III, i.e. to the beginning of the 10th century A.D. In support of this identification it may be stated that in verse 3 of the subjoined record, Śrīvijaya is stated to have been the commander of the forces of Narēndra. The context requires us here, to interpret *narēndra* not as a general synonym for 'king,' but as a proper name. Dr. Fleet in dealing with the appellations of the Rāshtrakūṭa kings,<sup>3</sup> has drawn attention to the honorific *Narēndradēva* with which the surname Nityavarsha of Indra III. occurs combined, in the Nausāri grants. Although the word *narēndra* (or *narēndradēva*) may admit of the translation 'His Majesty' as Dr. Fleet has taken it, still in the light of what has been stated above, it appears to me that Narēndra must be taken, at least in the subjoined record, as a hitherto unknown surname of Indra III.

*Daṇḍanāyaka* Śrīvijaya is not mentioned in any published inscriptions. His identification, if satisfactorily made out, would be of much interest to students of Kanarese literature; for, his surnames *Arivāṅgōja*<sup>4</sup> and *Anupamakavi*<sup>5</sup> have, apparently, a special reference to his literary acquirements; while *Saravikramatuṅga* indicates his military prowess.<sup>6</sup> Two persons of literary fame both bearing the name Śrīvijaya are known to Kanarese literature. The colophon at the end of each of the three chapters of the *Kavirājamārga* describes that work as having been the production of Śrīvijaya on the lines laid down by king Nripatuṅga. This king who is also called *Atiśayadhava* and *Amōghavarsha* in the body of the work, has been identified with the Rāshtrakūṭa Amōghavarsha I. (A.D. 814-5 to 877-8). If the *Kavirājamārga* was actually written by Śrīvijaya, who is stated to have been the court poet of Nripatuṅga and to have borne the surname *Kaviśvara*, his time would fall into the beginning of the ninth century A.D. Another Śrīvijaya is referred to in the body of the same work (*Kavirājamārga*) as an earlier author whose writings were looked upon as the standard type of

<sup>1</sup> Dr. Fleet's *Dyn. Kan. Distr.* p. 386, Table.

<sup>2</sup> No. 331 of the Madras Epigraphical collection for 1905.

<sup>3</sup> *Ep. Ind.* Vol. VI. p. 176.

<sup>4</sup> The word literally means 'the teacher of knowledge.' A similar title in Kannaḍa literature is *Negatēgōja* assumed by Nāgavarma the author of the *Chāṇḍas*; see the *Karṇāṭaka-Kavicharite* by Messrs. R. Narasimha-char, M.A., M.R.A.S., and S. G. Narasimha-char, Vol. I. pp. 46 and 50.

<sup>5</sup> I.e. 'the matchless poet;' compare the titles *Kavitāgūṇārṇava* of Pampa, *Kavirājabhāṣa* of Nāgavarma and *Kaviratna* and *Kavichakravarti* of Ranna.

<sup>6</sup> We learn from literature that the Kannaḍa poets Pampa, Chāvunḍarāya and Nāgavarma were also once in military service and had established their names on the battle-field.



Kanarese poetry at the time of Nripatnaga. These two Śrīvijaya who belong, one to the 9th century A.D. and the other to some still earlier period, cannot in any way be connected with the *daṇḍanāyaka* Śrīvijaya of the Dānavulapāḍu record whose time, as stated already, could have been only about the beginning of the tenth century A.D.

Further, we know of a fourth Śrīvijaya mentioned in the Śravana-Belgoḷa epitaph of Mallishāga.<sup>1</sup> He was one of the Jaina teachers of great learning who succeeded Hēmasāna and a contemporary of an unspecified Gaṅga king. An inscription dated Śaka 999 (= A.D. 1077-78) at Humcha in the Shimoga District,<sup>2</sup> apparently refers to Satyavākya Rakkasa-Gaṅga, a brother's son of Nalambakulāntaka Mārasimha II. and to his contemporary, the Jaina teacher Śrīvijaya. It is not unlikely that this Rakkasa-Gaṅga is the unspecified Gaṅga king mentioned above and is identical with the Rakkasa referred to in Nos. 133 and 134 of Professor Kielhorn's *List of Southern Inscriptions*. Consequently, the time of the Jaina teacher Śrīvijaya whose disciple Rakkasa-Gaṅga was, may be placed roughly between Śaka 899 (= A.D. 977), the date of the Peggu-ūr inscription of Rāchamalla II. and Śaka 999 (= A.D. 1077-78), the date of the Humcha record. But there is nothing to show that the Jaina teacher Śrīvijaya of the Mallishāga epitaph was first a layman in the military service of the Rāshtrakūṭa king Indra III., and that he subsequently joined the order of ascetics. Consequently, the Śrīvijaya of the Dānavulapāḍu record, is perhaps also different from the Jaina teacher Śrīvijaya, though possibly he was contemporaneous with him, and flourished in the tenth century A.D.

It may be remarked, finally, that, like the famous Gaṅga general Chāmundaśāha or Chāvundarāya who served the Western Gaṅga sovereigns Mārasimha II. and Rāchamalla II. and largely patronised Jaina literature and religion, the *daṇḍanāyaka* Śrīvijaya was unsurpassed in the military art as in the literary, patronised Jainism and resigned the world in the end, as a pious Jaina, in order to seek salvation. The picture of a rider on horseback followed by an umbrella bearer which is depicted in the lowest panel on one of the four faces of the pillar is perhaps meant to represent the general Śrīvijaya marching against his enemy on the battle field. It must also be noted that the demi-god Brahma-yaksha in Jaina iconography is figured as riding on a horse.<sup>3</sup>

Balikula,<sup>4</sup> the family to which Śrīvijaya belonged, and Guṇavarma<sup>5</sup> the clerk (*sēnabhoḷa*) who wrote (i.e. composed?) the text of the record, I am unable to identify.

#### TEXT.<sup>6</sup>

##### First Face.

- 1 Pāṭiya beśadinda-
- 2 7[m]-ahitaran=ati-kopa-
- 3 din=ikki geldu paripā-
- 4 ḷi[ḷ]idam [i\*] chatur-udadhi-
- 5 vaḷayam=ellaman-a-
- 6 tirathan=i daṇḍa[n]āya-
- 7 kaṁ Śrīvijayam<sup>7</sup> [ḷi 1\*]

<sup>1</sup> Above, Vol. III. p. 188.

<sup>2</sup> See *Ind. Ant.* Vol. XXXII. p. 463 and Plate iv.

<sup>3</sup> *Epigraphia Carnatica*, Vol. VIII. Nr. No. 35.

<sup>4</sup> The Kannada poet Ranna who flourished in the 10th century A.D. was a Jaina descendant of the Balagārakula and a protégé of Chāvundarāya. It is doubtful if Balagārakula could, in any way, be connected with Balikula.

<sup>5</sup> A poet Guṇavarma, who may be referred to this period, is mentioned in the *Karṇāṭaka-Kavicharite*, p. 63.

<sup>6</sup> From two sets of ink-impressions and the original pillar.

<sup>7</sup> The syllable in brackets is more like *na* than *ma*.

<sup>8</sup> The indistinct symbol at the end of line 7 may be a flower like the one in l. 65, below.



- 8 Turaga-dha[amga]a-  
 9 n-oḍḍida kari-gbaṭe-  
 10 yaṁ piriya-nera-  
 11 [v]iyaṁ baḷi-ṇiyaṁ [1\*]  
 12 dhuraḍ-eḍey[oḷ-i]ri-  
 13 du gelguṁ karad-a[si]  
 14 karam-aridu raṇa-  
 15 doḷ-Anupamakaviya [11 2\*]  
 16 Kupitavati Śrivi-  
 17 jayō Baḷikula-ti-  
 18 lak[ē] Narēndra-daṇḍādhi-  
 19 patan [1\*] girir-agi[ri\*]r-vvana-  
 20 m-avanam jalam=aja-  
 21 laṁ ripu-sa[mā]ha-ba-  
 22 lam-abala[m i] [3\*]

Second Face.<sup>1</sup>

- 23 Vasumatīy-oḷa-  
 24 g-ild-eṇṭa[m de]segala  
 25 kusukaraman-eydi  
 26 māpade mattam [B]i[sa]-<sup>2</sup>  
 27 ruha-garbh-aṇḍakkam pa-  
 28 sarisidudu [ki]rtti ne-  
 29 ṭṭan-Anupamakaviya [11 4\*]  
 30 Āśrita-jana-kalpa-ta-  
 31 ru[r]=vviśruta-ri[p]u-nriṇa-  
 32 <sup>3</sup>ti-triṇa-davānaḷa-mā[r]tti[h] [1\*]  
 33 Śri-vanitā-Smara-pāṣaḥ<sup>4</sup>  
 34 pātus-tava bāhu<sup>5</sup> mē-  
 35 diṇḍi Śrīvijayā(ya) [11 5\*]  
 36 Chatur-udadhi-valaya-  
 37 valayita-vasundha-  
 38 rām-Indra-[ś]āsanāt=sam-  
 39 raksha[n i] Śrīvijaya  
 40 Daṇḍanāyaka [ji]va  
 41 chiram dāna-dharma-ni-  
 42 rata-manaska [11 6\*]  
 43 Maṅgala-mā(ma)hā-śrīḥ [11\*]

<sup>1</sup> This would actually be the third face—the second on the pillar being occupied by sculptures in three panels, see above, p. 147.

<sup>2</sup> The syllables *ḍisa* are corrected from *vasa*.

<sup>3</sup> The syllable *ḷa* of *davānaḷa* is written between two cross marks below the line, the omission being indicated by a similar cross mark made over the letter *na*.

<sup>4</sup> The *visarga* at the end of the line appears to have been changed into an *anusvāra*; the lower dot of the *visarga* is, however, still faintly visible on the stampage.

<sup>5</sup> The order of the words here is wrong. It is evident that the author must have intended *pāṣō bāhu-tana pātus*; for, otherwise, the word *bāhu*, which is not of the neuter gender, will have to be altered into *bāhur-mē*,<sup>6</sup> in which case the metre would be faulty.



Third Face.<sup>1</sup>

- 44 Bhadram=astu bhagavate [J]ina-sāsana[ya] [||\*]  
 45 Atṭavidha-karmmam=ellaman=attā[m].  
 46 bari-gonḍu koḍipe[n=em]bude ba[g]eyi-  
 47 m[|\*] [pu]ttidan=udatta-sat[t\*]vañ neṭṭane vibu-  
 48 db[ē]ndra-vandyan=Arivingōja[m ||] [7\*]  
 49 Tān=aridu t[ora]du neṭṭane mān[i].  
 50 sa-vā[-āvud-e[m]du sa[m\*]nyāsanaḍo[| |]  
 51 mānasike gīḍaḍ[e] koḍ[on=a]nūna-  
 52 sukh-[ā]spadaman=alṭiyo[|] Śrīvijaya[m || 8\*]  
 53 Nirgata-bhaya nin=ara[sa]m sargga-  
 54 mā(ma) <sup>2</sup>nān=ollen=endu pēsi bisu-  
 55 rrv[am] [||\*] sarggada bhōgaman=unḍ=apava-  
 56 rggakk=adiy=itṭon=arid[o]n=Anupa-  
 57 makaviya[m || 9\*] ✽ D[a]ṇḍina sāma-  
 58 grige para-maṇḍalam=a||āḍe  
 59 [Sar]vv[a]vikramatunḡam [||\*] daṇḍina bi-  
 60 ra-Śrig=ol-ga[n]ḍa[m] śri-daṇḍanāyakam  
 61 Śrīvijaya[m || 10\*] ✽ [Cha]ṇḍa-par[a]kra-  
 62 ma[n]=uṇḍ=ari-ma[n]ḍalakaran=attī pi-  
 63 ḍidu patig=oppisuv=ol-gaṇḍam pracha-  
 64 [n]ḍan=i-bhū-maṇḍalado[=daṇḍanāyakam  
 65 Śrīvijaya[m || 11\*] ✽ Anupama-  
 66 kaviya sēn[a]bōva[m Gu-  
 67 nava[r]mma[m] bar[e]ḍam [||\*]

[For the translation of the first and second faces (ll. 1 to 43), see the Director General's Annual for 1905-6, p. 124 f].<sup>3</sup>

## Translation of the third face.

(L. 44.) May there be prosperity to the holy doctrine<sup>4</sup> of Jina!

(Verse 7.) "I shall (*first*) acquire as a marriage gift the eightfold *karma* completely and (*then*) scatter it.<sup>5</sup> With this idea (*as it were*) was born Arivingōja of great virtue who was rightly venerated by the foremost of the learned.

<sup>1</sup> Correctly speaking, the fourth face; see above, p. 151, note 1.

<sup>2</sup> Above the letter so is seen an erasure in which may have been included an *anuvāra* which was subsequently cancelled.

<sup>3</sup> On p. 125, the translation of v. 3 has been left incomplete after the words "(and) the." It should be completed as follows: "(and) the combined forces of the enemy, (*quite*) powerless." In the translation of verse 4 "glove" is a mistake for "globe."

<sup>4</sup> Paṇḍit Dōrbali Jinadāsa Śāstri of Śravaṇa-Belgoja informs me that the Jaina doctrine (*dharma* or *sāsana*) is, like other images, worshipped in Jaina temples, in a particular form. It is one of the *varadēvātās* and is symbolically represented by a wheel placed vertically on a pedestal, somewhat in the fashion of the Buddhist *dharma-cakras*.

<sup>5</sup> I am again indebted to Jinadāsa Śāstri for the information that the *aśṭavidhā-karma* mentioned here consists of (1) *jñānāvaraṇīya*, (2) *darśanāvaraṇīya*, (3) *vidanīya*, (4) *mōḥanīya*, (5) *āyushya*, (6) *nāma*, (7) these eight varieties of *karma*.



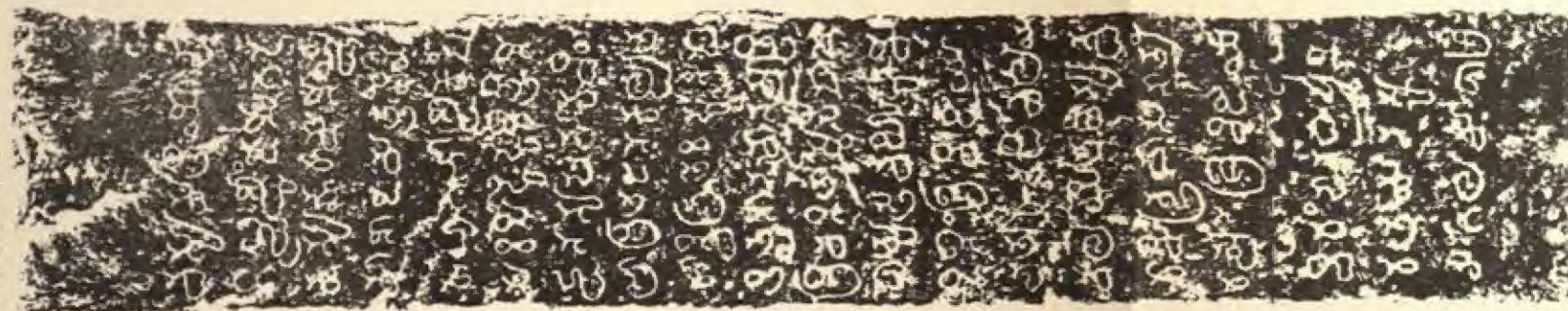
Danavulapadu pillar inscription of Srivijaya.

Third Face.



44 46 48 50 52 54 56 58 60 62 64 66

Second Face



24 26 28 30 32 34 36 38 42

First Face.



2 4 6 8 10 12 14 16 18 20 22







(V. 8.) Having understood (*within*) himself what human existence was, Śrīvijaya straightway renounced (*it*); (*and*) without losing courage in renunciation, (*he*) lovingly grasped the seat of unabating bliss.

(V. 9.) Oh! Fearless One!<sup>1</sup> Thou art (*my*) lord. I do not want heaven." He that saying thus, would throw madly away in disgust (*even the pleasures of heaven*) and he that having tasted of heavenly pleasures has stepped (*after renouncing them*) into (*the region of salvation*), could (*alone*) know (*what*) Anupamakavi (*is*).

(V. 10.) The circle of enemy (*kings*) trembles at the preparedness of the forces of Sarvavikramatuṅga, the glorious *daṇḍanāyaka* Śrīvijaya. (*He is*) the fit husband of the mighty goddess of victory.

(V. 11.) The *daṇḍanāyaka* Śrīvijaya is a terrible and powerful hero of great prowess, on the circle of this earth. Burning with rage he disperses the enemy chiefs (*on the battle-field*), captures and delivers them up (*as captives*) to (*his*) master.

(Ll. 65 to 67.) Guṇavarma, clerk (*sēnabōva*) of Anupamakavi, wrote (*this record*).

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<sup>1</sup> The reference here is, perhaps, to Jina.







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<sup>1</sup> The figures refer to pages ; ' n ' after a figure, to foot-notes ; and ' add. ' to the Additions and Corrections on pp. v and vi. The following other abbreviations are used — B.=Buddhist ; ch.=chief ; co.=country ; di.=district or division ; do.=ditto ; dy.=dynasty ; E.=Eastern ; f.=female ; J.=Jaina ; k.=king ; m.=male ; mo.=mountain ; vi.=river ; s. a.=same as ; sur.=surname ; te.=temple ; vi.=village or town ; W.=Western.



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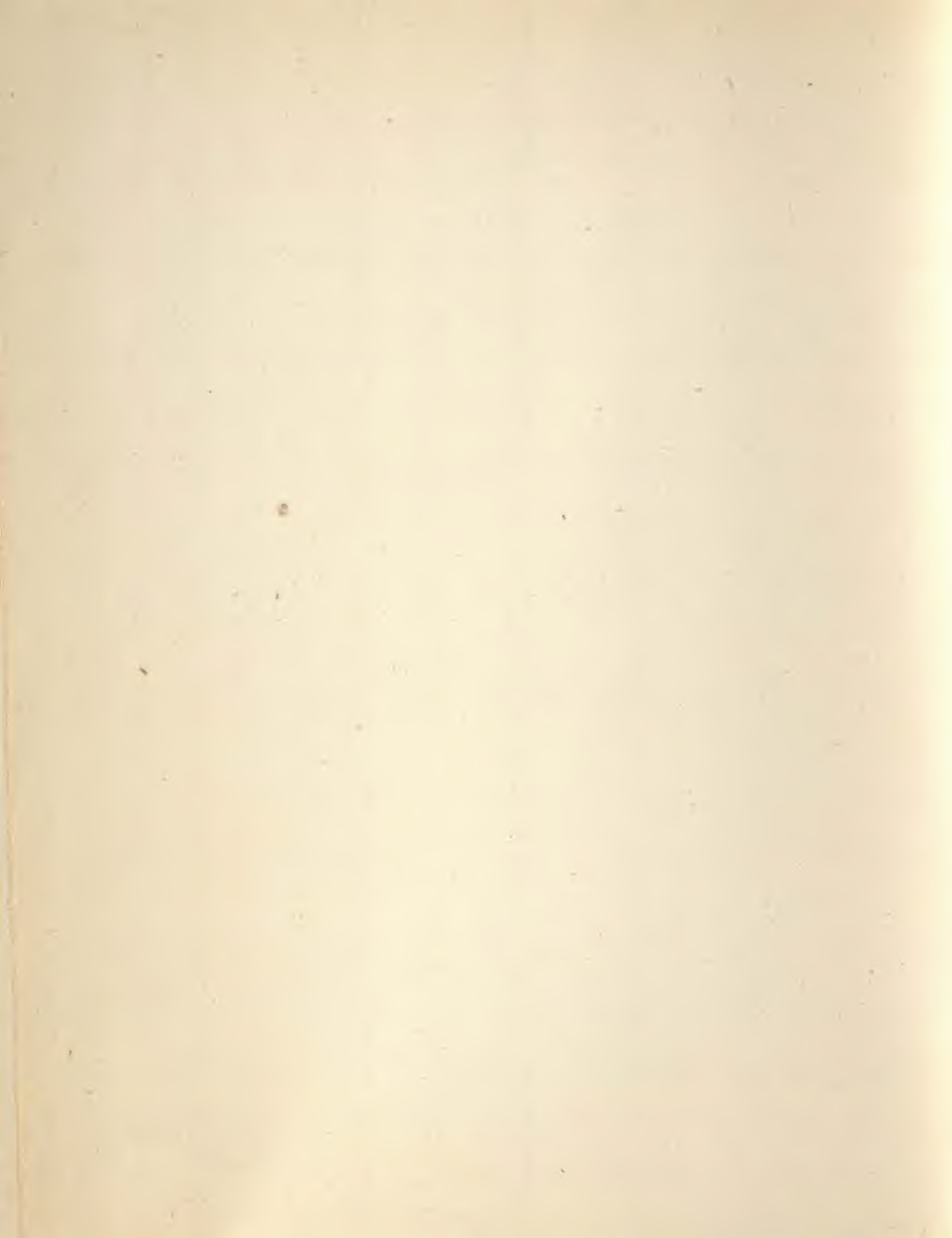














APPENDIX  
TO  
**EPIGRAPHIA INDICA**  
AND  
RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

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VOL. X.

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**A LIST OF BRAHMI INSCRIPTIONS**

*FROM THE EARLIEST TIMES TO ABOUT A.D. 400 WITH THE EXCEPTION  
OF THOSE OF ASOKA.*

BY  
PROFESSOR H. LÜDERS: BERLIN.



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# APPENDIX.

A LIST OF

## BRAHMĪ INSCRIPTIONS FROM THE EARLIEST TIMES TO ABOUT A.D. 400

WITH THE EXCEPTION OF THOSE OF AŚOKA.

BY PROFESSOR H. LÜDEKE; ROSTOCK.

The following list of early Brāhmī inscriptions has been prepared as a supplement to the excellent lists of inscriptions of Northern and Southern India published by the late Professor Kielhorn. It is intended to give all Brāhmī inscriptions from the earliest times to about the end of the fourth century A.D. found in the periodicals and Government publications accessible to me, with the exception of the Aśoka inscriptions, the bibliography of which would require a different form. I have included also a few inscriptions which, though probably being of a somewhat later date, in form and tenor agree with the earlier inscriptions. But I have as a rule excluded such inscriptions as appear in Professor Kielhorn's lists, even if they show the characteristic features of the earlier inscriptions and in a definite collection therefore would probably have to be classed with them. I have excluded on purpose also all seal inscriptions.

The principles according to which the list has been compiled are the same as those adopted by Professor Kielhorn, with one exception. When an inscription has been edited several times, Professor Kielhorn generally states only where it has been published last. In the case of the earlier inscriptions, the reading and interpretation of which is often much disputed, it appeared to me impracticable to follow that course, and I have on this account endeavoured to give a complete bibliography of every inscription. Of mere references, however, I have quoted only such as bear on the reading or interpretation of the text of the records. It would have been useless to notice all passages where an inscription has been made use of for general historical purposes. In the statements of the contents of the inscriptions I have quoted every proper name mentioned in the text, in the case of Prakrit names adding, if possible, the Sanskrit equivalent, and I have given also the original term for all words denoting a vocation, profession, etc., as a perfectly accurate translation of these terms is often difficult or even impossible. In accordance with Professor Kielhorn's lists I have also tried to indicate where an inscription is at the present time. For a few references I am indebted to the list of Brāhmī inscriptions given by Professor O. Franke in his work *Pāli und Sanskrit*, pp. 10 and ff.

The arrangement of the inscriptions is made from a geographical point of view. As the greater part of the inscriptions are private records and not dated, any other arrangement is hardly practicable.

A look at the bibliography of these inscriptions will show how much labour has already been spent on them, and yet it cannot be denied that much still remains to be done. The band of real scholars that have worked at them has been comparatively small. To a great extent this is undoubtedly due to the difficulty of taking in at a glance the widely scattered materials. If in spite of its imperfections, which are well known to me, the present lists should contribute towards the removing of this obstacle, I shall deem to have accomplished my object.



## I.—NORTHERN INSCRIPTIONS.

1. Jerruck stone inscription.—1854 noticed by Frere—Cole, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 357, and Plate V, 3.  
Not read.
2. Shakōri Buddhist rock inscription.<sup>1</sup>—1896 Bühler, *Ep. Ind.* Vol. IV. p. 134, No. A.  
Sanskrit version of a verse in *Mahāparinibbānasutta* VI. 16.
3. Shakōri Buddhist rock inscription.—1896 Bühler, *Ep. Ind.* Vol. IV. p. 135, No. B.  
Sanskrit version of *Dhammapada* 183.
4. Shakōri Buddhist rock inscription.—1896 Bühler, *Ep. Ind.* Vol. IV. p. 135, No. C.  
Sanskrit version of *Dhammapada* 281.
5. Kura (now Lahore Museum) Buddhist stone-slab inscription of the time of *rājātirāja mahārāja Tōramāpa Shāhi Jaūvla*.—1889 mentioned by Burgess, *Academy*, Vol. XXXV. p. 29; 1890 Bühler, *Ep. Ind.* Vol. I. p. 238 f., and Plate; 1896 correction by Senart, *Journ. As. Ser. IX.* Vol. VII, p. 10.  
—[*rājā*] . . . *rāja-mahārāja-Tōramāpa-Shāhi-Jaū* . . . . [bhivardhamāna-rājyē . . . . *saṃvatsarē*] . . . . *mē Mārgatīramāsa-tukla-dvittiyāyām chā[nḍramagra]* . . . . *gaga* . . . . *vara* . . . .  
. . . . *tuchi-sāta-dhyān-ādhyayana-mōksha-citt-ānukālē pradiṣṭa* . . . .  
*nakshatrē*.  
Mixed dialect. Erection of a *vihāra* for the congregation of the monks (*bhikṣusam-gha*) of *bhagavat* Buddha by the lord of the *vihāra* (*vihārasvāmin*) Roṭṭa-Siddha-vṛddhi, the son of Roṭṭa-Jayavṛddhi, the lord of many *vihāras* (*anēkavihāra-svāmin*), whose name was honoured by the lord (*pati*) of Naśchira, for the benefit of the relatives of the donor and the queens, princes and princesses of *mahārāja Tōramāpa Shāhi Jaūvla*, for the acceptance of the teachers (*āchāryas*), the *Mahāsāsakas*. Mentions besides the son of *Sāddhaka*.
6. Ghasundi stone inscription.—1887 Kaviraj Shyamal Das—Ram Prasad—Bendall, *Journ. Beng. As. Soc.* Vol. LVI. Part I. p. 77 ff., No. 1, and Plate V.  
Mixed dialect. Fragment. Erection of a *pājā* stone wall (*tilāprākāra*) at the *Nārāyapavāta* by . . . . *Gājāyana* (?), the son of a *Pārāsari*, . . . . for *bhagavat* *Saṃkarahapa* and *Vāsudēva*.
7. Ghasundi stone inscription.—1887 Kaviraj Shyamal Das—Ram Prasad, *Journ. Beng. As. Soc.* Vol. LVI. Part I. p. 78 ff., No. 2, and Plate V.  
Mixed dialect. Fragment. No name is preserved.
8. Kanhiāra rock inscription.—1854 Bayley, *Journ. Beng. As. Soc.* Vol. XXIII. p. 57 ff., and Plate I; 1855 Weber, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. IX. p. 630 f., and Plate; 1858 Thomas, *Essays on Ind. Ant.* Vol. I. p. 159 ff., and Plate IX, 2; 1863 Dowson, *Journ. Roy. As. Soc.* Vol. XX. p. 254, and Plate IX, 2; 1875 Cunningham, *Arch. Surv. Rep.* Vol. V. p. 175 ff., and Plate XLII; 1902 Vogel, *Ep. Ind.* Vol. VII. p. 116 ff., and Plate.  
Brāhmī and Kharoṣṭhī. Mixed dialect and Prakrit. The garden (*ārāma*) of *Krishamyāsa* or *Krishpayāsa* (*Kṛishpayāsa*), the *Mādāngi*.
9. Paṭhyār rock inscription.—1902 Vogel, *Ep. Ind.* Vol. VII. p. 116 ff., and Plate.

<sup>1</sup> The cloth-impression of the inscription published by Professor Rapson, *Journ. Roy. As. Soc.* 1901, p. 292 f. and read by me, *ibid.* p. 575 f., was apparently fabricated after this inscription.



- Brāhmī and Kharōṣṭhī. Prakrit. The pond (*pukarini*) of Vāyala or Vayula, the Rathitara (*Rāthitara*).
10. Ichchhāwar (Dhanēsar Khērā) Buddhist statuette inscription.—1895 Smith-Hoey, *Journ. Beng. As. Soc.* Vol. LXIV. Part I. p. 160, and Plates VIII and IX.  
Sanskrit. Gift of the female lay-worshipper (*upāsikā*) Bēdikā.
11. Ichchhāwar (Dhanēsar Khērā) Buddhist statuette inscription.—1895 Smith-Hoey, *Journ. Beng. As. Soc.* Vol. LXIV. Part I. p. 161 f., and Plates IX and X.  
Sanskrit. Gift of Mahādēvi, queen (*rajās*) of Hariḍāsa, sprung from the Gupta race.
12. S. 74.—Kāman Buddhist image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 212, No. 42, and Plate.  
—*saṃ 70 4 gri 1 di 10 5 asmi kshuṇṇē*.  
Mixed dialect. An image of *bhagavat* Śākyamuni (*Śākyamuni*) in the Mihiravihāra, the gift of the monk (*bhikṣu*) Nandika, for the acceptance of the Sarvastivādi (*Sarvastivādin*) teachers (*achāryas*).
13. Anyor (now Mathurā Museum) Buddhist image inscription.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XX. p. 49, and Plate V, 5.  
Mixed dialect. An image of Budha (*Buddha*) at the viḥāra of Uttara Hārusha, the gift of the lay-worshipper (*upāsaka*) Susha Hārusha, together with his parents.
14. Mōra (now Mathurā Museum) stone-slab inscription.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XX. p. 48 f., and Plate V, 4; 1907 correction by Fleet, *Journ. Roy. As. Soc.* 1907, p. 1024.  
Mixed dialect. Fragment. Mentions the son of the *mahakshatrapa* (*mahākshatrapa*) Rājāvula. The rest is unintelligible.
15. Kōta (now Mathurā Museum) statue inscription.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XX. Plate V, 2 (Plate only).  
Sanskrit. Fragment. By Ghōsha, the son of Jayadēva.
16. S. 4.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 201, No. 11, and Plate; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 33, No. 1.  
—*sa 4 gri 1 di 20*.  
Mixed dialect. Fragment. Gift of . . . , together with Graha-chēṭa and Grahadāsa, at the request of (?) . . . the female companion (*saṅghachārī*) of Sihamitra (*Sinhamitra*), the female pupil (*śiṣinī*) of Sathisiḥā (*Shashṭhiṣiḥā* ?), female pupil (*śiṣinī*) of Puśyamitra (*Pushyamitra*), . . . out of the Vārāṇa gaṇa, the Arya-Hāṭṭakiya (*Ārya-Hāṭṭakiya*) kula, the Vajanagari (*Vārjanagari*) śākhā.
17. S. 5.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 201, No. 12, and Plate; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 33 f., No. 2.  
— . . . *pchamē 5 gri 4 di 5*.  
Mixed dialect. Fragment. Mentions the preacher (*vāchaka*) Aryya- . . . .  
(*Ārya*- . . . ) out of the Kōṭṭiya (*Kauṭṭika*) [*gaṇa*].
18. S. 5.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *dēvaputra* Kaṇishka.—1891 Bühler, *Ep. Ind.* Vol. I. p. 381 f., No. 1, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 34 f., No. 4.



*Dēvaputrasya Ka[nī]śhkasya sa[m] 5 hē 1 di 1 ētasya pūrve[ā]yam.*

Mixed dialect. Fragment. Dedication of an image of Vādhamaṇa (*Vardhamāna*) by . . . , daughter of Pāla, daughter-in-law of . . . at the request of Khudā (*Kshudrā*), the female companion (*sagbhachari*) of Sēna, the female pupil (*śiṣi*) of Sēthiniha<sup>1</sup> . . . , out of the Koṭṭiya (*Kouffika*) *gana*, the Brahmadāsika (*Brahmadāsika*) *kula*, the Uchēnāgari (*Uchchairnāgari*) *sākhā*.

19. S. 5.—Mathurā (Kaṅkāli Tīlā, now Mathurā Museum) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 30, No. 2, and Plate XIII; 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII. p. 266 f.; 1887 correction by Bühler, *Vienna Orient. Journ.* Vol. I. p. 176, No. 5; 1890 correction by Bühler, *Vienna Orient. Journ.* Vol. IV. p. 171; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 36 f., No. 5.

—*sa 5 hē 1 di 10 2 asya purvayam.*

Mixed dialect. Fragment. Dedication at the request of (?) . . . out of the Koṭṭiya (*Kouffika*) *gana*, the Brahmadāsika [*kula*], the Uchēnākāri (*Uchchairnāgari*) *sākhā*, the Śrīgriha (*Śrīgriha*) *sambhoga*.

20. S. 5.—Mathurā (Kaṅkāli Tīlā, now Mathurā Museum) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 31, No. 3, and Plate XIII; 1900 Boyer, *Journ. As. Ser.* IX, Vol. XV. p. 573 f.

*Saṁ 5 hē 4 di 20 asya purvayam.*

Mixed dialect. Fragment. Dedication [at the request of] Aryya-Kṣhēraka (*Ārya-Kṣhēraka*), pupil (*śiṣya*) of . . . Mihila, out of the Ko[ṭṭiya] (*Kouffika*) [*gana*], the Uchēnāgari (*Uchchairnāgari*) *sākhā*, the Brahmadāsika (*Brahmadāsika*) *kula*. Compare Nos. 121 and 122.

21. S. 7.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of mahārāja rājātirāja dēvaputra Shāhi Kaṣishka.—1888 Bühler, *Vienna Orient. Journ.* Vol. II. p. 141 f., and Plate; 1891 Bühler, *Ep. Ind.* Vol. I. p. 391, No. 19, and Plate.

—*mahārājasya rājātirā[ja\*]asya dēvaputrasya Shāhi-Kaṣishkasya saṁ 7 hē 1 di 10 5 ētasya pūrveyam.*

Mixed dialect. Fragment. Mentions Aryya-Jayā (*Ārya-Jayā*), sister of the preacher (*vāchaka*) Aryya-Sandhika (*Ārya-Sandhika*), the pupil (*śiṣya*) of the *gana* Aryya-Buddhāsiri (*Ārya-Buddhāsiri*), out of the Aryya-Odēhikiya (*Ārya-Uddēhikiya*)<sup>2</sup> *gana*, the Aryya-Nāgabhātikiya (*Ārya-Nāgabhātikiya*) *kula*, and Aryya-Gōshṭha (*Ārya-Gōshṭha*).

22. S. 9.—Mathurā (Kaṅkāli Tīlā) Jaina image inscription of the time of mahārāja Kaṣishka.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 31, No. 4, and Plate XIII; 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII. p. 266 f.; 1887 Bühler, *Vienna Orient. Journ.* Vol. I. p. 173 f., No. 2; 1904 corrections by Lüders, *Ind. Ant.* Vol. XXXIII. p. 37, No. 6.

—*mahārājasya Kaṣishkasya rājyasamvatsarē navamē [9 vāsa]māsē prathā 1 dīcāsē 5 a[syā]m pūrve[ā]yā.*

Mixed dialect. Fragment. Dedication of an image by Vikatā, wife of Bhāṭṭimita (*Bhāṭṭimitra*) and [daughter of] Brahma . . . , at the request of

<sup>1</sup> Or, possibly, 'the *sākhini*, the female pupil of Ha . . . . .

<sup>2</sup> Or, Aryya-Dēhikiya (*Ārya-Dēhikiya*).



the preacher (*vāchaka*) Nāganamdi (*Nāganandin*) out of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Sthāniya (*Sthāniya*) *kula*, the Vairi (*Vajri*) *śākhā*.

23. S. 10.—British Museum inscription on sculptured slab,<sup>1</sup>—1908 Lüders, *Ep. Ind.* Vol. IX. p. 239-241, and Plate.

—*maharājasya dēva[putrasya] Kāṇishkasya savatsarē [10] gri 2 di 9 ēlayē purtay[ē]*.

Mixed dialect. Gift of a temple (*hārmya*) in the northern *navamika* (?) to the goddess of the village.

24. S. 15.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 382, No. 2, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 46, and Plate XC, 1.

—*saṁ 10 5 gri 3 di 1 aṣyā pūrve[ā]ya*.

Mixed dialect. Dedication of a fourfold (*sarvatōbhadrīkā*) image of Bhagavat by Kumāramitā (*Kumāramitrā*), daughter of . . . la, daughter-in-law of . . . , first wife of the banker (*śrēṣṭhīn*) Vēpi, mother of Bhattisēna, at the request of Aryya-Vasulā (*Ārya-Vasulā*), the female pupil (*śiṣṭī*) of Aryya-Saṅgamikā (*Ārya-Saṅgamikā*), the female pupil (*śiṣṭī*) of Aryya-Jayabhūti (*Ārya-Jayabhūti*), out of the [Mē]hika (*Maighika*) *kula*. Compare No. 70.

25. S. 18.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 178; 1892 Bühler, *Ep. Ind.* Vol. II. p. 202, No. 18, and Plate.

—*sa 10 8 gri 4 di 3 [aṣyā pu . . . ya]*.

Mixed dialect. Fragment. Dedication of a fourfold (*sarvatōbhadrīkā*) image by Māsigi (?), mother (?) of Jaya, [at the request of] . . . , a *gaṇin* out of the [Koṭṭi]ya (*Kauṭṭika*) *gaṇa*, the . . . *saṁbhōga*. the Vachchaliya (*Vātsaliya*) *kula*.

26. S. 18.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 142; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 62; 1892 Bühler, *Ep. Ind.* Vol. II. p. 202, No. 14, and Plate; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 33 f., No. 3.

— . . . . . *sa(?) 10 [8] va 2 di 10' 1*.

Mixed dialect. Fragment. Records the setting up of an image of *bhagarat Ariṣṭanēmi* (*Ariṣṭanēmi*) by Mitaśiri (? *Mitraśiri*).

27. S. 19.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 382 f., No. 3, and Plate.

—*saṁ 10 9 va 4 di 10 aṣyāṁ pūrvedāyaṁ*.

Mixed dialect. Fragment. Dedication of an image of *bhagarat Sa[ntinātha]* (*Śāntinātha*) by Lē . . . , the first wife of [Sa]chila (*Śuchila*), out of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Thāniya (*Sthāniya*) *kula*, the Śrigrīha *saṁbhōga*, the Aryya-Vēri (*Ārya-Vajri*) *śākhā*,<sup>2</sup> at the request of the preacher (*vāchaka*)

<sup>1</sup> The find-place of this inscription is unknown. It has been inserted here on account of its general similarity to the Mathurā inscriptions. The same remark applies to No. 43 below.

<sup>2</sup> Perhaps the statement of the *gaṇa*, *kula* . *saṁbhōga* and *śākhā* really refers to Baladina.



Aryya-Mātridina (*Ārya-Mātridatta*), the pupil (*śiṣya*) of the preacher (*vāchaka*) Aryya-Baladina (*Ārya-Baladatta*). Compare No. 30.

28. S. 20.—Mathurā (Kaṅkālī Tīlā) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 31, No. 6, and Plate XIII; 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII. p. 266 f.; 1887 Bühler, *Vienna Orient. Journ.* Vol. I. p. 170 ff., No. 1; 1889 correction by Bühler, *Vienna Orient. Journ.* Vol. III. p. 235; 1891 Bühler, *Ep. Ind.* Vol. I. p. 395, No. 28, and Plate.

—sa [20] gri mā 1 di 10 5.

Mixed dialect. Dedication of an image of Varddhamaṇa by the female lay-worshipper (*śrāvika*) Dinā (*Dattā*), [daughter of] Dātīla, wife of Matīla, mother of Jayavāla (*Jayapāla*), Dēvadasa, Nāgadina (*Nāgadatta*) and Nāgadinā (*Nāgadatta*), at the request of the preacher (*vāchaka*) Aryya-Saṅghasīha (*Ārya-Saṅghasīha*) out of the Koṭṭiya (*Kauṭṭika*) gaṇa, the Ṭhaṇiya (*Ṭhāṇiya*) kula, the Vēri (*Vajri*) śākha, the Śirika (*Śrika*) [*sambhō*]ga.

29. S. 20.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 383 f., No. 4, and Plate.

—[sam 20 gri 3] di [10] 7 [ēta]sya pūrvāya.

Mixed dialect. Fragment. Dedication by Mittrā (*Mitrā*), first wife of Haggudēva (*Phalgudēva*), daughter-in-law of the ironmonger (*lōhavaṇiya*) Vādhara . . . , daughter of the Khoṭṭamitta (?), the mānikara . . . Jayabhaṭṭi (?), at the request of the preacher (*vāchaka*) Aryya-Siḥa (*Ārya-Siḥa*), the pupil (*śiṣya*) of the preacher (*vāchaka*) Aryya-Datta (*Ārya-Datta*), who was the companion (*śradddhachara*) of the gaṇin Aryya-Pāla (*Ārya-Pāla*), who was the pupil (*śiṣya*) of Aryya-Ogha (? *Ārya-Ogha*), who was [the pupil] of the great preacher (*bṛhashtavāchaka*) and gaṇin Ja . . . mitra (?) out of the Koṭṭiya (*Kauṭṭika*) gaṇa, the Brahmadāsiya (*Brahmadāsika*) kula, the Uchchēnāgari (*Uchchāināgari*) śākha, the Śrīgriha *sambhōga*. Mentions besides the Kākatēyas (?). The figures of the dates of the year and of the month are doubtful; the first may be 50. Compare No. 123.

30. S. 22.—Mathurā (Kaṅkālī Tīlā) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 32, No. 7, and Plate XIII; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 230; 1891 Bühler, *Ep. Ind.* Vol. I. p. 395, No. 29, and Plate.

—sava 20 2 gri 1 di . . . [a]sya pūrvāyam

Mixed dialect. Dedication by Dharmmasōmā, the wife of a caravan-leader (*sar-ttaedhina*) at the request of the preacher (*vāchaka*) Aryya-Mātridina (*Ārya-Mātridatta*). The inscription is to be read from below. Compare No. 27.

31. S. 22.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1889 noticed by Bühler, *Academy*, Vol. XXXV. p. 381; 1889 Bühler, *Vienna Orient. Journ.* Vol. III. p. 235; 238, No. 1; 1891 Bühler, *Ep. Ind.* Vol. I. p. 391, No. 20, and Plate.

—sam 20 [2] gri 2 di 7.

Mixed dialect. Fragment. Dedication of an image of Vardhamāna. Mentions the Vāraṇa gaṇa and Pētivāmika (*Praitivarmika*) [*kula*]. The figures of the date of the year are not quite certain.



32. S. 25.—Mathurā (Kaṅkālī Ṭilā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 384, No. 5, and Plate; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 37 f., No. 7.  
*savatsarē pachaviśē hēmaṁtama[sē] tritīyē divasē viśē asmi kṣhuṇṇē.*  
Mixed dialect. Dedication by Vusu (?), the wife of a dyer (*rayagini*), daughter of Nādi (*Nandin*), daughter-in-law of Jabhaka, wife of Jayabhaṭṭa, at the request of Graha . i . . , the female pupil (*śishini*) of Sadhi (*Sandhi*), pupil (*śiśha*) of Aya-Balatrata (*Ārya-Balatrāta*) out of the Koṭṭiya (*Kauṭtika*) gaṇa, the Brahmadāsika kula, the Uchchānāgarī (*Uchchāirnāgarī*) śākhā. Compare No. 119.
33. S. 28.—Mathurā (Jail Mound, now Mathurā Museum) Buddhist image inscription of the time of . . . . shka.—1874 Growse, *Mathurā*, Part II. p. 173; 1877 Growse, *Ind. Ant.* Vol. VI. p. 217, No. 1, and Plate; 1880 Growse, *Mathurā*,<sup>2</sup> p. 106, and Plate<sup>1</sup>; 1903 correction by Fleet, *Journ. Roy. As. Soc.* 1903, p. 330 f.; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 38 f., No. 8; 1905 referred to by Fleet, *Journ. Roy. As. Soc.* 1905, p. 358.  
. . . . shkasya rājya-saṁvatsarē 20 8 hēmaṁta 3 di . . . .  
Mixed dialect. Fragment. Nothing beyond the date has been preserved.
34. S. 29.—Mathurā (Kaṅkālī Ṭilā, now Lucknow Provincial Museum) Jaina image inscription of the time of mahārāja . . . . shka.—1891 Bühler, *Ep. Ind.* Vol. I. p. 385, No. 6, and Plate; 1903 referred to by Fleet, *Journ. Roy. As. Soc.* 1903, p. 331 f.  
*Mahārāja . . . . shkasa saṁ 20 9 hē 2 di 30 asma kṣhuṇṇē.*  
Mixed dialect. Dedication of an image of bhagavat Vardhamāna by the married lady (*kuṣumbini*) Bodhinadi (*Bōdhinandī?*), daughter of Grahahathi (*Graha-hastin*), at the request of Gahaprakiva (?), pupil (*śishya*) of Arya-Data (*Ārya-Datta*), a gaṇin in the Vāraṇa gaṇa, the Puṣyamitriya (*Pushyamitriya*) kula.
35. S. 29.—Mathurā (Kaṅkālī Ṭilā, now Lucknow Provincial Museum) Jaina image inscription of the time of mahārāja dēvaputra Hukaha.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 142; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 62; 1892 Bühler, *Ep. Ind.* Vol. II. p. 206, No. 26, and Plate; 1903 correction by Fleet, *Journ. Roy. As. Soc.* 1903, p. 332 f.; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 38.  
—ma . . ra . . sya dēva[pu]trasya [Hu]kshasya . . . . śkuna-  
tt[sa] . . . .  
Mixed dialect. Fragment. Mentions a pupil (*śiśha*) of Nagadata (*Nāgadatta*). The reading of the date is very doubtful.
36. S. 31.—Mathurā (Kaṅkālī Ṭilā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 202 f., No. 15, and Plate.  
*sa 30 1 va 1 di 10 asma kṣhuṇṇē.*  
Mixed dialect. Fragment. Dedication by Grahasiri (? *Grahasiri*), daughter of Buddhi and wife of Dēvila, at the request of . . . . Arya-[Go]dāsa (? *Ārya-Gōdāsa*) out of the [Koṭṭi]ya (*Kauṭtika*) gaṇa, the Aryya-Vēri (*Ārya-Vajri*) śākhā, the [Ṭhā]ṇiya (*Śthāṇiya*) kula.
37. S. 32.—Mathurā (Kaṅkālī Ṭilā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 203, No. 16, and Plate.  
—sava[tsa]rē 30 2 hēmaṁtamāsē 4 divasē 2.

<sup>2</sup> The third edition of this work was not accessible to me.



- Mixed dialect. Fragment. Dedication of a fourfold (*sarvātōbbhadrikā*) image of the Arhat by Jitāmitrā, daughter of Ritunandi (? *Ritunandin*), wife of the *prā[tā]rika* (?) Buddhi and mother of the perfumer (*gandhika*) . . . , at the request of the [*ga*]nān Arya-Nandika (*Ārya-Nandika*) . . . out of the Vārāṇasī, the . . . ya ku[la].
38. S. 33.—Mathurā (Chaubāra Mound, now Lucknow Provincial Museum) Buddhist image inscription of the time of mahārāja dēvaputra Huvishka.—1874 Growse, *Mathurā*, Part I. p. 105; Part II. p. 172; 1877 Growse, *Ind. Ant.* Vol. VI. p. 217, No. 2, and Plate; 1890 Growse, *Mathurā*,<sup>2</sup> p. 114, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 39 f., No. 9; 1906 Bloch, *Ep. Ind.* Vol. VIII. p. 181 f., and Plate. *Mahārājasya dēvaputrasya Huv[ī]shkasya saṃ 30 3 gri 1 di 8*.  
Mixed dialect. Setting up of a Bodhisatva at Mādhuravāṇaka by the nun (*bhikṣuṇī*) Dhanavati, the sister's daughter of the nun (*bhikṣuṇī*) Buddhāmitrā, who knows the Tripiṭaka (*trēpiṭaka*), the female pupil (*antēvāsini*) of the monk (*bhikṣu*) Bala, who knows the Tripiṭaka (*trēpiṭaka*).
39. S. 35.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 385, No. 7, and Plate.  
— *saṃ 30 [5] va 3 di 10 asy[ām] pūrvāyām*.  
Mixed dialect. Dedication of an image of Vardhamāna by the perfumer (*gandhika*) Kum[ā]rabhaṭi, son of Kumāramitā (*Kumāramitrā*), the female pupil (*śiṣinī*) of Aryya-Baladina (*Ārya-Baladatta*) out of the Kottiya (*Kauṭṭika*) gaṇa, the Sthāniya (*Sthāniya*) kula, the Vairā (*Vajrā*) śikhā, the Śirika (*Śrika*) saṃbhōka (*saṃbhōga*), at the request of Aryya-Kumāramitā (*Ārya-Kumāramitrā*).
40. S. 35.—Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 127, No. 3, and Plate V; 1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 185, No. 10, and Plate.  
— *saṃ pachatrisāsya (?)* . . .  
Mixed dialect. Fragment. Dedication of the monk (*bhikṣu*) Buddhādāsa to some viḥāra. The date is quite uncertain.
41. S. 38.—Mathurā (Kaṅkāli Tīlā) Jaina elephant capital inscription of the time of mahārāja dēvaputra Huvishka.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 32 f. No. 9, and Plates V and XIV; 1874 Growse, *Mathurā*, Part II. p. 172; 1898 Bloch, *Journ. Beng. As. Soc.* Vol. LXVII. Part I. p. 276, note 2; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 40 f., No. 10.  
[*Ma*]h[ā]r[ā]jasya dēvaputrasya Huvishka-ya saṃ 30 8 hē 3 di 10 1 etāyē pūrvāyē.  
Mixed dialect. Setting up of (the elephant) Nandivīśāla by the banker (*śrēṣṭhīn*) Aryya Rudradāsa (*Ārya Rudradāsa*), the son of the banker (*śrēṣṭhīn*) Śivādāsa for the worship of the Arhatas (*Arhats*).
42. S. 44.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of mahārāja Huviksha.—1891 Bühler, *Ep. Ind.* Vol. I. p. 387, No. 9, and Plate (for the second half see also Plate, No. 32); 1892 correction by Bühler, *Ep. Ind.* Vol. II. p. 212, note 37.  
— *tara[sa]tama-maharajasya Huvikshasya sava[tsa]rā 40 4 hana gr[āya]masa 3 dīcisa 2 ē[tasyām] pūrvāy[ām]*.



- Mixed dialect. Fragment. Dedication at the request of Nāgasēpa (*Nāgasēna*), pupil (*śiṣa*) of Haginaṇḍi (*Bhaganandīn* ?), a preacher (*vāchaka*) in the [Vāraṇa] *gaṇa*, in the Āryachēṭiya (*Āryachēṭika*) *kula*, in the Haritamālakaḍhi (*Haritamālagaḍhī*) *śākhā*.
43. S. 45.—Bombay University Library Buddhist image inscription of the time of mahārāja dēvaputra Hūviṣka<sup>1</sup>.—1901 D. R. Bhandarkar, *Journ. Bo. Br. Roy. As. Soc.* Vol. XX. p. 269 f.  
[*mahārājasya*] *Hūviṣkasya dēvaputrasya sa 40 5 va 3 di 10 5 ētasya purv[a]ya*.  
Mixed dialect. Installation of an image of bhagavat Śākyamuni (*Śākyamuni*) in the Roṣikavihāra at Ālikā by the female lay-worshipper (*upāsikā*) Khvasichā for the welfare of herself, her parents, her *bhaṭārīkā*, the mother of Śamaṇikā (*Śramaṇikā*), Śamaṇikā (*Śramaṇikā*), Jivaka, the mother of Jivaka, and all creatures.
44. S. 45.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 387, No. 10, and Plate.  
—*saṁ 40 5 va [3] di 10 [7] ētasya purv[ā]ya*.  
Mixed dialect. Fragment. Mentions the daughter-in-law of Buddhi, the . . .  
. . . of Dharmmavṛiddhi. The bracketed signs of the date are doubtful.
45. S. 47.—Mathurā (Kaṅkālī Tīlā) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 33, No. 10, and Plate XIV; 1887 correction by Bühler. *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII. p. 268; 1887 Bühler, *Vienna Orient. Journ.* Vol. I. p. 176 f., No. 6; 1891 Bühler, *Ep. Ind.* Vol. I. p. 396, No. 30, and Plate.  
*Sa 40 7 grī 2 di 20 ētasya purvayam*.  
Mixed dialect. Fragment. Dedication by . . . , daughter-in-law of the lay-bearer (*savaka*) Puṣa (*Pushya*), wife of Giba . . . , mother of Puṣadina (*Pushyadatta*), at the request of Sēna, pupil (*śiṣa*) of Ōhanadi (*Ōghanandīn*) and preacher (*vāchaka*) in the V[ā]raṇa *gaṇa* and the Pētivamika (*Praitivarmika*) *kula*. Compare No. 81.
46. S. 48.—Mathurā (Kaṅkālī Tīlā) Jaina stone inscription of the time of mahārāja Hūviṣka.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 34, No. 15, and Plate XIV; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 103, No. 14.  
*Mahārājasya Hūviṣkasya sa 40 8 hē 4 di 5*.  
Mixed dialect. Fragment. Mentions the Bramadāsiya (*Brahmadāsika*) *kula*, the Uchēnāgari (*Uchchairnāgari*) *śākhā*.
47. S. 49.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Academy*, Vol. XXXIX. p. 141 f.; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 59 ff.; 1892 Bühler, *Ep. Ind.* Vol. II. p. 204, No. 20, and Plate; 1894 Bühler, *Ep. Ind.* Vol. II. p. 321, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind. New Imp. Ser.* Vol. XX. p. 12, and Plate VI; 1903 referred to by Fleet, *Journ. Roy. As. Soc.* 1903, p. 327; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 244 f.  
*saṁ 40 9 rra 4 di 20 ētasyam purvayam*.  
Mixed dialect. Fragment. Dedication of an image of the Arhat Nāndīāvarta (*Nāndyāvarta*) at the Vodva (?) *thupa*(*stūpa*) by the female lay-worshipper (*śrēvikā*) Dinā(*Dattā*), wife of . . . , at the request of Aya-Vṛidbahasti

<sup>1</sup> See above, p. 5, note 1.



(*Ārya-Vṛiddhahastin*), a preacher (*vachaka*) in the Kottiya (*Kauṭṭika*) *gaṇa*, the Vairā (*Vajri*) *śākhā*. Compare No. 56.

48. S. 4 . . . —Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX, p. 142; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 63; 1891 Bühler, *Ep. Ind.* Vol. I. p. 387 f., No. 11, and Plate; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 103 f., No. 15; 1908 referred to by Lüders, *Ep. Ind.* Vol. IX. p. 244 f.

. . . . . 40 . . . . . hē . . . . . di 10 ē[ta]sya pā[revā]ya.  
Mixed dialect. Fragment. Dedication (of the image) by . . . . ., [mother] of Sihadata (*Sinhadatta*), first wife of the village headman (*grāmika*) Jayanāga, daughter-in-law of the village headman (*grāmika*) Jayadēva, daughter of . . . . ., at the request of Akarā(?), the female pupil (*śiṣinī*) of Nandā(?) and of Balavarmā(?), the female companion (*saḍhachari*) of Mahanandi (*Mahānandin*) and pupil (*śiṣinī*) of Dati (*Dantin*) out of the Varāṇa (*Vārāṇa*) *gaṇa*, the Āryya-Haṭṭakiya (*Ārya-Haṭṭakīya*) *kula*, the Vajanagari (*Vārjanāgari*) *śākhā*, the Śiriya (*Śrika*) [*saṁbhō*]ga. The unit of the date is illegible.

49. S. 50.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 203, No. 17, and Plate.

*Paṇa 50 hēmaṁtamāsē pa* . . . . .  
Mixed dialect. Fragment. Mentions Āryya-Chēra(?), Yuddhadina (*Yuddhadatta*), Pūshabudhi (*Pushyabuddhi*).

50. S. 50.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 179; 1892 Bühler, *Ep. Ind.* Vol. II. p. 209, No. 36, and Plate.

— . . . . . [50] hē 2 di 1 asya purvaya.  
Mixed dialect. Fragment. Dedication of an image of Vadha[mana] (*Vardhamāna*) by Vijayaśiri (*Vijayaśiri*), daughter of Bubu, first wife of Rajyavasū (*Rājyavasū*), mother of [Dē]vila and paternal grandmother of Viśvabhava, who obeys the command (*paṇatihara*) of . . . . . ghakaraba(?), the female pupil (*śiṣinī*) obeying the command (*paṇatidharitā*) of Ayya-Jinadaś (*Ārya-Jinadāś*), who was the female pupil (*śiṣinī*) of Samadi . . . . . va Dinara, the great preacher (*bahā*[t] *vachaka*) and *gaṇin* of the Varāṇa (*Vārāṇa*) *gaṇa*, the Ayya-bhyista(?) *kula*, the Sa[mkasiyā] (*Saṁkāsikā*) *śākhā* (*śākhā*), the Śirigriha (*Śirigriha*) *sa*[m]bhōga. The first figure of the date may possibly be 7.

51. S. 50.—Mathurā (now Mathurā Museum) Buddhist image inscription of the time of mahārāja dēvaputra Huvishka.—1877 Growse, *Ind. Ant.* Vol. VI. p. 219, No. 11, and Plate; 1880 Growse, *Mathurā*<sup>3</sup>, p. 154 and Plate.

*Mahārājasya dēvaputrasya Huvishkasya rajyasam 50 hē 3 di [2]*.  
Mixed dialect. Nothing beyond the date has been made out. The last sign of the date is doubtful.

52. S. 51.—Mathurā (Jail Mound, now Lucknow Provincial Museum) Buddhist image inscription.—1878 Growse, *Journ. Beng. As. Soc.* Vol. XLVII. Part I. p. 130; 1880 Growse, *Mathurā*<sup>3</sup>, p. 107.

*Mahārājasya dēvaputrasya Huvishkasya samvatṣarē 50 1 hēmaṁtamasa 1 di* . . .  
Mixed dialect. Nothing beyond the date has been read.

<sup>3</sup> Perhaps *Ayyaṅgi-takulātō-Ayyāniyasatō kulātō-Ārya-Kaniyasatāḥ kulatāḥ*.



53. S. 52.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 203 f., No. 18, and Plate; 1904 corrections by Lüders, *Ind. Ant.* Vol. XXXIII. p. 104 f., No. 16.  
—*samcatsara dāpanā 50 2 hēmantā[mā]sa pratha . . . divasa pañchavīse 20 5 asma kshupē.*

Mixed dialect. Dedication (of the image) by the worker in metal (*lōhikakāraka*) Śāra, the member of the committee (*gotṭika*), the son of Śramapaka, at the request of the preacher (*vāchaka*) Aryya-Dēva (*Ārya-Dēva*), the companion (*śaḍhachara*) of the *gaṇin* Aryya-Maṅguhasti (*Ārya-Māghahastin*), the pupil (*śiṣhya*) of the preacher (*vāchaka*) Aryya-Ghastahasti (*Ārya-Hastahastin*), of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Vērā (*Vajri*) *śākhā*, the Śtāṇikiya (*Stāṇikiya*) *kula*, the Śrīgriha *sambhōga*. Compare No. 54.

54. S. 54.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1889 noticed by Bühler, *Academy*, Vol. XXXV. p. 381 f.; 1889 Bühler, *Vienna Orient. Journ.* Vol. III. p. 235; 237; 239, No. 2; 1891 Bühler, *Ep. Ind.* Vol. I. p. 391, No. 21, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 56 f., and Plate XCIX; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 104 f., No. 17.

—*sava 50 4 hēmantamāsē chaturthiḥ 4 divasē 10 asya purvāyām.*

Mixed dialect. Dedication of an image of Sarasvatī by the worker in metal (*lōhikakāraka*) Gōva (*Gōpa*), the son of Siha (*Sihha*), at the request of the preacher (*vāchaka*) Aryya-Dēva (*Ārya-Dēva*), the companion (*śraddhachara*) of the *gaṇin* Aryya-Māghahasti (*Ārya-Māghahastin*), the pupil (*śiṣhya*) of the preacher (*vāchaka*) Aryya-Hastahasti (*Ārya-Hastahastin*), out of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Sthāniya (*Stāṇikiya*) *kula*, the Vairā (*Vajri*) *śākhā*, the Śrīgriha *sambhōga*. Compare No. 53.

55. S. 57.—Mathurā (Sitalghāti Mound, now Mathurā Museum) Jaina image inscription.—1877 Growse, *Ind. Ant.* Vol. VI. p. 218, No. 5, and Plate; 1880 Growse, *Mathurā*, p. 128 f., and Plate; 1885 mentioned by Cunningham, *Arch. Surv. Rep.* Vol. XX. p. 36; 1892, Bühler *Ep. Ind.* Vol. II. p. 210, No. 38, and Plate.

*Samcatsarē septapāñchāśē 50 7 hēmantratrityē divasē trayūdāśē sye p[ā]rvāyām.*

Mixed dialect. Fragment. Only the date is preserved.

56. S. 60.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja rājātirāja dēva-putra* Huvashka.—1891 Bühler, *Ep. Ind.* Vol. I. p. 386, No. 8, and Plate; 1892 correction by Bühler, *Ep. Ind.* Vol. II. p. 204, note 61; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 105, No. 18.

—*ma[hā]nā[ja]sya r[ājā]tirājasya dēva-putrasya Huvashkasya sam 60 hēmantamāsē 4 di 10 śtasyām purvāyām.*

Mixed dialect. Fragment. Dedication of an image of Rishabha by Dattā, wife of Ka . . . pasaka, [at the request of] . . . the *gaṇin* Āryya-Kharuṇa (?), pupil (*śiṣhya*) of Āryya-Vṛiddhahasti (*Ārya-Vṛiddhahastin*), a preacher (*vāchaka*) in the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Sthāniya *kula*, the *śākhā* of the Āryya-Vēriyas (*Ārya-Vajriyas*). Compare No. 47.

57. S. 62.—Mathurā (now Indian Museum, Calcutta) Jaina image inscription.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XX. p. 37, and Plate V, 6; 1887 Bühler, *Vienna*



- Orient. Journ.* Vol. I. p. 172 f.; 1891 correction by Bühler, *Academy*, Vol. XXXIX. p. 142; 1891 correction by Bühler, *Vienna Orient. Journ.* Vol. V. p. 63; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 105 f., No. 19.  
—*saṁ 60 2 gri 3 di 5 ātāyē purvāyē.*  
Mixed dialect. Records, after an invocation of the Arahantas (*Arhats*) and Siddhas, the gift (of the image) to the community of the four orders (*chaturvarṇa saṅgha*) by Vaiṭhikā (?), at the request of the ātapika Grahabala, pupil (*śiṣhya*) of the preacher (*vāchaka*) Ārya-Kakasaḥasta (*Ārya-Karkasahasta*). Compare No. 58.
58. S. 62.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 204, No. 19, and Plate.  
—*sa 60 2 va 2 di 5 ātāyā purvāyā.*  
Mixed dialect. Fragment. Dedication at the request of the ātapika Grahabala, the pupil (*śiṣha*) of the preacher (*vāchaka*) Ārya-Karkasahasta (*Ārya-Karkasahasta*) of the Vārāṇsa gaṇa. Compare No. 57.
59. S. 72.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured stone-slab of the time of svāmin mahākṣhatrapa Śōḍasa.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 177 f.; 1891 correction by Cunningham, *Academy*, Vol. XXXIX. p. 397; 1892 Bühler *Ep. Ind.* Vol. II. p. 199, No. 2, and Plate; 1895 correction by Bühler, *Ep. Ind.* Vol. IV. p. 55, note 2; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 21, and Plate XIV.  
—*sv[ā]misa mahākṣhatrapasa Śōḍāsasa savatsarē 70 2 hēmaṁtamāsē 2 divasē 9.*  
Mixed dialect. Records, after an invocation of the Arahats (*Arhats*) Vardhamāna, the setting up of an Āryavati by Amṛhini, the Kocchl (Kautsi), a female lay-disciple of the ascetics (*sama[na\*]śāvikā*), together with her sons Pālagnhōsha, Poṭṭhaghōsha (*Prōṣhṭhaghōsha*), Dhanaghōsha, for the worship of the Arahats (*Arhats*).
60. S. 74.—Mathurā (Jail Mound) stone-slab inscription of the time of mahārāja rājātīrāja dēvaputra Vāsu . . . .—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 129, No. 15, and Plate VI; 1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 183, No. 4, and Plate; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 32, No. 8, and Plate XV; 1891 correction by Bühler, *Ep. Ind.* Vol. I. p. 373, note 7; 1892 correction by Cunningham, *Numism. Chron.* Ser. III. Vol. XII. p. 50, note 6; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 106 f., No. 20; 1908 Lüders, *Ep. Ind.* Vol. IX. p. 241-246, and Plate.  
*Mahārājasya r[ā] . . . . sya dēvaputrasya Vāsu . . . . savatsarē 70 4 varsham[ā]sē prathamē divasē tris[ā] 30 asyāṁ purvayāṁ.*  
Mixed dialect. Fragment. Mentions the great general (*mahadāṇḍanāyaka*) Vālina at Talakiya (or Talaki?).
61. S. 77.—Mathurā (Jail Mound, now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 130, No. 17, and Plate VI; 1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 183, No. 5, and Plate; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 33, No. 11, and Plate XIV; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 102; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 243 ff.  
*Samvatsarē 70 7 gri 3 divas[ā] 5 asyā purvayā.*  
Mixed dialect. Dedication (of the pillar) by the monk (*bhikkhu*) Dharmmadēva.



62. S. 77.—Mathurā (Jail Mound, now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 127, No. 1, and Plate IV; 1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 182 f., No. 1, and Plate; 1870 correction by Cunningham, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 195; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 38, No. 12, and Plate XIV; 1874 Rajendralala Mitra-Growse, *Mathurā*, Part I. p. 74, note; Part II. p. 172; 1878 correction by Rajendralala Mitra, *Buddha Gayā*, p. 187, note\*; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 101, No. 11; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 243 ff.  
*Sam 70 7 gri 4 di 4.*  
Mixed dialect. Dedication of base of pillar (*kumbhaka*) 25 to the *vihāra* of the *mahārāja rājātirāja dēvaputra Hāvishka* by the monk (*bhikṣu*) Jivaka, the Oḍḍyanaka (inhabitant of *Uḍḍiyāna*).
63. S. 77.—Mathurā (Jail Mound, now Indian Museum, Calcutta) inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 127, No. 2, and Plate IV; 1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 183, No. 2, and Plate; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 34, No. 13, and Plate XIV; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 102, No. 13; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 243 ff.  
— *sam 70 7 gri 4 divasē 20* [9].  
Mixed dialect. Dedication (of the pillar) by Dēvila, the servant or priest at the temple of Dadhikarṇa (*Dadhikarṇa-dēvikulika*). The last figure of the date is uncertain.
64. S. 77.—Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 130, No. 18, and Plate VII; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 101 f., No. 12; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 243 ff.  
*Samvatsarē 70 7 va divasē 5 asya purvayā.*  
Mixed dialect. Dedication (of the pillar) by the monk (*bhikṣu*) Dharmmadēva.  
Perhaps this inscription is identical with No. 61.
65. S. 77.—Mathurā (Jail Mound, now Mathurā Museum) inscription on base of pillar.—1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 184, No. 7, and Plate; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 34, No. 14, and Plate XIV; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 243 ff.  
— *sam 70 7 va 1 di 10 1.*  
Mixed dialect. Fragment (?). Records the gift of pillar 126.
66. S. 80.—Mathurā (Kaṅkālī Tilā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja Vāsudēva*.—1891 Bühler, *Ep. Ind.* Vol. I. p. 392, No. 24, and Plate.  
— *maharajasya Vāsudēvasya sam 80 hapa va 1 di 10 2 etasya pūrevāyām.*  
Mixed dialect. Fragment. Mentions the daughter of . . . , the daughter-in-law of Saṅghanadhi (?), the . . . of Bala . . .
67. S. 81.—Mathurā (Kaṅkālī Tilā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 204 f., No. 21, and Plate.  
*Sam 80 1 va 1 di 6 etasya purīya.*  
Mixed dialect. Fragment. Dedication at the request of Datā (*Dattā*), the female



- pupil (*śiṣyāśikṣiṇ*) of Ayikā Jivā (*Āryā Jivā*). Mentions besides Grabasiri (*Grahāsiri*).
68. S. 83.—Mathurā (Kaṅkālī Tīlā, now Mathurā Museum) Jaina image inscription of the time of mahārāja Vāsudēva.—1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 184, No. 6, and Plate; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 34, No. 16, and Plate XV; 1890 correction by Bühler, *Vienna Orient. Journ.* Vol. IV. p. 324; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 107, No. 21.  
—mahārājasya Vāsudēvasya saṁ 80 3 grī 2 dī 10 6 śtasya pūrvayā.  
Mixed dialect. Dedication of the image by Jinadāsi, daughter of Sēna, daughter-in-law of Datta, wife of the perfumer (*gandhika*) Vya . . . cha . . . .
69. S. 83.—Mathurā (Jail Moand, now Mathurā Museum) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 34, No. 17, and Plate XV.  
Saṁ 80 3 grī 2 dī 20 5 śtasya pūrvayā.  
Mixed dialect. Fragment. Only the date has been preserved.
70. S. 86.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 388, No. 12, and Plate.  
Saṁ 80 6 hē 1 dī 10 2.  
Mixed dialect. Fragment. Dedication by some woman, the daughter of Dasa (*Dāsa*), wife of Priya (*Priya*), at the request of Aya-Vasulā (*Ārya-Vasulā*), female pupil (*śiṣiṇ*) of Aya-Saṅgamikā (*Ārya-Saṅgamikā*), out of the [Mēhi]ka (*Maighika*) kula. Compare No. 24 and Bühler, *Vienna Orient. Journ.* Vol. IV. p. 323.
71. S. 87 (?).—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 388 f., No. 13, and Plate.  
[Saṁ 80 7] grī 1 dī [20] a[śmī] kṣhūṇē.  
Mixed dialect. Fragment. Mentions Mittra (*Mitra*), the pupil (*śiṣya*) of Āryya-Kumārānandī (*Ārya-Kumārānandī*), the Uchchēnāgara (of the *Uchchairnāgarī śākhā*). The figures of the dates of the year and the day are doubtful.
72. S. 87.—Mathurā (Kaṅkālī Tīlā) Jaina image inscription of the time of mahārāja rājātīrāja Shāhi Vāsudēva.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 35, No. 18, and Plate XV; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 108, No. 22.  
—mahārājasya rājātīrājasya Shāhi-Vāsudēvasya saṁ 80 7 hē 2 dī 30 śtasya pūrvayā.  
Mixed dialect. Fragment. Nothing beyond the date has been made out.
73. S. 90.—Mathurā (Kaṅkālī Tīlā, now Mathurā Museum) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 35, No. 19, and Plate XV; 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII. p. 266 f.; 1887 Bühler, *Vienna Orient. Journ.* Vol. I. p. 175 f., No. 3; 1892 Bühler, *Ep. Ind.* Vol. II. p. 205, No. 22, and Plate.  
sa[ś]va[śarē 90] va . . . . .  
Mixed dialect. Fragment. Dedication by the wife of . . . . ., the daughter-in-law of Dina (*Datta*), [at the request of (?)] . . . . Bhatibalā . . . . out of the K[ottīya] (*Kauṣṭhika*) gaṇa, the P[r]a[śna]v[ā]ha[na]ka kula, the Majhamā (*Madhyaṁā*) śākhā.
74. S. 93.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 205, No. 23, and Plate.  
—saṁ 90 3 [va] . . . . .



Mixed dialect. Fragment. Records, after an invocation of the Arhat Mahāvira (Mahāvira), the setting up of an image of bhagavat Varddhama by . . . the daughter of the treasurer (hairanyaka) Dēva, at the request of the gaṇin Nandi (Nandin).

75. S. 95.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina panel inscription.—1889 noticed by Bühler, *Academy*, Vol. XXXV. p. 381; 1889 Bühler, *Vienna Orient. Journ.* Vol. III. p. 234; 240, No. 3; 1890 Bühler, *Vienna Orient. Journ.* Vol. IV. p. 327, note 3; 1892 Bühler, *Ep. Ind.* Vol. I. p. 392, No. 22, and Plate; 1901 Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 24, and Plate XVII. 2.  
—saṁ 90 5 gri 2 di 10 8.

Mixed dialect. Fragment. Dedication of an image by . . . the daughter of Grahadata (Grahadatta), [the wife] of Dhanahathi (Dhanahastin), at the request of Dhāmāthā (?), the female pupil (śiṣinī) of Aryya-Araba . . . (Ārya-Arhad . . .) out of the Koṭṭiya (Kauṭṭika) gaṇa, the Thāniya (Sthāniya) kula, the Vaira (Vajri) śākhā. The panel besides contains the name of the ascetic (śramaṇa) Kaṇa or Kaṇha (Kṛishṇa) and a lady's name probably to be read Anaghaśrēṣṭhivijā. The first two signs of the date are uncertain.

76. S. 98.—Mathurā (Kaṅkālī Tīlā) Jaina image inscription of the time of rājan Vāsudēva. —1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 35 f., No. 20, and Plate XV; 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII. p. 267 f.; 1887 Bühler, *Vienna Orient. Journ.* Vol. I. p. 177 ff., No. 8; 1888 correction by Bühler, *Vienna Orient. Journ.* Vol. II. p. 144; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 108, No. 23.  
—rājā Vāsudēvasya saṁvatsarē 90 8 varṣamāsē 4 divasē 10 1 ātasyā purvāyā.

Mixed dialect. Fragment. Records, after an invocation of the Arhat Mahāvira (Mahāvira), the dedication by some woman, the . . . of Aryya-Kshēma (Ārya-Kshēma), . . . the daughter of Pravaraṇa, the daughter-in-law of the perfumer (gandhika) Varuṇa, . . . [at the request] of . . . the gaṇin Aryya-Dēvadatta (Ārya-Dēvadatta), out of the Aryy-Oddhikiya<sup>1</sup> (Ārya-Uddhikiya) gaṇa, the Paridhāsika kula, the Pētaputrikā (Paitāputrikā ?) śākhā.

77. S. 98.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 205, No. 24, and Plate.  
Sa 90 8 hē 1 di 5 asma kṣhūṣē.

Mixed dialect. Fragment. Mentions the Koṭṭiya (Kauṭṭika) gaṇa, the Uchanaga[ri] (Uchchānāgarī) [śākhā].

78. S. 299.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina stone inscription of the time of some mahārāja rājātirāja.—1896 Bühler, *Academy*, Vol. XLIX. p. 367=*Journ. Roy. As. Soc.* 1896, p. 578 f.=*Vienna Orient. Journ.* Vol. X. p. 171 f.; 1908 Banerji, *Ind. Ant.* Vol. XXXVII. p. 33 ff., and Plate III.  
—mahārājasya rājātirājasya svarvachchkaravātē . . . 200 90 9 hamatamāsē 2 divasē 1.

Mixed dialect. Fragment. Records, after an invocation of all Śidhas (Siddhas) Ārahātas (Arhats), the setting up of an image of the Ārahāt (Arhat) Mahāvira (Mahāvira) in the temple of the Ārahats (ārāhātāyatāna) and of a shrine (dēvakula) by Ujhatikā, daughter of . . . [and] of Okhārikā, by the lay-sister (sacāvikā-bhaginī) Okhā, . . . of . . . śtrika and Śivādina (Śivadatta).

<sup>1</sup> Or Aryya-Dūhikiya (Ārya-Dūhikiya).



79. Mathurā (Kaṅkāli Tīlā) image inscription of the time of *mahārājatirāja* Kaṇishka.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 129, No. 16, and Plate VI; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 31, No. 5, and Plate XIII; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 149 f., No. 25.  
 . . . [ma]h[ā]rājatir[ā]jasya Kaṇishkasya saṁvatsa[rē].  
 Mixed dialect. Fragment. Nothing beyond the date has been made out.
80. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *dēvaputra* Huvishka.—1892 Bühler, *Ep. Ind.* Vol. II. p. 206, No. 25, and Plate.  
 . . . [va]putrasya Huvishkasya sa . . .  
 Mixed dialect. Fragment. Only the date has been preserved.
81. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of some *mahārāja rājatirāja*.—1892 Bühler, *Ep. Ind.* Vol. II. p. 206, No. 27, and Plate.  
 —*mahārājasya rājatirājasya* . . .  
 Mixed dialect. Fragment. Mentions Sē[na], pupil (*śiṣya*) of Ōhanandi (*Ōghanandin*). Compare No. 45.
82. Mathurā (Jail Mound) stone-slab inscription of the time of *svāmin mahākshatrapa* Śoṃḍāsa.—1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 188 f., No. 29, and Plate; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 30, No. 1, and Plate XIII; 1874 Growse, *Mathurā*, Part II. p. 172; 1891 correction by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 correction by Bühler, *Vienna Orient. Journ.* Vol. V. p. 177; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 149, No. 24; 1908 Lüders, *Ep. Ind.* Vol. IX. p. 246-248.  
 Mixed dialect. A tank (*pushkarani*), the western tank of the twin tanks, a reservoir (*udapāna*), a garden (*ārāma*), a pillar (*stambha*) and a stone-slab (*śilāpaṭṭa*), by the treasurer (*gaṁjavara*) of *svāmin mahākshatrapa* Śoṃḍāsa, a *brāhmaṇa* of the Śēgrava (*Śaigrava*) *gōtra*.
83. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja mahākshatrapa* Ma . . . —1892 Bühler, *Ep. Ind.* Vol. II. p. 199, No. 3, and Plate.  
 —*mahārāja-mahākshatrapa-Ma* . . .  
 Sanskrit (?). Fragment. Only an invocation of the Arhats and the words given above are preserved. The statue bearing this inscription has been cut out of the back of the panel bearing inscription No. 104.
84. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 389, No. 15, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 154, No. 32.  
 . . . 107 ēta[ryām] pūrvvāyām.  
 Mixed dialect. Fragment. Mentions the Koṭṭiya (*Kauṭṭika*) *gaṇa*.
85. Mathurā (Jail Mound, now Lucknow Provincial Museum) stone inscription.—1878 Growse, *Journ. Beng. As. Soc.* Vol. XLVII. Part I. p. 130, and Plate XXI; 1880 Growse, *Mathurā*, p. 108, and Plate; 1891 Bühler, *Ep. Ind.* Vol. I. p. 390, No. 18, and Plate.  
 —[saṁ] . . . [dī] 5 ētaryām pū[rvvāyām].  
 Mixed dialect. Dedication of a stone slab (*śilāpaṭṭa*) in the temple (*stāna*) of the divine lord of serpents (*bhagavat nāgēndra*) Dadhikarṇa by the sons of the actors



(*śailalakas*), the Māthuras (of *Mathurā*), who are praised as the Chāndaka brothers, chief among whom was Nandibala.

86. Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 396, No. 31, and Plate.  
— . . . . 5 *asmi kṣuṇṣe*.  
Mixed dialect. Fragment. Mentions a female pupil (*śiṣinī*) of Ārya-Sakara, and Āryya-Nāgadattā (*Ārya-Nāgadattā*).
87. Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 392 f., No. 25, and Plate.  
— . . . . *rehamāsē 1 divasē 30 asmi kṣu* . . . .  
Mixed dialect. Fragment. Only the words given above have been preserved.
88. Mathurā Buddhist image inscription.—1874 Growse, *Mathurā*, Part I. p. 78; Part II. p. 175; 1877 Growse, *Ind. Ant.* Vol. VI. p. 219, No. 9, and Plate; 1880 Growse, *Mathurā*,<sup>2</sup> p. 106, and Plate.  
— . . . . *varṣamāsē 2 divasē 6*.  
Mixed dialect(?). Fragment. Nothing beyond the date can be made out.
89. Mathurā (now Indian Museum, Calcutta) Buddhist stone inscription.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 129, No. 14, and Plate VI; 1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 183, No. 3, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 150, No. 26.  
*Sam* . . . . . *divasē 10 asyā pūrevayā*.  
Mixed dialect. Fragment. Dedication by the monk (*bhikṣu*) Buddhanandi (*Buddhanandin*).
90. Mathurā (now Mathurā Museum) rail inscription.—1870 Cunningham, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 194, No. 30, and Plate.  
Only the figures 100 10 8. Compare No. 91.
91. Mathurā (now Lucknow Provincial Museum) rail inscription.—1870 Cunningham, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 194, No. 31, and Plate.  
Only the figures 100 20 7. Compare No. 90.
92. Mathurā (Arjunpura Mahalla Mound) pillar inscription.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XX. p. 36, and Plate V, I.  
Prakrit. Gift of Āmoghārakhitā (*Āmoghārakhitā*).
93. Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina stone inscription.—1891 Bühler, *Academy*, Vol. XXXIX. p. 373; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 175 f.; 1892 Bühler, *Ep. Ind.* Vol. II. p. 198 f., No. 1, and Plate.  
Prakrit. Dedication of an arch for the temple (*pāsīdōṭṭeraṇa*) by the lay-bearer (*sāvaka*) Uṭaradāsaka (*Uttaradāsaka*), son of a Vachhi (*Vātṣi*) and disciple (*śāntēvāsī*) of the ascetic (*śamana*) Maharakhita (*Māgharakṣita*).
94. Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured stone-slab.—1892 Bühler, *Ep. Ind.* Vol. I. p. 396, No. 33, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind. New Imp. Ser.* Vol. XX. p. 20, and Plate XIII; 1905 Fleet *Journ. Roy. As. Soc.* 1905, p. 635-655; 1908 referred to by Banerji, *Ind. Ant.* Vol. XXXVII. p. 49.  
Mixed dialect. Fragment. Records, after invocation of Arāhat (*Arhat*) Vardhamāna, the setting up of a tablet of homage (*āyāgapāṭa*) by Śimitrā (*Śivamitrā* ?), the



- Kōśikī (*Kauśikī*), [wife] of Gotiputra (*Gauṭtiputra*), a black serpent to the Poṭhayaas (*Prōṣṣhakas*) and Śakas.
95. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on carved panel.—1891 Bühler, *Ep. Ind.* Vol. I. p. 397, No. 35, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 150 f., No. 27.  
Mixed dialect. Fragment. Setting up of tablets of homage (*āyāgapaṭas*) in a *bhaṃḍira* by the goldsmith (*śvaṇṇika*) Nāndighōṣa (*Nandighōṣa*), son of . . .  
. . . Nāndika (*Nandika*).
96. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 201, No. 9, and Plate.  
Mixed dialect. Fragment. Dedication of an image by (?) Īdrapāla (*Indrapāla*), the son of a Gotī (*Gauṭī*), for the worship of the Arahats (*Arhats*). Perhaps this inscription is to be read from below.
97. Mathurā (Kaṅkāli Tīlā, now Mathurā Museum) stone inscription.—1874 mentioned by Growse, *Mathurā*, Part II. p. 174; 1877 Growse, *Ind. Ant.* Vol. VI. p. 218, No. 4, and Plate; 1880 Growse, *Mathurā*,<sup>2</sup> p. 109, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 151, No. 28.  
Prakrit. Fragment. Dedication by Pūsā (*Pushyā*), the wife of Pūphaka (? *Pushpaka*), the son of a Mogalī (*Maudgalī*).
98. Mathurā (Chaubārā Mound, now Mathurā Museum) Buddhist rail inscription.—1877 Growse, *Ind. Ant.* Vol. VI. p. 219, No. 6, and Plate; 1878 Growse, *Journ. Beng. As. Soc.* Vol. XLVII. Part I. p. 118, and Plate XVII; 1880 Growse, *Mathurā*,<sup>2</sup> p. 117, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 152, No. 29.  
Mixed dialect. Gift of the servant of the interior (*abhyāntarōpasthāyaka*) Kaṭhika.
99. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured *tīraṇa*.—1891 Bühler, *Academy*, Vol. XXXIX. p. 373 f.; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 176; 1892 Bühler, *Ep. Ind.* Vol. II. p. 199, No. 4, and Plate.  
Mixed dialect. A temple (*pāsāda*), the gift of Dhāmaghōṣā (*Dharmaghōṣā*), the female disciple (*āntēvāsini*) of bhadata (*bhadanta*) Jayasēna.
100. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina tablet inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 200, No. 5, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 19, and Plate XII.  
Prakrit. Fragment. Setting up of a tablet of homage (*āyāgapaṭa*) for the worship of the Arahats (*Arhats*) by Śivayaśā (*Śivayaśas*), . . . wife of the dancer (*nataka*) Phaguyaśa (*Phalguyasas*).
101. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina frieze inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 179; 1892 Bühler, *Ep. Ind.* Vol. II. p. 200, No. 6, and Plate; 1894 Bühler, *Ep. Ind.* Vol. II. p. 314 f., and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 25, and Plate XVIII.  
Prakrit. Fragment. The name of *bhagavat* Nēmēsa is preserved.
102. Mathurā (now Mathurā Museum) Jaina inscription on sculptured slab.—1885 Bhagvanlal Indrajī, *Actes du sixième Congrès International des Orientalistes à Leide*, Part III. p. 142 f., and Plate; 1901 noticed by Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol.



- XX. p. 61, and Plate CIII; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 152 f., No. 30; 1904 note (wrong) by Lüders, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LVIII. p. 868. Mixed dialect. Records, after an invocation of the Ārabat (*Arhat*) Vardhamāna the setting up of a shrine (*dēvikula*) of the Ārabat (*Arhat*), an *āyāgasabhā*, a reservoir (*prapā*), and stone slabs (*śilāpaṣa*) in the Ārabat temple (*Arahatāyatana*) of the Nigathas (*Nirgranthas*) by the lay-disciple of the ascetics (*samaṇasāvika*), the Nāda courtesan (*gaṇikā*) Vāsū, daughter of the Ādā courtesan (*gaṇikā*) Lōṇasōbhikā (*Lavaṇasōbhikā*), together with some of her relatives for the worship of the Arahatas (*Arhats*).
103. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured panel.—1892 Bühler, *Ep. Ind.* Vol. II. p. 200, No. 8, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 15. Prakrit. Fragment. Records, after an invocation of the Ārabat (*Arhat*) Mahāvira (*Mahāvīra*), the gift of a tablet of homage (*āyāgapāṣa*) by . . . itā, wife of . . . lavāḍa (?), the Māthuraka (inhabitant of *Mathurā*).
104. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured panel.—1892 Bühler, *Ep. Ind.* Vol. II. p. 201, No. 10, and Plate. Prakrit. Fragment. Mentions Jivanādā (*Jivanandā*). Compare No. 83.
105. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured panel.—1892 Bühler, *Ep. Ind.* Vol. II. p. 207, No. 30, and Plate; 1894 referred to by Bühler, *Ep. Ind.* Vol. II. p. 311, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 14, and Plate VII. Mixed dialect. Records, after an invocation of the Arahantas (*Arhats*), the setting up of a tablet of homage (*āyāgapāṣa*) by Sihanādika (*Siṃhanandika*), son of the *eṇika* Sihaka (*Siṃhaka*) and son of a Kōṣiki (*Kauṣiki*), for the worship of the Arahantas (*Arhats*).
106. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured slab.—1892 Bühler, *Ep. Ind.* Vol. II. p. 207, No. 31, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 17, and Plate X. Mixed dialect. Fragment. Mentions, after an invocation of the Arahantas (*Arhats*), the wife of Śivaghōshaka.
107. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured slab.—1891 Bühler, *Ep. Ind.* Vol. II. p. 207, No. 32, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 18, and Plate XI. Mixed dialect. Records, after an invocation of the Arahantas (*Arhats*), the setting up of a tablet of homage (*āyāgapāṣa*) by Achalā (?), daughter of Mala . . . ṇa (?), daughter-in-law of Bhadrayaśa (*Bhadrayaśas*) and wife of Bhadrānadi (*Bhadrānandin*), for the worship of the Arahatas (*Arhats*).
108. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured pillar.—1891 Bühler, *Ep. Ind.* Vol. I. p. 390, No. 17, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 29, and Plate XXVIII; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 153 f., No. 31. Mixed dialect. Records, after an invocation of the A[ra\*]hantas (*Arhats*), the dedication of an arch (*tōraṇa*) by the lay-pupil of the ascetics (*samaṇasāvika*) . . . labastini, together with some of her relatives.



109. Mathurā (now Lucknow Provincial Museum) inscription on waistband of statue.—1901 Smith, *Arch. Surv. Ind. New Imp. Ser. Vol. XX.* p. 56, and Plate XCIX. Mixed dialect (?). The reading is quite uncertain.
110. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 179; 1892 Bühler, *Ep. Ind.* Vol. II. p. 207, No. 29, and Plate. Mixed dialect. Fragment. Dedication of an image of the Ārhat (*Arhat*) Parīva (*Pārīva*). Mentions the preacher (*vāchaka*) Ghōshaka, pupil (*śiṣha*) of Uggahini, a *gani* (*ganin*) in the Sthānikiya (*Sthānikīya*) *kula*.
111. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) stone inscription.—1891 Bühler, *Ep. Ind.* Vol. II. p. 200, No. 7, and Plate. Sanskrit. Fragment of some *prastāvi*.
112. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 389 f., No. 16, and Plate. Mixed dialect. Fragment. Dedication of [an image] of the Arahanta (*Arhat*) Vadhamaṇa (*Vardhamāna*) by . . . the daughter of Kala, the sister (?) of Sinavishu, at the request of . . . Sati (?).
113. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1889 noticed by Bühler, *Academy*, Vol. XXXV. p. 381; 1889 Bühler, *Vienna Orient. Journ.* Vol. III. p. 236; 240, No. 4; 1891 Bühler, *Ep. Ind.* Vol. I. p. 392, No. 23, and Plate. Mixed dialect. Fragment. Mentions the Vārāṇa *gaṇa*, the Ārya-Kaniyasika (*Ārya-Kantyasika*) *kula*, the Od . . . [śākhā?].
114. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 393, No. 26, and Plate. Mixed dialect. Dedication [of an image] by Chiri, the son of Dāsa.
115. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 393, No. 27, and Plate; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 35, note 10. Mixed dialect. Fragment. Setting up of an image of Vadhamaṇa (*Vardhamāna*). Mentions the Thāniya (*Sthāntya*) [*kula*].
116. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 397, No. 34, and Plate. Mixed dialect. Fragment. Mentions, after an invocation of the Arahantas (*Arhats*) and [Si]ddhas, the Vārāṇa *gaṇa*, the Ārya-Hāṭṭiya (*Ārya-Hāṭṭiya*) *kula*, the Vajanāgarī (*Vārjanāgarī*) śākhā, the Ārya-Śirikiya (*Ārya-Śrīkiya*) *sambhōga*.
117. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 178 f.; 1892 Bühler, *Ep. Ind.* Vol. II. p. 206 f., No. 28, and Plate. Prakrit. Fragment. Records, after an invocation of bhagavat Usabha (*Uśabha*), some gift at the request of Sādītā, female pupil (*śiṣinī*) of . . . dhuka, a



- preacher (*vāyaka*) in the *Vaṛaṇa gaṇa*, *Nāḍika* (or *Nādika*) *kula* and . . . .  
*śākhā*.
118. Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—  
 1892 Bühler, *Ep. Ind.* Vol. II. p. 208, No. 33, and Plate.  
 Mixed dialect. Fragment. Dedication of an image of Vardhamāna by Dinā (*Datta*),  
 daughter of Vajaranadya (*Vajranandin* ?), [daughter-in-law] of Vādhiśiva  
 (*Vṛiddhiśiva* ?), wife of . . . i. Mentions besides Baḍimaśī.
119. Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina inscription on large  
 slab.—1892 Bühler, *Ep. Ind.* Vol. II. p. 208, No. 34, and Plate.  
 Mixed dialect. Fragment. Dedication of an image of [Vardha]māna by Jāyā,  
 daughter of Navahasti (*Navahastin*), daughter-in-law of Grahasēna, . . . .  
 . . . mother of the brothers Śivasēna, Dēvasēna and Śivadēva, for the acceptance  
 of Aryya-Sandhi (*Ārya-Sandhi*), pupil (*śiṣya*) of Aryya-Balatrata (*Ārya-*  
*Balatrāta*), [at the request of] Aryya-Bahma . . . (*Ārya-Brahma* . . . ),  
 the female pupil (*śiṣi*) of Aryya Balatrata (*Ārya-Balatrāta*) out of the  
 Uchēnagari (*Uchchhairnāgarī*) *ś[ā\*]khā*. Compare No. 32.
120. Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—  
 1892 Bühler, *Ep. Ind.* Vol. II. p. 208, No. 35, and Plate.  
 Mixed dialect. Fragment. Dedication of . . . the mother of . . . laṇa,  
 the . . . of Śivadatta (*Śivadatta*), at the request of . . . idharā .  
 . . out of the Śirika (*Śrika*) *sambhōka* (*sambhōga*).
121. Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—  
 1891 Bühler, *Ep. Ind.* Vol. I. p. 389, No. 14, and Plate; 1892 correction by Bühler,  
*Ep. Ind.* Vol. II. p. 197; 1900 correction by Boyer, *Journ. As. Ser.* IX. Vol.  
 XV. p. 571 ff.  
 Mixed dialect. Dedication of an image of Usa[bha] (*Ṛishabha*) by Gulhā, daughter  
 of Varmā and wife of Jayadāsa, at the request of Aryya-Śamā (*Ārya-Śyāmā*), the  
 female pupil (*śiṣi*) of Aryya-Gādhaka (*Ārya-Gādhaka*), the pupil (*śiṣa*) of  
 Aryya-Jēṣṭhabasti (*Ārya-Jyēṣṭhahastin*), out of the Koṭṭiya (*Kauṭtika*) *gaṇa*, the  
 Brahmadāsika *kula*, the Uchchēnāgarī (*Uchchhairnāgarī*) *śākhā*, the Śirika (or  
 Sīriya) (*Śrika*) *sambhōga*. The inscription mentions besides Aryya-Mihila (*Ārya-*  
*Mihila*), the pupil (*śiṣya*) of Aryya-Jēṣṭhabasti (*Ārya-Jyēṣṭhahastin*). Com-  
 pare Nos. 20 and 122.
122. Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—  
 1892 Bühler, *Ep. Ind.* Vol. II. p. 209 f., No. 37, and Plate; 1901 Bühler-Smith,  
*Arch. Surv. Ind. New Imp. Ser.* Vol. XX. p. 47, and Plate XC, 2.  
 Mixed dialect. Dedication of a fourfold image (*śavadōbbhadrika*) by Sthirā, daughter  
 of Varapahasti (*Varapahastin*) and of Dēvi, daughter-in-law of Jayadēva and  
 daughter-in-law of Mōshini (*Mōshini*), first wife of Kuṭṭha Kasutha, at the request  
 of the preacher (*vāchaka*) Aryya-Kaṣhēraka (*Ārya-Kaṣhēraka*), pupil (*śiṣya*) of  
 Aryya-Mihila (*Ārya-Mihila*), the pupil (*śiṣya*) of Aryya-Jēṣṭhabasti (*Ārya-*  
*Jyēṣṭhahastin*), out of the Koṭṭiya (*Kauṭtika*) *gaṇa*, the Uchchēnagari (*Uchchhair-*  
*nāgarī*) *ś[ā]khā*, the Bamhādāsika (*Brahmadāsika*) *kula*, the Śirigriha (*Śrigrīha*)  
*sambhōka* (*sambhōga*). Compare Nos. 20 and 121.
123. Mathurā (Kaṅkālī Tīlā, now Mathurā Museum) Jaina image inscription.—1877  
 Rajendralala Mitra-Growse, *Ind. Ant.* Vol. VI. p. 219, No. 8, and Plate; 1880



- Growse, *Mathurā*<sup>2</sup>, p. 109, and Plate; 1892 Bühler, *Ep. Ind.* Vol. I. p. 383, note 60; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 154, No. 33.  
Mixed dialect. Fragment. Records some gift at the request of the preacher (*vāchaka*) Siha (*Siṃha*), the pupil (*śiṣya*) of Datta. Compare No. 29.
124. Mathurā Jaina inscription.—1889 Bühler, *Vienna Orient. Journ.* Vol. III. p. 233, note 3.  
Mixed dialect (?). Fragment. Mentions the Koṭṭiya (*Koṭṭika*) [*gaṇa*].
125. Mathurā (now Aligarh Institute) Buddhist rail-pillar inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 36, No. 21, and Plate XVI; 1879 Cunningham, *Stūpa of Bharhut*, p. 130, and Plate LIII; 1890 Senart, *Journ. As. Ser.* VIII. Vol. XV. p. 119 f.; 1892 Senart, *Ind. Ant.* Vol. XXI. p. 246, note 62.  
Mixed dialect. Fragment. Dedication of a railing (*vādika*) and arches (*īraṇa*) at (?) the ratanagriha (*ratanagriha*) by [Vādhapā]la Dhanabhūti, the son of a Vātaḥ, . . . . . of Dhanabhūti, . . . . ., together with his parents and the four orders (*parishā*), for the worship of all Buddhas (*Buddhas*).
126. Mathurā (Jail Mound, now Mathurā Museum) Buddhist inscription on base of pillar.—1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 187, No. 23, and Plate; 1877 Growse, *Ind. Ant.* Vol. VI. p. 218, No. 3, and Plate; 1880 Growse, *Mathurā*<sup>2</sup>, p. 154, and Plate; 1890 correction by Senart, *Journ. As. Ser.* VIII. Vol. XV. p. 121, note; 1901 D. R. Bhandarkar, *Journ. Bo. Br. Roy. As. Soc.* Vol. XX. p. 269, note 2; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 155.  
Mixed dialect. Dedication of the base of a pillar (*kumbhaka*) by the monks (*bhikṣu*) Śūriya and Buddharaṣhita, the *prahāṇikas*, for the gift of health to all *prahāṇikas*.
127. Mathurā (now Indian Museum, Calcutta) inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 128, No. 6, and Plate V; 1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 186, No. 13; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 154 f., No. 36.  
Mixed dialect. Fragment. Dedication by [Vasu]mihira (?), son of Siṃha. Compare No. 128.
128. Mathurā (now Indian Museum, Calcutta) inscription on base and plinth of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 128, Nos. 5<sup>a</sup> and 5<sup>b</sup>, and Plate V; 1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 186, No. 12; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 154 f., Nos. 34 and 35.  
Mixed dialect. Fragment. Dedication by . . . . . the son of Vasumihira and by Viśvadēvaka (? or Viśvasika ?) and (?) Vasumihira (?), the son (or sons) of Siṃha. Compare No. 127.
129. Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 187, No. 21; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 155, No. 37.  
Sanskrit(?). Fragment. Dedication by some elder of the congregation (*saṅghasthāvira*), who bore the epithet of *bhādanta*.
130. Mathurā Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 128, No. 9, and Plate V; 1870 Dowson,



- Journ. Roy. As. Soc. New Ser. Vol. V. p. 186, No. 16; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 155, No. 38.*  
 Sanskrit(?). Fragment. Dedication by some elder of the congregation (*saṅghasthāvira*).
131. Mathurā Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 128, No. 8, and Plate V; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 186, No. 15; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 155, No. 39.*  
 Sanskrit(?). Fragment. Dedication by some [elder] of the congregation (*saṅghasthāvira*).
132. Mathurā Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 130, No. 19, and Plate VII; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 155, No. 40.*  
 Mixed dialect. Fragment. Dedication by the monk (*bhikṣu*) Buddharakṣita and the monk (*bhikṣu*) Saṅgha . . . . . Compare Nos. 133 and 134.
133. Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 128, No. 10, and Plate V; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 187, No. 17; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 155.*  
 Mixed dialect. Fragment. Dedication by the monk (*bhikṣu*) Buddharakṣita and the monk (*bhikṣu*) . . . . . Compare Nos. 132 and 134.
134. Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 128, No. 7, and Plate V; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 186, No. 14; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 155.*  
 Mixed dialect. Fragment. Dedication of the monk (*bhikṣu*) Buddharakṣita and (?) the Śākya monk (*Śākyabhikṣu*) . . . . . Compare Nos. 132 and 133.
135. Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 128, No. 4, and Plate V; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 186, No. 11.*  
 Mixed dialect. Fragment. Dedication by the monk (*bhikṣu*) Buddhabhōsha.
136. Mathurā (now Mathurā Museum) stūpa inscription.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 129, No. 13, and Plate V; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 187, No. 20, and Plate.*  
 Mixed dialect. Of Natāpriyā, daughter of Śurana.
137. Mathurā Buddhist inscription on base of pillar.—1870 Dowson, *Journ. Roy. As. Soc. New Ser. Vol. V. p. 187, No. 22.*  
 Mixed dialect. Fragment. Contains the names (?) . . . dandi Saṅghadēva  
 Siṅghaghūta (?) Dharmapriyā Saṅghamitra Dharmapriyā. Quite uncertain.
138. Mathurā Buddhist image inscription.—1870 Dowson, *Journ. Roy. As. Soc. New Ser. Vol. V. p. 188, No. 25, and Plate.*  
 Mixed dialect. Records the setting up of an image of *bhagavat* Śākyamuni. The rest is uncertain.



139. Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1870 Dowson, *Journ. Roy. As. Soc. New Ser. Vol. V. p. 188, No. 27.*  
Mixed dialect. Fragment. Gift of the monk (*bhikṣu*) Datta.
140. Mathurā Buddhist inscription on large slab.—1870 mentioned by Dowson, *Journ. Roy. As. Soc. New Ser. Vol. V. p. 188, No. 28.*  
Mixed dialect (?). 'So damaged that no connected sense can be made out.' Mentions the *vihāra* of the *Kakatikas* (?).
141. Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 130, No. 20, and Plate VII*; 1904 correction by Lüders, *Ind. Ant. Vol. XXXIII. p. 155, note 100.*  
Mixed dialect. Fragment. Records the dedication of some *bhikṣu*. The reading of the names is quite uncertain.
142. Mathurā (Chaubārā Mound) Buddhist stone inscription.—1874 Growse, *Mathurā*, Part II. p. 176; 1880 Growse, *Mathurā*<sup>2</sup>, p. 115.  
Mixed dialect(?). Fragment. Only the word 'of the Budhas (*Buddhas*).'
143. Mathurā (Chaubārā Mound) Buddhist (?) stone inscription.—1874 Growse, *Mathurā*, Part II. p. 176; 1880 Growse, *Mathurā*<sup>2</sup>, p. 115.  
Sanskrit (?). Fragment. No name is preserved.
144. Mathurā Buddhist image inscription.—1877 Growse, *Ind. Ant. Vol. VI. p. 219, No. 7 and Plate*; 1880 Growse, *Mathurā*<sup>2</sup>, p. 126, and Plate; 1904 Lüders, *Ind. Ant. Vol. XXXIII. p. 155 f., No. 41.*  
Sanskrit (?). Fragment. Dedication of some woman for the obtainment of the condition of a Buddha by all beings.
145. Mathurā Buddhist image inscription.—1870 Dowson, *Journ. Roy. As. Soc. New Ser. Vol. V. p. 188, No. 26, and Plate.*  
Sanskrit (?). Fragment. Dedication of an image. Mentions *Dharmāśoka* (?) Uncertain.
146. Mathurā (Jail Mound) Buddhist image inscription.—1878 Growse, *Journ. Beng. As. Soc. Vol. XLVII. Part I. p. 130, and Plate XXI*; 1880 Growse, *Mathurā*<sup>2</sup>, p. 107, and Plate.  
Sanskrit (?). Dedication by the Śākya monk (*Śākyabhikṣu*) Yaśadīnna (*Yaśō-datta*).
147. Mathurā Buddhist image inscription.—1870 Dowson, *Journ. Roy. As. Soc. New Ser. Vol. V. p. 188, No. 24, and Plate*; 1904 Lüders, *Ind. Ant. Vol. XXXIII. p. 156, No. 42.*  
Sanskrit. Dedication by the Śākya monk (*Śākyabhikṣu*) Saṃgharakṣita.
148. Mathurā (now Indian Museum, Calcutta) Buddhist image inscription.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 129, No. 12, and Plate V*  
1870 Dowson, *Journ. Roy. As. Soc. New Ser. Vol. V. p. 187, No. 19, and Plate*;  
1904 Lüders, *Ind. Ant. Vol. XXXIII. p. 156, No. 43.*  
Sanskrit. Dedication by the Śākya monk (*Śākyabhikṣu*) Dharmadāsa.
149. Mathurā Buddhist image inscription.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 128 f., No. 11, and Plate V*; 1870 Dowson, *Journ. Roy. As.*



- Soc. New Ser. Vol. V. p. 187, No. 18, and Plate; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 156, No. 44.*  
*Sanskrit.* Dedication by the Śākya monk (*Śākyabhikṣu*) *bhādanta Brahmasōma*.
150. Parkham (now Mathurā Museum) image inscription.—1885 Cunningham, *Arch. Surv. Rep. Vol. XX. p. 41, and Plate VI.*  
*Prakrit.* Made by Gōmataka, the pupil (*atēvāsīn*) of Kunika. The inscription to the left has not been read.
151. Mahwan inscription on sculptured stone.—1885 Cunningham, *Arch. Surv. Rep. Vol. XX. p. 41, and Plate V, 3.*  
 Only the figures 20 3.
152. Satdhāra Stūpa II. inscription on steatite box (No. 1).—1854 Cunningham, *Bhilsa Topes, p. 324, and Plate XXV.*  
*Prakrit.* (Relics) of Śāriputa (*Śāriputra*).
153. Satdhāra Stūpa II. inscription on steatite box (No. 2).—1854 Cunningham, *Bhilsa Topes, p. 324, and Plate XXV.*  
*Prakrit.* (Relics) of Maha-Mogalāna (*Mahā-Maudgalyāyana*).
154. Sōnāri Stūpa I. rail inscription.—1854 Cunningham, *Bhilsa Topes, p. 313, and Plate XXIII, 8.*  
*Prakrit.* Gift of the architect (*nacakam[ika]*) Dhamaguta (*Dharmagupta*), pupil (*atēvāsīn*) of Āya-Pasanaka (*Āya-Prasannaka*).
155. Sōnāri Stūpa I. rail inscription —1854 Cunningham, *Bhilsa Topes, p. 313, and Plate IX, 2, and XXIII, 9.*  
*Prakrit.* Gift of the monk (*bhikkhu*) Sagharakhita (*Saṃgharakṣita*), pupil (*atēvāsīn*) of Āya-Pasanaka (*Āya-Prasannaka*).
156. Sōnāri Stūpa II. inscription on crystal box (No. 1).—1854 Cunningham, *Bhilsa Topes, p. 121, 316, and Plate XXIV; 1905 Fleet, Journ. Roy. As. Soc. 1905, p. 688 ff.*  
*Prakrit.* (Relics) of the saint (*sapurisa*) Gotiputa (*Gauttiputra*), the Hēmapata (*Haimavata*), (namely) of Dudubhisara (*Dundubhisara*), an heir of the faith (*dāyāda*).
157. Sōnāri Stūpa II. inscription on steatite box (No. 2).—1854 Cunningham, *Bhilsa Topes, p. 317, and Plate XXIV.*  
*Prakrit.* (Relics) of the saint (*sapurisa*) Majhima (*Madhyama*), the Koḍiniputa (*Kauṇḍiniputra*).
158. Sōnāri Stūpa II. (now British Museum) inscription on steatite box (No. 3).—1854 Cunningham, *Bhilsa Topes, p. 121, 317, and Plate XXIV; 1898 Rhys Davids, Journ. Roy. As. Soc. 1898, p. 579, Plate only; 1905 Fleet, Journ. Roy. As. Soc. 1905, p. 681.*  
*Prakrit.* (Relics) of the saint (*sapurisa*) Kotiputa (*Kauntiputra*) Kāsapagota (*Kāśyapagōtra*), the teacher (*āchariya*) of all Hēmapatas (*Haimavatas*).
159. Sōnāri Stūpa II. inscription on steatite box (No. 4).—1854 Cunningham, *Bhilsa Topes, p. 318, and Plate XXIV.*  
*Prakrit.* (Relics) of the saint (*sapurisa*) Kōsikiputa (*Kauṣikiputra*).



160. Sonāri Stūpa II. inscription on steatite box (No. 5).—1834 Cunningham, *Bhilsa Topes*, p. 318, and Plate XXIV.  
Prakrit. (Relics) of the saint (*sapuriya*) Ālābagira.
161. S. 68.—Sāñchi Buddhist statue inscription of the time of *mahārāja rājātirāja devaputra* Shahi Vāsashka.—1893 mentioned by Bühler, *Vienna Orient. Journ.* Vol. VII. p. 293; 1894 Bühler, *Ep. Ind.* Vol. II. p. 369 f., and Plate; 1903 correction by Fleet, *Journ. Roy. As. Soc.* 1903, p. 325 ff.; 1904 note by Smith, *Early History of India*, p. 238, note; 1905 note by Fleet, *Journ. Roy. As. Soc.* 1905, p. 357 f.; 1908 note by Lüders, *Ep. Ind.* Vol. IX. p. 244 f.  
. . . *siya rājātirājasya* . . . *putrasya Shah[i] Vāsashkasya sañ* [60] 8 hē 1  
[di 5] [ē]asy[ām] [p]u[re]v[āyām].  
Mixed dialect. Fragment. Records the erection of a statue of *bhagavat* . . . .  
in the Dharmadēvavihāra by Madhurikā, daughter of Khara. The date of the year is quite uncertain.
- 182—568 Sāñchi Buddhist Stūpa I. Inscriptions.
162. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 463, No. 21, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 235, No. 1, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 1.  
Prakrit. Gift of Dhamasiva (*Dharmasiva*), the son of Kēkaṭṭyaka (*Kaikaṭṭyaka*).
163. 1854 Cunningham, *Bhilsa Topes*, p. 235, No. 2, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 370, No. 124.  
Prakrit. Gift of the nun (*bhichhuni*) from [Vāḍi]vahana.
164. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 25, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 235, No. 3, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 370, No. 125.  
Prakrit. Gift of Vajiguta (*Vajrigupta*).
165. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 461, No. 5; and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 4, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 2.  
Prakrit. Gift of the mother of Dhamagirika (*Dharmagirika*). Compare No. 324.
166. 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 5, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 3.  
Prakrit. Gift of Vijita, son-in-law of Kēkaṭṭyaka (*Kaikaṭṭyaka*).
167. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 15, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 6, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 4.  
Prakrit. Gift of the monk (*bhichhu*) Kāda (*Kānda*).
168. 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 7, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 370, No. 126.  
Prakrit. Gift of the nun (*bhichhunī*) Dēvabhāgā, the Madhubanikā (inhabitant of Madhubana).



169. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 40, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 8, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 370, No. 127.  
Prakrit. Gift of the queen (*dēvi*) Vakalā (or, possibly, Vākilā), the mother of Ahimita (*Ahimitra*).
170. 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 9, and Plate XVI.  
Prakrit. Of Phagu (*Phalgu*), the Vasa . . rikā. Compare No. 236.
171. 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 10, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 128.  
Prakrit. Gift of the monk (*bhichhu*) Nagadina (*Nagadatta*). Compare No. 235.
172. 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 11, and Plate XVI.  
Prakrit. Gift of the Vākiliyas from Ujēni (*Ujjayini*). Compare No. 237.
173. 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 12, and Plate XVI.  
Prakrit. Gift of Gopāla, the *visakama* (?), from Ujēni (*Ujjayini*).
174. 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 13, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 5.  
Prakrit. Gift of the monk (*bhichhu*) Aya-Pasanaka (*Ārya-Prasannaka*). There are three copies of this inscription.
175. 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 14, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 6.  
Prakrit. Gift of the nun (*bhikhuni*) Achalā from Nadinagara (*Nandinagara*). Compare No. 462.
176. 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 15, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 7.  
Prakrit. Gift of the monk (*bhichhu*) Kābōja (*Kāmbōja*) from Nadinagara (*Nandinagara*). Compare No. 472.
177. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 8, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 16, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 8.  
Prakrit. Gift of Sōpadēvā (*Śravaṇadēvā*), wife of Siharakhita (*Simharakhita*).
178. 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 17, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 129.  
Prakrit. Gift of Sōpadēvā (*Śravaṇadēvā*), Parijā and Agidēvā (*Agnidēvā*).
179. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 461, No. 7, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 18, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 130.  
Prakrit. Gift of Subhagā and her sister.
180. 1854 Cunningham, *Bhilsa Topes*, p. 238, No. 19, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 9.  
Prakrit. Gift of the monk (*bhichhu*) Dhamarakhita (*Dharmarakhita*).



181. 1854 Cunningham, *Bhilsa Topes*, p. 238, No. 20, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 10.  
Prakrit. Gift of the labourer (? kamika) Aṭha (*Artha*).
182. 1854 Cunningham, *Bhilsa Topes*, p. 238, No. 21, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 131.  
Prakrit. Gift of Pusagiri (*Pushyagiri*), the Nāvagāmaka (inhabitant of *Navagrāma*).  
The identity of Cunningham's and Bühler's inscriptions is doubtful. Compare No. 277.
183. 1854 Cunningham, *Bhilsa Topes*, p. 238, No. 22, and Plate XVI.  
Prakrit. Fragment. Gift of the nun (*bhichhuni*) pasakama (?) Chaḍa (? *Chañḍa*).
184. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 461, No. 4, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 238, No. 23, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 11.  
Prakrit. Gift of Sāmanēra (*Śrāmaṇēra*), the Abēyaka banker (*seṭhin* of *Amra*?).  
Compare No. 283.
185. 1854 Cunningham, *Bhilsa Topes*, p. 238, No. 24, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 12.  
Prakrit. Gift of the monk (*bhichhu*) Prātiṭhāna (*Prātishṭhāna*), pupil (*atēvāsin*) of Hāṭiya.
186. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 22, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 25, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 13.  
Prakrit. Gift of Siharakhita (*Siṃharakhita*), the Udubarsaghariya (inhabitant of *Udumbaragriha*).
187. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 26, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 132; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss.* Phil. Hist. Kl. 1895, p. 214.  
Prakrit. Gift of the nun (*bhichhuni*) Ōdatikā (*Avadatikā*), the Vēdisikā (inhabitant of *Vidiḥ*).
188. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 27, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 133.  
Prakrit. Gift of Yasōpāla (*Yasāhpāla*), the Bhadata-Kaḍiya (pupil of *bhadanta Kaḍa*?). Compare No. 314.
189. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 28, and Plate XVI; 1894, Bühler, *Ep. Ind.* Vol. II. p. 371, No. 134.  
Prakrit. Gift of Sihagiri (*Siṃhagiri*) from Māhamōragi. Compare No. 313.
190. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 29, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 135.  
Prakrit. Gift of Pusa (*Pushya*), the Chahaṭiya monk (*bhichhu* from *Chahaṭa*?).  
Compare No. 316.
191. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 30, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 15.



- Prakrit. Gift of Dhamarakhitā (*Dharmarakhitā*), the Madhuvanikā (inhabitant of Madhuvana). Compare Nos. 312 and 460.
192. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 31, and Plate XVI.  
Prakrit. Gift of the monk (*bhikkhu*) Dhana (?).
193. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 32, and Plate XVI; 1894 Bühler, *Ep. Ind. Vol. II.* p. 371, No. 136.  
Prakrit. Gift of the householder (*gahapati*) Badhila (*Buddhila*).
194. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 33, and Plate XVI; 1892 Bühler, *Ep. Ind. Vol. II.* p. 98, No. 16.  
Prakrit. Gift of the monk (*bhikkhu*) Bhaṃḍaka, son of a Goti (*Gauṇṭi*). Compare No. 442.
195. 1837 Prinsep, *Journ. Beng. As. Soc. Vol. VI.* p. 462, No. 10, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 240, No. 34, and Plate XVI; 1891 Bühler, *Vienna Orient. Journ. Vol. V.* p. 231; 1892 Bühler, *Ep. Ind. Vol. II.* p. 98, No. 17.  
Prakrit. Gift of the Vejaja village (*gāma*).
196. 1854 Cunningham, *Bhilsa Topes*, p. 240, No. 35, and Plate XVI; 1892 Bühler, *Ep. Ind. Vol. II.* p. 99, No. 18.  
Prakrit. Gift of the monk (*bhikkhu*) Arahaguta (*Arhadgupta*), the Sāsādaka (inhabitant of *Sāsāda*).
197. 1854 Cunningham, *Bhilsa Topes*, p. 240, No. 36, and Plate XVI; 1892 Bühler, *Ep. Ind. Vol. II.* p. 99, No. 19.  
Prakrit. Gift of Subhaga, the Kōraghara (inhabitant of *Kuravagriha*).
198. 1854 Cunningham, *Bhilsa Topes*, p. 240, No. 37, and Plate XVI; 1894 Bühler, *Ep. Ind. Vol. II.* p. 371, No. 137.  
Prakrit. Gift of the mother of Aya-Rahila (*Ārya-Rahila*), the Sāhinēyaka.
199. 1854 Cunningham, *Bhilsa Topes*, p. 240, No. 38, and Plate XVI; 1892 Bühler, *Ep. Ind. Vol. II.* p. 99, No. 20.  
Prakrit. Gift of the female lay worshipper (*upasika*) Vadinā (*Vyudirṇī*).
200. 1837 Prinsep, *Journ. Beng. As. Soc. Vol. VI.* p. 462, No. 18, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 241, No. 39, and Plate XVI; 1888 Fleet, *Corp. Inscr. Ind. Vol. III.* p. 31; 1892 Bühler, *Ep. Ind. Vol. II.* p. 99, No. 21, and Plate.  
Prakrit. The measuring-staff (*pamāṇalaṣṭhi*) of Bhagavat at Kākaṇḍāya.
201. 1837 Prinsep, *Journ. Beng. As. Soc. Vol. VI.* p. 461, No. 6, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 241 f., No. 40, and Plate XVI; 1892 Bühler, *Ep. Ind. Vol. II.* p. 99, No. 22.  
Prakrit. Gift of Vesamanadatā (? *Vaiśravaṇadatā*), daughter-in-law of Patīṭhiya (*Pratishṭhita*), householder (*gahapati*) from Tubavana (*Tumbavana*).
202. 1837 Prinsep, *Journ. Beng. As. Soc. Vol. VI.* p. 462, No. 9, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 242, No. 41, and Plate XVI; 1892 Bühler, *Ep. Ind. Vol. II.* p. 99, No. 23.  
Prakrit. Gift of the householder (*gahapati*) Patīṭhiya (*Pratishṭhita*) from Tubavana (*Tumbavana*). Compare No. 449.



203. 1854 Cunningham, *Bhilsa Topes*, p. 242, No. 42, and Plate XVI; 1894 Bühler, *Ep. Ind. Vol. II.* p. 372, No. 138.  
Prakrit. Gift of Disārakhita (*Disārakshita*) from Navagāmska (*Navagrāmaka*).
204. 1854 Cunningham, *Bhilsa Topes*, p. 242, No. 43, and Plate XVI; 1892 Bühler, *Ep. Ind. Vol. II.* p. 99, No. 24.  
Prakrit. Gift of Nadāvu (*Nandāyu* ?) and Nādivirōhi (*Nandivirōhin*).
205. 1854 Cunningham, *Bhilsa Topes*, p. 242, No. 44, and Plate XVI; 1894 Bühler, *Ep. Ind. Vol. II.* p. 372, No. 139.  
Prakrit. Gift of Poḥhadēvā (*Prōshhadēvā*).
206. 1838 Prinsep, *Journ. Beng. As. Soc. Vol. VII.* p. 565, No. 44, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 242, No. 45, and Plate XVI; 1894 Bühler, *Ep. Ind. Vol. II.* p. 372, No. 140.  
Prakrit. Gift of Nāgā, the wife of the Kaṁdaḍigāmiya banker (*sethin of Kandaḍigrāma*).
207. 1854 Cunningham, *Bhilsa Topes*, p. 242, No. 46, and Plate XVI; 1894 Bühler, *Ep. Ind. Vol. II.* p. 372, No. 141.  
Prakrit. Gift of Pusā (*Pushyā*), the wife of the Kaṁdaḍigāmiya banker (*sethin of Kandaḍigrāma*).
208. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 47, and Plate XVI; 1894 Bühler, *Ep. Ind. Vol. II.* p. 372, No. 142.  
Prakrit. Gift of Vadhā (*Vriddha*) from Kaṁdaḍigāma (*Kandaḍigrāma*).
209. 1838 Prinsep, *Journ. Beng. As. Soc. Vol. VII.* p. 564, No. 30, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 48, and Plate XVI; 1894 Bühler, *Ep. Ind. Vol. II.* p. 372, No. 143.  
Prakrit. Gift of the clerk (*lākhaka*) Muḷagiri (*Mūlagiri*).
210. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 49, and Plate XVI; 1894 Bühler, *Ep. Ind. Vol. II.* p. 372, No. 144.  
Prakrit. Fragment. From Ujēni (*Ujjayini*) . . . .
211. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 50, and Plate XVI; 1894 Bühler, *Ep. Ind. Vol. II.* p. 372, No. 145.  
Prakrit. Gift of the monk (*bhikkhu*) Yakhadina (*Yakshadatta*).
212. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 51, and Plate XVI; 1894 Bühler, *Ep. Ind. Vol. II.* p. 372, No. 146.  
Prakrit. Gift of a female lay-worshipper (*upāsikā*) from Ujēni (*Ujjayini*).
213. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 52, and Plate XVI.  
Prakrit. Gift of Isadāta (*Rishidatta*), the rakasavānōdāsa (?).
214. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 53, and Plate XVI; 1894 Bühler, *Ep. Ind. Vol. II.* p. 372, No. 147.  
Prakrit. Gift of the Nāvagāmikā female lay-worshippers (*upāsikās* from *Navagrāma*).
215. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 54, and Plate XVI.  
Prakrit. Gift of Vahila from Isimitā (?). Compare No. 418 (?).



216. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 55, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 148.  
Prakrit. Gift of Rohaṇī (*Rōhini*) from Ujēni (*Ujjayini*).
217. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 29, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 243 f., No. 56, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 149.  
Prakrit. Gift of Dhamagiri (*Dharmagiri*) from Ujēni (*Ujjayini*).
218. 1854 Cunningham, *Bhilsa Topes*, p. 244, No. 57, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 150.  
Prakrit. Gift of Sona (*Śravaṇa*) from Ujēni (*Ujjayini*).
219. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 35, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 244, No. 58, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 94, note 28; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 151.  
Prakrit. Gift of Najā, the daughter-in-law of the Tāpasīyas, from Ujēni (*Ujjayini*).  
Compare No. 560.
220. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 32, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 244, No. 59, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 94, note 28; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 152.  
Prakrit. Gift of Isimita (*Ṛṣimītra*) of the Tāpasīyas from Ujē[ni\*] (*Ujjayini*).
221. 1854 Cunningham, *Bhilsa Topes*, p. 244, No. 60, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 153.  
Prakrit. Gift of Mūladatā (*Mūladattā*) from Ujēni (*Ujjayini*).
222. 1854 Cunningham, *Bhilsa Topes*, p. 244, No. 61, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 154.  
Prakrit. Gift of Balakā from Ujēni (*Ujjayini*).
223. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 34, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 244 f., No. 62, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 155.  
Prakrit. Gift of Vayudatā (*Vāyudattā*), wife of Upedadata (*Upēndradatta*), from Ujēni (*Ujjayini*). Compare No. 407.
224. 1854 Cunningham, *Bhilsa Topes*, p. 245, No. 63, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 156.  
Prakrit. Gift of Himadatā (*Himadattā*), sister of Upedadata (*Upēndradatta*), from Ujēni (*Ujjayini*).
225. 1854 Cunningham, *Bhilsa Topes*, p. 245, No. 64, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 157.  
Prakrit. Gift of Budhā (*Buddhā*), sister of Upedadata (*Upēndradatta*), from Ujēni (*Ujjayini*).
226. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 39, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 245, No. 65, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 158.  
Prakrit. Gift of the nun (*bhīchhunī*) Kāḍī (*Kāṇḍī*) from Ujēni (*Ujjayini*).



227. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII p. 564, No. 31, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 245, No. 66, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 159.  
Prakrit. Gift of the mother of Chheta (*Kshētra*) from Ujēni (*Ujjayini*).
228. 1854 Cunningham, *Bhilsa Topes*, p. 245, No. 67, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 94, note 28; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 160.  
Prakrit. Gift of Simhadatā (*Simhadattā*) of the Tāpasīyas from Ujēni (*Ujjayini*).
229. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII p. 564, No. 33, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 245, No. 68, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 161.  
Prakrit. Gift of Isika (*Rishika*) of the Saphināyakas from Ujēni (*Ujjayini*).
230. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 69, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 162.  
Prakrit. Gift of Isimita (*Rishimitra*) from Kuraghara (*Kuraragriha*).
231. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 70, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 163.  
Prakrit. Gift of Vāsulā (or Vipulā) from Ujēni (*Ujjayini*).
232. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 71, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 164.  
Prakrit. Gift of Narā from Kuraghara (*Kuraragriha*).
233. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 72, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 165.  
Prakrit. Gift of Nagamitā (*Nagamitra*) from Kuraghara (*Kuraragriha*). Compare No. 426.
234. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 73, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 99, No. 25.  
Prakrit. Gift of the Bauddha committee (*Bodhagoṭhī*) from Dhamavardhana (*Dharmavardhana*). Compare No. 351.
235. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 74, and Plate XVII.  
Prakrit. Gift of the monk (*bhichhu*) Nagadina (*Nagadatta*). Compare No. 171.
236. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 75, and Plate XVII.  
Prakrit. Of Phagu (*Phalgu*), the Vasa . . rikā. Compare No. 170.
237. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII p. 564, No. 28, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 76, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 27.  
Prakrit. Gift of the Vākiliyas from Ujēni (*Ujjayini*). Compare No. 172.
238. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 77, and Plate XVII.  
Prakrit. Gift of Gohila (*Gobhila*) and Visa (*Vīsa*) from Ujēni (*Ujjayini*).
239. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 14, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 78, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 28.  
Prakrit. Gift of the nun (*bhichhuni*) Chirātī (*Kirātī*).



240. 1854 Cunningham, *Bhilsa Topes*, p. 247, No. 79, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 29.  
Prakrit. Gift of the monk (*bhichhu*) Sadhana.
241. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 41, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 247, No. 80, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 30.  
Prakrit. Gift of Asvadēvā (*Asvadēvā*), mother of Bahadata (*Brahmadatta*).
242. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 38, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 247, No. 81, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 31.  
Prakrit. Gift of Svātīguta (*Svātīguta*), the Ugirēyaka (inhabitant of *Ugirā*).
243. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 13, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 247, No. 82, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 32.  
Prakrit. Gift of Arāhagutā (*Arāhagutā*).
244. 1854 Cunningham, *Bhilsa Topes*, p. 247, No. 83, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 166.  
Prakrit. Gift of Asvadēvā (*Asvadēvā*), mother of Samika (*Seāmika*).
245. 1854 Cunningham, *Bhilsa Topes*, p. 248, No. 84, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 33; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss.* Phil. Hist. Kl. 1895, p. 214.  
Prakrit. Gift of Saṅgharakhitā (*Saṅgharakhitā*), female pupil (*atēvasinī*) of Yasilā (*Yasilā*).
246. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 17, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 247 f., No. 85, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 167.  
Prakrit. Gift of Kaniyasi (*Kaniyasi*), the mother of the banker (*sethin*).
247. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 27, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 248, No. 86, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 34.  
Prakrit. Gift of Yasilā (*Yasilā*).
248. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 563, No. 26, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 248, No. 87, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 35.  
Prakrit. Gift of the banker (*sethin*), the executor of repairs.
249. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 563, No. 24, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 248, No. 88, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 168.  
Prakrit. Gift of Vasulā. Compare No. 510.
250. 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 89, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 169.  
Prakrit. Gift of Idadata (*Indradatta*), the Pāvīḍaka (inhabitant of *Paviḍa*).



251. 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 90, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 36.  
Prakrit. Gift of Upidadata (*Upēndradatta*).
252. 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 91, and Plate XVII.  
Prakrit. Gift of the daughter of Sēmākā (?). Compare No. 382.
253. 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 92, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 37.  
Prakrit. Gift of the nun (*bhikkhuni*) Saghadinā (*Saṅghadattā*) from Vāghumata.
254. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 565, No. 42, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 93, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 38; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895. p. 214.  
Prakrit. Gift of the nun (*bhikkhuni*) Yakhi (*Yakṣi*) from Vedisa (*Vidisa*).
255. 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 94, and Plate XVII; 1892 correction: by Maisey, *Sānchi and its Remains*, p. 103;<sup>1</sup> 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 170.  
Prakrit. Gift of Kujara (*Kuñjara*), the brother of the banker (*sethin*).
256. 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 95, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 39.  
Prakrit. Gift of Kurari, mother of Tāpasi.
257. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 565, No. 43, and Plate; 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 96, and Plate XVII; 1894 Bühler *Ep. Ind.* Vol. II. p. 375, No. 171.  
Prakrit. Fragment. Gift of Isidatā (*Ṛṣhidattā*), wife of Sakadina (*Śakradatta*).
258. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 97, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 172.  
Prakrit. Gift of Bhadrakuta (*Bhadrakṛpṭa*), the Sānukagāmina (inhabitant of *Sānukagrāma*).
259. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 98, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 173.  
Prakrit. Gift of Sātīla (*Śāntīlā* or *Svātīlā*) from Dharakina.
260. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 99, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 40.  
Prakrit. Gift of Araha (*Arhat*) from Kāpāsīgāma (*Kārpāsigrāma*). There are two copies of this inscription.
261. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 100, and Plate XVII.  
Prakrit. Gift of Arahadāsa (*Arhaddisa*), the Kaṭakañyaka (inhabitant of *Kaṭakañu*).

<sup>1</sup> This work, the publication of which in 1892 was altogether an anachronism, I have referred to only in a few cases where the author has given his own transcripts or evident corrections. For the most part the readings of the inscriptions have been taken over from Cunningham's *Bhilsa Topes*, and it therefore seemed to me unnecessary to quote them here.



262. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 101, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 41.  
Prakrit. Gift of Bhadaka (*Bhadraka*) from Kaṭakaśūn.
263. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 102, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 42.  
Prakrit. Gift of Apathaka (*Apārthaka*).
264. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 103, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 43.  
Prakrit. Gift of Ajitiguta (*Aditigupta* or *Ajitigupta*), the Bhōgavaḍhanaka (inhabitant of *Bhōgavardhana*).
265. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 104, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 44.  
Prakrit. Gift of Arabadina (*Arhaddatta*) in Mōrasihikaṣa (*Mayūrasihikaṣa*).
266. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 105, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 45.  
Prakrit. Gift of Dhamarakhitā (*Dharmarakhitā*), mother of Sivanadi (*Sivanandin*), from Bhogavardhana (*Bhōgavardhana*). There are two copies of this inscription.
267. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 106, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 174.  
Prakrit. Gift of Saghā (*Saṁghā*).
268. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 107, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 46.  
Prakrit. Gift of Navagamaka-Samikā (*Seimikā*, inhabitant of *Navagrāma*) from Ujjenihāra (the district of *Ujjayini*).
269. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 108, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 47.  
Prakrit. Gift of the merchant (*vāṇija*) Siriguta (*Srigupta*).
270. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 109, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 48.  
Prakrit. Gift of Majhimā (*Madhyamā*), wife of Subāhita. Compare No. 544.
271. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 110, and Plate XVII; 1892 Cunningham-Maisey, *Sanchi and its Remains*, p. 95; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 49.  
Prakrit. Gift of the royal scribe (*rājapīkara*) Subāhita, son of a Goti (*Gaupti*).
272. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 111, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 50, and Plate; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 585.  
Prakrit. Fragment. [Gift] of the female lay-worshipper (*upāsikā*) Nāgā from Tiriḍapada. Compare No. 446.
273. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 112, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 51.  
Prakrit. Gift of the Barulamisa committee (*goṣṭhī*) from Vedisā (*Vidisā*).



274. 1854 Cunningham, *Bhilsa Topes*, p. 252, No. 113, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 52.  
Prakrit. Gift of the nun (*bhichhūṇī*) Dhamarakhitā (*Dharmarakṣitā*) in Kāchupatha.
275. 1854 Cunningham, *Bhilsa Topes*, p. 252, No. 114, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 53.  
Prakrit. Gift of the monk (*bhichhu*) Dhamarakhita (*Dharmarakṣita*), the Kāchupatha (inhabitant of Kāchupatha).
276. 1854 Cunningham, *Bhilsa Topes*, p. 252, No. 115, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 54; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss.* Phil. Hist. Kl. 1895, p. 214.  
Prakrit. Gift of the monk (*bhichhu*) Saṁdhana.
277. 1854 Cunningham, *Bhilsa Topes*, p. 252, No. 116, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 55.  
Prakrit. Gift of Pusagiri (*Pushyagiri*), the Nāvagāmaka (inhabitant of *Navagrāma*). Compare No. 182.
278. 1854 Cunningham, *Bhilsa Topes*, p. 252, No. 117, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 56.  
Prakrit. Gift of Bhichhuka (*Bhikṣhuka*), the Paḍāniya (inhabitant of *Paḍāna*).
279. 1854 Cunningham, *Bhilsa Topes*, p. 252, No. 118, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 175.  
Prakrit. Fragment. Gift of Kāchā . . . . from Vāghumata. The identity of Cunningham's and Bühler's inscriptions is not absolutely certain.
280. 1854 Cunningham, *Bhilsa Topes*, p. 252, Nos. 119-121, and Plates IX and XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 176; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss.* Phil. Hist. Kl. 1895, p. 212.  
Prakrit. Three (rails), the gift of Samika (*Svāmika*), the musician (*ś vādika*), and of his son Siripāla (*Śrīpāla*). Compare No. 532.
281. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 122, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 177.  
Prakrit. Gift of bhādanta (*bhadanta*) Rājuka.
282. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 123, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 178.  
Prakrit. Gift of the monk (*bhichhu*) Visākha (*Viśākha*).
283. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 461, No. 11, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 124, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 57.  
Prakrit. Gift of Sāmanēra (*Śrāmaṇēra*), the Abeyaka banker (*seṭhin* of *Āmra* ?). Compare No. 184.
284. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 12, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 125, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 58.  
Prakrit. Gift of the monk (*bhichhu*) Nadiguta (*Nandigupta*).



285. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 126, and Plate XVIII.  
Prakrit. Fragment. Gift of Nada . . . . . from Podakaḍa.
286. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 127, and Plate XVIII; 1892 Bühler, *Ep. Ind. Vol. II.* p. 103, No. 59.  
Prakrit. Fragment. Gift of [the mother of] Arāhadina (*Arhaddatta*) from Arāpāna.
287. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 128, and Plate XVIII; 1892 Bühler, *Ep. Ind. Vol. II.* p. 103, No. 60; 1894 correction by Bühler, *Ep. Ind. Vol. II.* p. 405, note 24.  
Prakrit. Gift of Kujara (*Kuñjara*) from Tambalamada.
288. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 129, and Plate XVIII; 1892 Bühler, *Ep. Ind. Vol. II.* p. 103, No. 61.  
Prakrit. Gift of the monk (*bhichhu*) Dhamaguta (*Dharmagupta*) from [Ma]dhavana.
289. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 130, and Plate XVIII; 1894 Bühler, *Ep. Ind. Vol. II.* p. 376, No. 179.  
Prakrit. Fragment. Gift of Naṁda from Kurara.
290. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 131, and Plates IX and XVIII; 1892 Bühler, *Ep. Ind. Vol. II.* p. 103, No. 62.  
Prakrit. Gift of the monk (*bhichhu*) Mahāgiri.
291. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 132, and Plate XVIII; 1894 Bühler, *Ep. Ind. Vol. II.* p. 376, No. 180.  
Prakrit. Gift of the nun (*bhichhuni*) Isidatā (*Āishidattā*) from Madhavana.
292. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 133, and Plates IX and XVIII; 1894 Bühler, *Ep. Ind. Vol. II.* p. 376, No. 181.  
Prakrit. Gift of the nun (*bhichhuni*) Isidatā (*Āishidattā*), the Kurari (inhabitant of Kurara).
293. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 134, and Plate XVIII; 1894 Bühler, *Ep. Ind. Vol. II.* p. 376, No. 182.  
Prakrit. Gift of Dhamapāla (*Dharmapāla*), the Kothukapadiya (inhabitant of Kothukapada).
294. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 135, and Plate XVIII; 1892 Bühler, *Ep. Ind. Vol. II.* p. 103 f., No. 63.  
Prakrit. Gift of the monk (*bhichhu*) Upasijha (*Upasidhya*), brother of Phaguna (*Phālguna*).
295. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 136, and Plate XVIII; 1892 Bühler, *Ep. Ind. Vol. II.* p. 104, No. 64.  
Prakrit. Gift of Isirakhita (*Āishirakshita*) from Bhōgavaḍhana (*Bhōgavardhana*).
296. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 137, and Plate XVIII; 1894 Bühler, *Ep. Ind. Vol. II.* p. 389, No. 309.  
Prakrit. Fragment. [Gift] of Dhañikā (*Dhanyakā*) from Bhōgavaḍhana (*Bhōgavardhana*).



297. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 138, and Plate XVIII.  
Prakrit. Gift of Vimala, the Kurariya (inhabitant of Kurara).
298. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 139, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 65.  
Prakrit. Gift of the monk (*bhichhu*) Samidata (*Seimidatta*). Compare No. 535.
299. 1854 Cunningham, *Bhilsa Topes*, p. 254, Nos. 140 and 141, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 66.  
Prakrit. Fragment. [Gift] of the monk (*bhichhu*) Dāvagiri, who knows the five *nīkāyas* (*pachanēkayika*), and his pupil (*atēcasin*).
300. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 142, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 67.  
Prakrit. Gift of the monk (*bhichhu*) Pusaka (*Pushyaka*).
301. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 143, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 68.  
Prakrit. Gift of the monks (*bhichhu*) Chuḍa (*Kshudra*) and Dhamarakhita (*Dharmarakshita*).
302. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 144, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 69.  
Prakrit. Gift of Agisinā (*Agnīarmā*) in Ujēni (*Ujjayini*).
303. 1854 Cunningham, *Bhilsa Topes*, p. 255, No. 145, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 70.  
Prakrit. Gift of the monk (*bhichhu*) Prātiṭhāna (*Prātishthāna*), the pupil (*amētēvin*) of Aya-Tisaka (*Ārya-Tishyaka*).
304. 1854 Cunningham, *Bhilsa Topes*, p. 255, No. 146, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 71.  
Prakrit. Gift of the monk (*bhichhu*) Budharakhita (*Buddharakshita*), the Ējāvata (inhabitant of *Ējāvati*).
305. 1854 Cunningham, *Bhilsa Topes*, p. 255, No. 147, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 183.  
Prakrit. Gift of the nun (*bhichhunī*) Isidinā (*Rishidattā*), the Nandināgarikā (inhabitant of *Nandinagara*).
306. 1854 Cunningham, *Bhilsa Topes*, p. 255, No. 148, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 72.  
Prakrit. Gift of the mother of Asāḍa (*Aśāḍha*) from Arāpāna.
307. 1854 Cunningham, *Bhilsa Topes*, p. 255, No. 149, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 73; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 214.  
Prakrit. Gift of Mitā (*Mitrā*), daughter-in-law of the Tāpasīyas from Ujēni (*Ujjayini*).
308. 1854 Cunningham, *Bhilsa Topes*, p. 255, No. 150 f., and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 74.  
Prakrit. Gift of the saint (*apurisa*) Bharaḍiya, the *yugapajaka* (?).



309. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 151, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 184.  
Prakrit. Gift of the monk (*bhichhu*) Aya-Dhanaka (*Ārya-Dhanaka*).
310. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 152, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 258. The identity of Cunningham's and Bühler's inscriptions is not absolutely certain.  
Prakrit. Gift of the monk (*bhichhu*) Jonhaka (*Jyōtsnaka*). Compare No. 311.
311. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 153, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 75.  
Prakrit. Gift of the monk (*bhichhu*) Jonhaka (*Jyōtsnaka*). Compare No. 310.
312. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 154, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 76.  
Prakrit. Gift of Dharmarakṣatā (*Dharmarakṣitā*), the Madhuvanākā (inhabitant of Madhuvana). Compare Nos. 191 and 460.
313. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 155, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 77.  
Prakrit. Gift of Sibagiri (*Sibhagiri*) from Māhamōragi. Compare No. 189.
314. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 156, and Plate XVIII.  
Prakrit. Gift of Yasōpāla (*Yasāpāla*) from Bhasikaḍa (?). Compare No. 188.
315. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 157, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 185.  
Prakrit. Gift of Dhanagiri.
316. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 158, and Plate XVIII.  
Prakrit. Gift of Pusa (*Pushya*), the Chahapiya monk (*bhichhu* from *Chahapa*). Compare No. 190.
317. 1854 Cunningham, *Bhilsa Topes*, p. 257, No. 159, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 186.  
Prakrit. Gift of the nun (*bhichhunī*) Balikā, the Maḍalāchhikaṭikā (inhabitant of Maḍalāchhikaṭa).
318. 1854 Cunningham, *Bhilsa Topes*, p. 257, No. 160, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 78.  
Prakrit. Gift of the nun (*bhichhunī*) Dhamasiri (*Dharmasiri*), the Maḍalāchhikaṭikā (inhabitant of Maḍalāchhikaṭa).
319. 1854 Cunningham, *Bhilsa Topes*, p. 257, No. 161, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 79.  
Prakrit. Gift of Avisinā (*Avishāpā*), who is versed in the *sūtrāntas* (*sūtrāntinī*), the Maḍalāchhikaṭikā (inhabitant of Maḍalāchhikaṭa). Compare No. 352.
320. 1854 Cunningham, *Bhilsa Topes*, p. 257, No. 162, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 81.  
Prakrit. Gift of the merchant (*vāpija*) Saghadēva (*Samghadēva*), the Vērchakaṭa (inhabitant of Vērchakaṭa).



321. 1854 Cunningham, *Bhilsa Topes*, p. 257, No. 163, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 187.  
Prakrit. Gift of Saṃghila, the Bhaḍikiya (pupil of *Bhaḍika*).
322. 1854 Cunningham, *Bhilsa Topes*, p. 257, No. 164, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 188.  
Prakrit. Fragment. Gift of the monk (*bhī.* ) Arahatapālita (*Arhatpalita*).
323. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 165, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 189.  
Prakrit. Gift of Arahaka (*Arhaka*), the Paripana (inhabitant of *Paripana* ?).
324. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 166, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 190.  
Prakrit. Gift of the mother of Dhamagirika (*Dharmagirika*). Compare No. 165.
325. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 167, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 82.  
Prakrit. Gift of Oḍi, the Nadinagarikā (inhabitant of *Nandinagara*).
326. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 168, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 191.  
Prakrit. Fragment. Gift of Sidbatha (*Siddhārtha*).
327. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 169, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 192.  
Prakrit. Gift of the nun (*bhichhunī*) Isidāsī (*Ṛṣhidāsī*), the Nādinagarikā (inhabitant of *Nandinagara*). Compare No. 402.
328. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 170, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 193.  
Prakrit. Gift of the nun (*bhichhunī*) Dupasahā (*Dushprasahā* ?) from Nandinagara.
329. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 171, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 194.  
Prakrit. Gift of the nun (*bhichhunī*) Yakhadāsī (*Yakshadāsī*).
330. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 463, and Plate XXV; 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 172, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 195.  
Prakrit. Gift of Data (*Datta*) Kalavaḍa.
331. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 173, and Plate XVIII (No. 174); 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 196.  
Prakrit. Gift of the weaver (*śotika*) Damaka, father of Kusuka. There are perhaps two copies of this inscription.
332. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 174, and Plate XVIII (No. 173).  
Prakrit. Gift of Dhamadata (*Dharmadatta*).
333. 1854 Cunningham, *Bhilsa Topes*, p. 259, No. 175, and Plate XVIII.  
Prakrit. Gift of the nun (*bhichhunī*) Arahadāsī (*Arhaddāsī*).



334. 1854 Cunningham, *Bhilsa Topes*, p. 259, No. 176, and Plate XVIII.  
Prakrit. Gift of Sāmidarā (? Svāmidattā ?).
335. 1854 Cunningham, *Bhilsa Topes*, p. 262, No. 178, and Plate XIX.  
Prakrit. Gift of the monk (*bhikṣu*) Dhamagiri (*Dharmagiri*).
336. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 16, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 262, No. 179, and Plate XIX; 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 197.  
Prakrit. Gift of Isipālita (*Īshipālita*) and of Samaṇa (*Śramaṇa*).
337. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 20, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 262, No. 180, and Plate XIX; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 83.  
Prakrit. Gift of the monk (*bhikṣu*) Arāhadina (*Arhaddatta*), the Pokharēyaka (inhabitant of *Pushkara*).
338. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 565, No. 47, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 263, No. 181, and Plate XIX; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 84.  
Prakrit. Gift of a pillar (*thabha*) by all the relatives of *bhadatta* (*bhadanta*) Nāgila.
339. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 461, No. 3, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 263, No. 182, and Plate XIX; 1868 Fergusson-Cunningham, *Tree and Serpent Worship*, p. 115, and Plate XXV, 3; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 85.  
Prakrit. Gift of a pillar (*thabha*) by Nāgapiya (*Nāgapriya*), the Kōrara (native of *Kurara*), banker (*seṭhin*) at Achhāvaḍa. Compare No. 343.
340. 1854 Cunningham, *Bhilsa Topes*, p. 263, No. 183, and Plate XIX; 1892 Maisey, *Sānchi and its Remains*, p. 97, with facsimile; 1893 mentioned by Bühler, *Vienna Orient. Journ.* Vol. VII. p. 292; 1894 Bühler, *Ep. Ind.* Vol. II. p. 396, No. 377, and Plate.  
Prakrit. Fragment. Imprecation against him who takes away or causes to be taken away an arch (*tōraṇa*) or rail (*vēdikā*) from this Kākapa[va], or causes it to be transferred to another temple of the teacher (*āchariyakula*).
341. 1854 Cunningham, *Bhilsa Topes*, p. 263 f., No. 184, and Plate XIX; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 86.  
Prakrit. Gift of the nun (*bhikkhunī*) Budhapālītā (*Buddhapālītā*).
342. 1854 Cunningham, *Bhilsa Topes*, p. 264, No. 185, and Plate XIX; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 87.  
Prakrit. Gift of the monk (*bhikṣu*) Poṭhaka (*Prōṣṭhaka*).
343. 1854 Cunningham, *Bhilsa Topes*, p. 264, No. 186, and Plate XIX; 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 198.  
Prakrit. Gift of the monk (*bhikṣu*) Vira.
344. 1854 Cunningham, *Bhilsa Topes*, p. 264, Nos. 187 and 188, and Plate XIX; 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 199.  
Prakrit. Gift of the nun (*bhikkhunī*) Yakhi (*Yakṣī*), the Vāṣivahanikā (inhabitant of *Vāṣivahana*).



345. 1854 Cunningham, *Bhilsa Topes*, p. 264, No. 189, and Plates XII and XIX; 1868 noticed by Fergusson, *Tree and Serpent Worship*, p. 125, and Plate XXX, 1; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 80, note 24; 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 200.  
Prakrit. Records that the carving (*rupakarma*) was done by the Vedisaka workers in ivory (*damtakāras* of *Vidiā*).
346. 1854 Cunningham, *Bhilsa Topes*, p. 264 f., No. 190, and Plate XIX; 1882 Bhagvanlal Indraji, *Arch. Surv. South. Ind.* No. III. p. 56; 1892 Cunningham-Maisey, *Sānchi and its Remains*, p. 95; 1892 correction by Bühler, *Ep. Ind.* Vol. II. p. 88.  
Prakrit. Gift of Ānanda, the son of Vasiṣṭhi (*Vāsishṭhi*), the foreman of the artisans (*āvāsani*) of *rājan* Siri-Sātakapi.
347. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 563, No. 23, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 266, No. 191, and Plate XIX.  
Prakrit. Gift of Balamita (*Balamitra*), the pupil (*atēvāsini*) of Aya-Chuḍa (*Ārya-Kshudra*), the preacher of the Law (*dhamakathika*). Compare No. 349.
348. 1854 Cunningham, *Bhilsa Topes*, p. 267, No. 192, and Plate XIX; 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 201.  
Prakrit. Gift of Nāgap[i\*]ya (*Nāgapriya*), the Kurar[i\*]ya (native of *Kurara*) banker (*sethin*) at Achhāvaḍa, and of his son Saṅgha. Compare No. 339.
349. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 563, No. 22, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 267, No. 193, and Plate XIX; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 88.  
Prakrit. Gift of a pillar (*thabha*) by Balamitra, pupil (*atēvāsini*) of Aya-Chuḍa (*Ārya-Kshudra*). Compare No. 347.
350. 1854 Cunningham, *Bhilsa Topes*, p. 267, Nos. 194-196, and Plate XIX; 1893 mentioned by Bühler, *Vienna Orient. Journ.* Vol. VII. p. 292; 1894 Bühler, *Ep. Ind.* Vol. II. p. 396, No. 378, and Plate; 1896 corrections by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 586.  
Prakrit. Fragment. Gift of a pillar (*thabha*) and imprecation against him who takes away or causes to be taken away the stonework (*sēlakama*) from this Kākaṇva, or causes it to be transferred to another temple of the teacher (*āchariyakula*).
351. 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 26.  
Prakrit. Gift of the Bauddha committee (*Bodhagoṣṭhi*) from Dhamavaḍhanana (*Dharmavardhana*). Compare No. 234.
352. 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 80; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 214.  
Prakrit. Gift of Avisinā (*Avishannā*), who is versed in the *sātrāntas* (*sutāntikini*), the Maḍalakhikāṭikā (inhabitant of *Maṇḍalakshika*). Compare No. 319.
353. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 89.  
Prakrit. Gift of Dēvaka from Arapāna.
354. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 90.  
Prakrit. Gift of Aruhadina (*Arhaddatta*), the Ramōrajahikaḍi[ka] (? inhabitant of *Ramōrajahikaḍa* ?).



355. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 91.  
Prakrit. Gift of the merchant (*vaṇija*) Isiguta (*Ṛishigupta*) from Asvavati (*Asvavati*).
356. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 92.  
Prakrit. Gift of the monk (*bhikkhu*) Isika (*Ṛishika*).
357. 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 231; 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 93.  
Prakrit. Gift of Isika (*Ṛishika*), the Rōhāṇipadiya (inhabitant of *Rōhāṇipada*).
358. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 94.  
Prakrit. Gift of Isirakhita (*Ṛishirakhita*). Compare No. 404.
359. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 95.  
Prakrit. Gift of Mula (*Mālā*), wife of Visvadēva (*Viśvadēva*), from Ujēni (*Ujjayini*).
360. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 96.  
Prakrit. Gift of Sachamita (*Satyamitra*), the Udumbaraghariya (inhabitant of *Udumbaragriha*).
361. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 97.  
Prakrit. Gift of the monk (*bhikkhu*) Aya-Patuda (*Āya-Patuda*), the Kaṭakañyaka (inhabitant of *Kaṭakañu*).
362. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 98.  
Prakrit. Gift of Saṁvalita from Kurāra.
363. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 99.  
Prakrit. Gift of the banker (*seṭhin*) Siha (*Siṃha*), the Kōraghara (inhabitant of *Kuraghara*).
364. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 100.  
Prakrit. Gift of the nun (*bhikkhunī*) Girigutā (*Giriguptā*).
365. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 101.  
Prakrit. Gift of the nun (*bhikkhunī*) Jitamitā (*Jitamitrā*), the Vādivahanikā (inhabitant of *Vādivahana*).
366. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 102.  
Prakrit. Gift of Dhamatā (*Dharmadattā*), the Puṇāvadhaniyā (inhabitant of *Puṇyavardhana*).
367. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 103.  
Prakrit. Gift of the monk (*bhikkhu*) Dhamadata (*Dharmadatta*), the Āya-Bhaṇḍukiya (pupil of *Āya-Bhaṇḍuka*).
368. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 104.  
Prakrit. Gift of Piyadhamā (*Priyadharmā*) and Bodhi, the Kōraghari nuns (*bhikkhunīs* from *Kurragriha*).
369. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 105.  
Prakrit. Gift of the nun (*bhikkhunī*) Paśā (*Paśyā*), the Nadinagarikā (inhabitant of *Nandinagara*).



370. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 106.  
Prakrit. Gift of Himagiri from Pokhara (*Pushkara*).
371. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 107; 1894 correction by Bühler, *Ep. Ind.* Vol. II. p. 407, note 27.  
Prakrit. Gift of Dhammasiva (*Dharmasiva*), the Poravijhaka (inhabitant of *Poravijha*).
372. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 108.  
Prakrit. Gift of the mother of Namdigiri from Bēdakara.
373. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 109.  
Prakrit. Fragment. Gift of Mahi[da] (*Mahendra*), the Bhāgavaḍhanaka (inhabitant of *Bhāgavardhana*).
374. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 110.  
Prakrit. Gift of the nun (*bhikkhuni*) Budharakhita (*Buddharakhita*), the Madhuvanika (inhabitant of *Madhuvana*).
375. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 111.  
Prakrit. Gift of Dēvabhaga from Mahisati (*Māhishmati*).
376. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 112.  
Prakrit. Gift of the monk (*bhikkhu*) Yakhila (*Yakshila*), pupil (*atēvāsīn*) of Aya-Dēvagiri (*Āya-Dēvagiri*).
377. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 113.  
Prakrit. Gift of Nigaḍi, the Rōhaṇipadiya (inhabitant of *Rōhāṇipada*).
378. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 114.  
Prakrit. Gift of Bulika, the Rōhaṇipadiya (inhabitant of *Rōhāṇipada*).
379. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 115.  
Prakrit. Gift of the banker (*sethin*) Nāgadatta (*Nāgadatta*), the Rōhaṇipadiya (inhabitant of *Rōhāṇipada*).
380. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 116.  
Prakrit. Gift of the monk (*bhikkhu*) Chhaḍika (*Chhardika*) from Vāḍivahana.
381. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 117; 1894 correction by Bühler, *Ep. Ind.* Vol. II. p. 405, note 25.  
Prakrit. Gift of Nāgadattā (*Nāgadattā*), wife of the cavalierist (*asavāraka*) Pusarakhita (*Pushyarakshita*), the Vedisaka (inhabitant of *Vidiśa*).
382. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 118.  
Prakrit. Gift of Samikā (*Saṃmika*) and her daughter. Compare No. 252.
383. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 119.  
Prakrit. Gift of the nun (*bhikkhuni*) Siridinā (*Śrīdattā*), the Nādināgarikā (inhabitant of *Nandinagara*). Compare No. 536.
384. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 120; 1894 correction by Bühler, *Ep. Ind.* Vol. II. p. 405, note 26.  
Prakrit. Gift of Sōyasa (*Sauyasasa*) [or Sēyasa (*Srēyas*)], the Bhādanakaṭiya (inhabitant of *Bhādanakaṭa*).



385. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 121.  
Prakrit. Gift of the female lay-worshipper (*upasikā*) Rāvā, the Ujēnikā (inhabitant of *Ujjayinī*).
386. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 122.  
Prakrit. Fragment. Gift of the monk (*bhikkhu*) . . . . ., the Aya-Bhaṇḍukiya (pupil of *Ārya-Bhaṇḍuka*).
387. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 123.  
Prakrit. Fragment. No name can be made out.
388. 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 202.  
Prakrit. Gift of the mother of Chirātī (*Kirātī*) from Achhāvāṭa. There are perhaps two copies of this inscription.
389. 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 203.  
Prakrit. Gift of Ajarānī (*Ajarānī*).
390. 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 204.  
Prakrit. Gift of the monk (*bhikkhu*) Gagamdatta (*Gaṅgādatta*), the Athakanagara (inhabitant of *Athakanagara*).
391. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 205.  
Prakrit. Fragment. Gift of Apa . . . . yaha (?).
392. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 18; 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 206.  
Prakrit. Gift of Apākānī.
393. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 207.  
Prakrit. Gift of the monk (*bhikkhu*) Aya-Kana (*Ārya-Kana*), the Aya-Bhaṇḍukiya (pupil of *Ārya-Bhaṇḍuka*).
394. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 208.  
Prakrit. Gift of the monk (*bhikkhu*) Aya-Jēta (*Ārya-Jayanta*).
395. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 209.  
Prakrit. Gift of the monk (*bhikkhu*) Khēmaka (*Kshēmaka*), the companion (*sādhī-vihārin*) of Aya-Phaguna (*Ārya-Phālguna*).
396. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 210.  
Prakrit. Fragment. Gift of Asāḍa (*Ashāḍha*) from Arapana.
397. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 211.  
Prakrit. Fragment. Gift of somebody from Arapana.
398. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 36, and Plate XXIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 212.  
Prakrit. Gift of Sihā (*Sihā*), the Arapānī (inhabitant of *Arapana*).
399. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 213.  
Prakrit. Gift of Asaguta (*Aśvagupta*).
400. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 214.



- Prakrit. Gift of the nun (*bhichhunī*) Asabhā (*Ṛishabhā*), the Ujēnikā (inhabitant of Ujjayinī).
401. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 215.  
Prakrit. Fragment. Gift of the village (*gāma*) of Asvavati (*Asvavatī*).
402. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 216.  
Prakrit. Gift of the nun (*bhichhunī*) Isidasī (*Ṛishidāsī*), the Nadināgarikā (inhabitant of Nandinagara). Compare No. 327.
403. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X, p. 58, No. 12; 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 217.  
Prakrit. Gift of Isinadana (*Ṛishinandana*), the Puṇṇavaḍhaniya (inhabitant of Puṇṇavardhana).
404. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 218.  
Prakrit. Gift of Isirakhita (*Ṛishirakhita*). Compare No. 358.
405. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 219.  
Prakrit. Gift of Asvarakhitā (*Asvarakhitā*) in Ujēni (*Ujjayinī*).
406. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 220.  
Prakrit. Gift of the female lay-worshipper (*upasikā*) Sirikā (*Śrikā*) from Ujēni (*Ujjayinī*).
407. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 221.  
Prakrit. Gift of Vāyudatā (*Vāyudattā*), wife of Opodadata (*Upēndradatta*), from Ujēni (*Ujjayinī*). Compare No. 223.
408. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 222.  
Prakrit. Gift of Bumu, son of Kalura, from Ujēni (*Ujjayinī*).
409. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 223.  
Prakrit. Fragment. Gift of Dhamadatā (*Dharmadattā*) . . . of the Tāpasiyas from Ujēni (*Ujjayinī*).
410. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 224.  
Prakrit. Gift of the mother of the nun (*bhichhunī*) Dhamayasā (*Dharmayasā*) from Ujēni (*Ujjayinī*).
411. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 225.  
Prakrit. Gift of the mother of Balikā from Ujēni (*Ujjayinī*).
412. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 226.  
Prakrit. Fragment. Gift of the nun (*bhichhu[nī]*) Mitā (*Mitrā*) in Ujēni (*Ujjayinī*).
413. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 227.  
Prakrit. Gift of Vasulā from Ujēni (*Ujjayinī*).
414. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 228.  
Prakrit. Gift of Saṃghadatta (*Samghadatta*) from Ujēni (*Ujjayinī*).
415. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 229.  
Prakrit. Gift of Sulāsa from Ujēni (*Ujjayinī*).



416. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 230, and Plate.  
Prakrit. Gift of the surveyor (*rajuka*) Utara (*Uttara*).
417. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 231.  
Prakrit. Fragment. Gift of the female lay-worshippers (*upāsikās*) from Ējāvati.
418. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 232.  
Prakrit. Gift of Vāhila from Ējāvati. Compare No. 215 (?).
419. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 233.  
Prakrit. Gift of Īdadēva (*Indradēva*), the Kaṭakañyaka (inhabitant of *Kaṭakañu*).
420. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 234.  
Prakrit. Gift of Araha (*Arhat*) from Kaṭakañu.
421. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 235.  
Prakrit. Fragment. Gift of some person from Kaṭakañu.
422. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 236.  
Prakrit. Fragment. Mentions the banker (*sethin*) from Kaṇḍaḍigāma (*Kaṇḍaḍigrāma*).
423. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 237.  
Prakrit. Gift of Dēvabhāgā, wife of the Kaṇḍaḍigāmiya banker (*sethin* of *Kaṇḍaḍigrāma*).
424. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 238.  
Prakrit. Gift of the monk (*bhichhu*) Kāpa.
425. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 239.  
Prakrit. Gift of Ghōsaka (*Ghōshaka*) from Kuraghara (*Kuraragriha*).
426. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 240.  
Prakrit. Gift of Nagamitā (*Nagamitrā*) from Kuraghara (*Kuraragriha*). Compare No. 233.
427. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 3; 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 241.  
Prakrit. Fragment. Gift of the nun (*[bhi]khunt*) Sātisiri (*Śāntisiri* or *Seṭṭisiri*), the Kuraghari (inhabitant of *Kuraragriha*).
428. 1894. Bühler, *Ep. Ind.* Vol. II. p. 382, No. 242.  
Prakrit. Gift of Arahaguta (*Arhadgupta*) from Kurara. Compare No. 429.
429. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 243.  
Prakrit. Gift of Arahaguta (*Arhadgupta*) from Kurara. Compare No. 428.
430. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 244.  
Prakrit. Gift of the nun (*bhikhunt*) Achhāvati (*Rūkhāvati*) in Kurarā.
431. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 245.  
Prakrit. Gift of Nāgadinā (*Nāgadattā*) in Kurarā.
432. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 246.  
Prakrit. Gift of Dhamaka (*Dharmaka*) in Kurarā.



433. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 247.  
Prakrit. Fragment. Contains the name Kurārā (*Kurārā*).
434. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 248.  
Prakrit. Gift of the nun (*bhikkhū*) Saghārakhitā (*Samgharakshitā*) in Kurārā.
435. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 249.  
Prakrit. Fragment. Gift of Arahagutā (*Arhadguptā*), the Kurari (inhabitant of *Kurara*).
436. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 250.  
Prakrit. Gift of Arahadinā (*Arhaddattā*), the Kurari (inhabitant of *Kurara*).
437. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 251.  
Prakrit. Fragment. [Gift] of Saghā . . . , the Kurariya (inhabitant of *Kurara*).
438. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 6; 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 252.  
Prakrit. Gift of the nun (*bhikkhū*[\*]n[\*]) Gaḍā.
439. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 253.  
Prakrit. Gift of the nun (*bhikkhū*[\*]n) Gaḍā, the Vedisikā (inhabitant of *Vidīśā*).
440. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 254.  
Prakrit. Fragment. Gift of . . . . II, wife of Girika.
441. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 255.  
Prakrit. Fragment. [Gift] of Isinikā (*Rishikā*), the Gōtami (*Gautamī*).
442. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 256, and Plate.  
Prakrit. Gift of the monk (*bhikkhu*) Bhaḍuka (*Bhaṇḍuka*), the son of a Goti (*Gautamī*)  
Compare No. 194.
443. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 257, and Plate.  
Prakrit. Gift of Jitamitā (*Jitamitrā*).
444. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 259.  
Prakrit. Gift of Saṅgharakhita (*Samgharakshita*) from Takārāpada.
445. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 260.  
Prakrit. Gift of the ascetic (*tāpasa*) Gōnamdaka.
446. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 261.  
Prakrit. Gift of the female lay-worshipper (*upāsikā*) Nāgā from Tiridāpada. Compare No. 272.
447. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 262.  
Prakrit. Gift of Tisa (*Tishya*).
448. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 263.  
Prakrit. Gift of Tuḍa (*Tuṇḍa*), the Phujākapalliya (? inhabitant of *Phujākapallī*).
449. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 264.  
Prakrit. Gift of the householder (*gahapati*) Patīṭhiya (*Pratishṭhita*) from Tumbavana.  
Compare No. 202



450. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 265.  
Prakrit. Gift of Dhañā (*Dhanyā*), wife of the brother of the householder (*gahapati*) Patīṭhiya (*Pratishṭhita*) from Tumbavana.
451. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 266.  
Prakrit. Gift of the elder (*thēra*) Aya-Nāga (*Ārya-Nāga*), the Ujjenika monk (*bhichhu* from *Ujjayini*).
452. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 267.  
Prakrit. Gift of the nun (*bhichhuni*) Datā (*Dattā*), the Ma[ḍalachh]ikaṭikā (inhabitant of *Maṇḍalākshika*).
453. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 268.  
Prakrit. Gift of the monk (*bhichhu*) Dēvarakhita (*Dēvarakshita*), the Mōrajahakaṭiya (inhabitant of *Mōrajahaka*).
454. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 269.  
Prakrit. Gift of the monks (*bhichhu*) Dhanagiri and Chaḍipiya (? *Chāṇḍipriya*).
455. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 270.  
Prakrit. Gift of Dhamaka (*Dharmaka*), the Vejajaka (inhabitant of *Vejaja*).
456. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 1; 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 271.  
Prakrit. Gift of Dhamagiri (*Dharmagiri*) and Dhamasēna (*Dharmasēna*).
457. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 272.  
Prakrit. Gift of Dhamadinā (*Dharmadattā*).
458. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 273.  
Prakrit. Gift of Dhammapāla (*Dharmapāla*) [and] of Mahipāla (*Mahipāla*).
459. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 274.  
Prakrit. Fragment. Gift of Dhamarakhita (*Dharmarakshita*), the . . . .  
rakaraka.
460. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 275.  
Prakrit. Gift of Dhamarakhitā (*Dharmarakshitā*), the Madhavanikā (inhabitant of *Madhavana*). Compare Nos. 191 and 312.
461. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 7; 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 276.  
Prakrit. Fragment. Gift of the family of Dhamu[tara] (*Dharmōttara*).
462. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 10; 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 277.  
Prakrit. Gift of the nun (*bhichhuni*) Achalā from Nadinagara (*Nandinagara*). Compare No. 175.
463. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 13; 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 278.  
Prakrit. Gift of Amagā (?) from Nandinagara.



464. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 14; 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 279.  
Prakrit. Gift of Utaradattā (*Uttaradattā*) from Nandīnagara.
465. 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 280.  
Prakrit. Gift of Utaramitā (*Uttaramitrā*) from Nandīnagara.
466. 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 281.  
Prakrit. Gift of the lay-worshipper (*upāsaka*) Yamada[ta\*] (*Yamadatta*) from Nandīnagara.
467. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 11; 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 282.  
Prakrit. Gift of Rōhāṇadēvā (*Rōhāṇadēvā*) from Nandīnagara (*Nandīnagara*).
468. 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 283.  
Prakrit. Gift of the nun (*bhikkhuni*) Nandūtārā (*Nandūtārā*), the Vēdisikā (inhabitant of *Vīḍisā*).
469. 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 284.  
Prakrit. Gift of Nāgadatta (*Nāgadatta*) and Saṅgharakṣita (*Saṅgharakṣita*), the Kōragharas (inhabitants of *Kuraragrīha*).
470. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 285.  
Prakrit. Gift of the banker (*seṭhin*) Nāgila.
471. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 286.  
Prakrit. Gift of the nun (*bhikkhuni*) Nāṭī, the Kōragharī (inhabitant of *Kuraragrīha*).
472. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 8; 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 287.  
Prakrit. Gift of the monk (*bhikkhu*) Kāboja (*Kāmbōja*) from Nandīnagara (*Nandīnagara*). Compare No. 176.
473. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 23, and Plate XXVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 288, and Plate; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 585 f.  
Prakrit. Fragment. Gift of the monk (*bhikkhu*) Pāṇṭhaka (*Pāṇṭhaka*) . . . . .  
[and] of the monk (*bhikkhu*) Būdhapālita (*Buddhapālita*).
474. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 289.  
Prakrit. Gift of Pātīṣṭhāna (*Prātīṣṭhāna*).
475. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 2; 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 290.  
Prakrit. Gift of the sons of Disāgiri (*Disāgiri*) from Paraviḍa.
476. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 291.  
Prakrit. Gift of Pusaka (*Pushyaka*).
477. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 292.  
Prakrit. Gift of Pusadata (*Pushyadatta*), the Navegamakiya (inhabitant of *Nava-grāma*).



478. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 293.  
Prakrit. Gift of the nun (*bhikkhuni*) Supathāmā (*Suprasthāmā* ?), the Pēmutikā (inhabitant of Pēmuta).
479. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 294.  
Prakrit. Gift of Isidatā (*Ṛishidattā*), the wife of Lēva, from Pokhara (*Pushkara*).
480. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 295.  
Prakrit. Fragment. Gift of Isidatā (*Ṛishidattā*) from Pokhara (*Pushkara*).
481. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 296.  
Prakrit. Fragment. Gift of Tuḍā (*Tuṇḍā*) and Tuḍa (*Tuṇḍa*) from Pokhara (*Pushkara*).
482. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 297.  
Prakrit. Gift of Saṃgha[ra\*]khi[ta\*] (*Samgharakshita*) from Pokhara (*Pushkara*).
483. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 298.  
Prakrit. Gift of Isidina (*Ṛishidatta*), the Poḍavijhaka (inhabitant of *Poḍavijha*).
484. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 299.  
Prakrit. Fragment. [Gift] of the monk (*bhikkhu*) Badhaka (*Baddhaka*), the Koḍijilaka (inhabitant of *Koḍijila*).
485. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 300.  
Prakrit. Gift of Baladatā (*Baladattā*), the Chuḍaphalagiriya (inhabitant of *Kshudrāphalagiri*).
486. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 301, and Plate.  
Prakrit. Gift of the father of Bōhumula.
487. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 302.  
Prakrit. Gift of Budharakhita (*Buddharakshita*).
488. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 303.  
Prakrit. Gift of the monk (*bhikkhu*) Budharakhita (*Buddharakshita*), the Aya-Bharṇukiya (pupil of *Ārya-Bharṇuka*).
489. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 304.  
Prakrit. Gift of the nun (*bhikkhuni*) Budharakhatā (*Buddharakshitā*).
490. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 305.  
Prakrit. Gift of Bodhi.
491. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 306.  
Prakrit. Gift of the monk (*bhikkhu*) Bhaḍika, the Kuraghar[iya] (inhabitant of *Kuraragriha*).
492. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 307.  
Prakrit. Fragment. Gift of the monk ([*bhi*]khu) Bhaḍ[ika], the Kōraghara (inhabitant of *Kuraragriha*).
493. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 308.  
Prakrit. Gift of the wife of Bhaḍu (*Bhaḍu*).



494. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 310.  
Prakrit. Gift of Nādinī (*Nandinī*) from Machhavaṭṭa (*Matsyavarta*).
495. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 311.  
Prakrit. Gift of the carpenter (*vaḍḍakī*) Maṇōrama.
496. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 312.  
Prakrit. Of Mahānāma (*Mahānāman*).
497. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 313.  
Prakrit. Gift of Arihadatā (*Arhaddattā*) from Māh[i]satī (*Māhishmatī*).
498. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 314.  
Prakrit. Fragment. Gift of Ji . . . . . from Māhisatī (*Māhishmatī*).
499. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 315.  
Prakrit. Gift of the nun (*bhikkhunī*) Mitasirī (*Mitraśrī*), the Kōrari (inhabitant of Kurara).
500. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 316.  
Prakrit. Gift of the nun (*bhikkhunī*) Yakhi (*Yakhi*) from Vedisa (*Vidīṣā*).
501. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 317.  
Prakrit. Gift of Ratini from Māhisatī (*Māhishmatī*).
502. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 318.  
Prakrit. Gift of Rēbila, the Nandinagāraka (inhabitant of *Nandinagara*).
503. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 319.  
Prakrit. Gift of Rēvatimitā (*Rēvatīmītrā*), wife of Balaka.
504. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 320.  
Prakrit. Gift of the nun (*bhikkhunī*) Vajinī (*Vajrinī*).
505. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, Nos. 321 and 322.  
Prakrit. Gift of Varadatta (*Varadatta*) and gift of his sister Varasēnā.
506. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 323.  
Prakrit. Gift of Isalā (*Ṛishilā*), wife of Varadatta (*Varadatta*).
507. 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 324.  
Prakrit. Gift of Rōhā, wife of Varadatta (*Varadatta*).
508. 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 325.  
Prakrit. Gift of Varuṇa.
509. 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 326.  
Prakrit. Gift of the nun (*bhikkhunī*) Vasumitā (*Vasumītrā*), the Ujjenikā (inhabitant of *Ujjayini*).
510. 1888 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 563, No. 25, and Plate XXIII;  
1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 327.  
Prakrit. Gift of Vasulā. Compare No. 249.



511. 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 328.  
Prakrit. Gift of Oḍaka (*Ādraka*) from Vāḍivahana.
512. 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 329.  
Prakrit. Gift of the nun (*bhikkhunī*) Vāsava from Namdinagara.
513. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 38, No. 5; 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 330.  
Prakrit. Gift of Bhutarakhita (*Bhūtarakhita*) from Vitirīṇahā.
514. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 4; 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 331.  
Prakrit. Gift of Mahirakhita (*Mahirakhita*) from Vitirinahl.
515. 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 332.  
Prakrit. Gift of the nun (*bhikkhunī*) Vipulā from Kāpāsīgāma (*Kārpāsīgrāma*).
516. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 333.  
Prakrit. Gift of the house-wife (*gharini*) Sijhā (*Śaikshā*) from Virōhakaṭa.
517. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 334.  
Prakrit. Gift of Viśākharakhita (*Viśākharakhita*).
518. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 335.  
Prakrit. Gift of the monk (*bhikkhu*) Viśakharakhita (*Viśākharakhita*).
519. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 336.  
Prakrit. Gift of Virasēnā.
520. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 337.  
Prakrit. Gift of the nun (*bhikkhunī*) Virā, the Tobavanikā (inhabitant of *Tumbavana*).
521. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 338.  
Prakrit. Gift of Arāhatarakhita (*Arāhadarakhita*) from Vedisa (*Vidīśā*).
522. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 339.  
Prakrit. Gift of Data (*Datta*) Kalavaḍa from Ved[i\*]sa (*Vidīśā*). Compare No. 523.
523. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 340.  
Prakrit. Gift of Data (*Datta*) Kalavaḍa from Vedisa (*Vidīśā*). Compare No. 522.
524. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 341.  
Prakrit. Gift of the nun (*bhikkhunī*) Mōhikā from Vedisa (*Vidīśā*).
525. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 342.  
Prakrit. Gift of Sakarakhita (*Sakarakhita*).
526. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 343.  
Prakrit. Gift of the nun (*bhikkhunī*) Saṃgharakhitā (*Saṃgharakhitā*), the Kōramikā (inhabitant of *Kurama* ?).
527. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 344.  
Prakrit. Fragment. Of Saṃghā.



528. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 345.  
Prakrit. Gift of Saṃghā, mother of Dāsaka.
529. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 346.  
Prakrit. Gift of Satiguta (*Śaktigupta* or *Śvātigupta*).
530. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 347.  
Prakrit. Gift of the monk (*bhichhu*) Samaṇa (*Śramaṇa*), pupil (*atēvasin*) of Ay-Utara (*Ārya-Uttara*).
531. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 348.  
Prakrit. Gift of Samika (*Svāmika*), pupil (*atēvasin*) of Aya-Naga (*Ārya-Nāga*).
532. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 349.  
Prakrit. Gift of the musician (?) vanika Samika (*Svāmika*) and his son Sihadēva (*Sīṃhadēva*). Compare No. 280.
533. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 350.  
Prakrit. Gift of the nun (*bhichhunī*) Samikā (*Svāmikā*).
534. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 351.  
Prakrit. Gift of the nun (*bhichhunī*) Sāmikā (*Svāmikā*).
535. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 352.  
Prakrit. Gift of the monk (*bhichhu*) [Sā\*]midata (*Svāmidatta*). Compare No. 298.
536. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 353.  
Prakrit. Gift of the nun (*bhichhunī*) Siridinā (*Śrīdattā*), the Nādināgarikā (inhabitant of Nandinagara). Compare No. 383.
537. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 354.  
Prakrit. Fragment. [Gift] of Siribhāga (*Śrībhāga*).
538. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 355.  
Prakrit. Gift of the nun (*bhichhunī*) Sirimitā (*Śrīmitrā*), the Nādināgarikā (inhabitant of Nandinagara).
539. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 356.  
Prakrit. Gift of the nun (*bhichhunī*) Siri (*Śrī*).
540. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 357.  
Prakrit. Of Sivati.
541. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 358, and Plate.  
Prakrit. Of Sihā (*Sīṃhā*).
542. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 359.  
Prakrit. Gift of the nuns (*bhichhunī*) Sihā (*Sīṃhā*) and Devadattā (*Dēvadattā*) from Kuraghara (*Kuravagṛha*).
543. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 360.  
Prakrit. Gift of Sihā (*Sīṃhā*), Samātikā (*Samāptikā* ?), Vajinikā (*Vajrinikā*).
544. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 361.  
Prakrit. Fragment. [Gift] of the wife of Subāhita. Compare No. 270.



545. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 362.  
Prakrit. Gift of Suriyā (*Sūryā*) and (?) Budhadēvā (*Buddhadēvā*), the Pēmatikā (inhabitant of Pēmata).
546. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 363.  
Prakrit. Gift of the nun (*bhikkhūnī*) Suriyā (*Sūryā*).
547. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 364.  
Prakrit. Gift of Yōna (*Yavana*), the Sētapathiya (inhabitant of *Sōtāpatha*).
548. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 365.  
Prakrit. Gift of Hālā, the Dakhiṇāḥī (*Dākṣiṇāḥī* ?).
549. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 366.  
Prakrit. Fragment. Of the family of Ajitiguta (*Aditigupta* or *Ajitigupta*).
550. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 367.  
Prakrit. Fragment. Of Asvadē[vā] (*Āśvadēvā*) from Sakakachha.
551. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 368.  
Prakrit. Fragment. Of Lēva.
552. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 369.  
Prakrit. Fragment. Gift of . . . the Kurara (inhabitant of *Kurara*).
553. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 370.  
Prakrit. Fragment. Gift of Nāgila.
554. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 371.  
Prakrit. Fragment. Only the name Śjāvati can be made out.
555. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 372.  
Prakrit. Fragment. No name is preserved.
556. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 373.  
Prakrit. Fragment. Only Kuthupadaka (inhabitant of *Kuthupada* ?) can be read.
557. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 374.  
Prakrit. Fragment. Gift of the nun (*bhikkhūnī*) Saṃghapālītā.
558. 1894 Bühler, *Ep. Ind.* Vol. II. p. 396, No. 375.  
Prakrit. Fragment. Gift of Subhagā, Pusā (*Pushyā*), Nāgadatta (*Nāgadatta*), Sagarakhita (*Saṃgharakṣita*), the Kōragharakas (inhabitants of *Kurragriha*).
559. 1894 Bühler, *Ep. Ind.* Vol. II. p. 396, No. 376.  
Prakrit. Fragment. Mentions Utarā (*Uttarā*).
560. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 37, and Plate XXIII.  
Prakrit. Gift of Nājā, the daughter-in-law of the Tāpasīyas, from Ujēni (*Ujjayīni*).  
Compare No. 219.
561. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 565, No. 43, and Plate XXIII.  
Prakrit. Fragment. Gift of the nun (*bhikkhūnī*) . . . . . danā.



562. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 9.  
Prakrit. Gift of Dataka (? Dattaka), the Nadinagara (inhabitant of Nandinagara).
563. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 15.  
Prakrit. Fragment. Gift of some nun ([bhi]chhu[ni]), the Nadanagarikā (inhabitant of Nandinagara).
564. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 16.  
Prakrit. Gift of Balaguta (Balagupta).
565. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 17.  
Prakrit. Gift of Ha . . . (?) from Nadinagara (Nandinagara).
566. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 19.  
Prakrit. Fragment. Gift of Pandu . . . . (?)
567. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 20.  
Prakrit. Gift of Isipiyata (?) from Nadinagara (Nandinagara).
568. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 21.  
Prakrit. Gift of the nun (bhikkhuni) Ritall (?).

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569. 1854 Cunningham, *Bhilsa Topes*, p. 280, No. 1, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 396, No. 22.  
Prakrit. Gift of Nāgila, pupil (amśvāsī) of Aya (Ārya).
570. 1854 Cunningham, *Bhilsa Topes*, p. 280, No. 2, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 396, No. 23.  
Prakrit. Fragment. Gift of Ku . . . . , pupil (sejha) of Dhamarakhita (Dharmarakshita).
571. 1854 Cunningham, *Bhilsa Topes*, p. 280, No. 3, and Plate XXI; 1892 Maisey, *Sāñchi and its Remains*, p. 102; 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 1, and Plate.  
Prakrit. Gift of the village (gāma) of Pādukulikā (Pāṇḍukulikā).
572. 1854 Cunningham, *Bhilsa Topes*, p. 280, No. 4, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 2.  
Prakrit. Gift of Budhila (Buddhila), the Bhṛgavardhanaka (inhabitant of Bhṛgavardhana).
573. 1854 Cunningham, *Bhilsa Topes*, p. 280, No. 5, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 3; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 586.  
Prakrit. Gift of Dhamadēvā (Dharmadēvā), pupil (amśvāsī) of Mitasiri (Mitratri).
574. 1854 Cunningham, *Bhilsa Topes*, p. 280, No. 6, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 4.  
Prakrit. Gift of the monk (bhikhu) Isila (Rishila).
575. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 7, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 24.  
Prakrit. Gift of the monk (bhikhu) Saḥamita (Saṃghamitra).



576. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 8, and Plate XXI; 1892 Maisey, *Sānchi and its Remains*, p. 102; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 25.  
Prakrit. Gift of the banker (*seṣhin*) Budhapālita (*Buddhapālita*), the Paṇḍukulikiya (inhabitant of *Pāṇḍukulikā*).
577. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 9, and Plate XXI.  
Prakrit. Fragment. No name can be made out.
578. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 10, and Plate.  
Prakrit. Gift of Budharakhita (*Buddharakhita*), the Anammitaka (?).
579. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 11, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 5.  
Prakrit. Gift of the monk (*bhikkhu*) Vijha (*Vindhya*).
580. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 12, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 6.  
Prakrit. Gift of the monk (*bhikkhu*) Yakhila (*Yakshila*).
581. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 13, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 7.  
Prakrit. Gift of Nāgapiya (*Nāgapriya*), the banker (*seṣhin*) of Achhāvaḍa.
582. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 14, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 8; 1894 correction by Bühler, *Ep. Ind.* Vol. II. p. 404, note 23.  
Prakrit. Gift of the nun (*bhikkhunī*) Sapaki (*Sarpaki*), the Kōrari (inhabitant of *Kurara*).
583. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 15, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 26.  
Prakrit. Gift of the nun (*bhikkhunī*) Valā, the Kōrari (inhabitant of *Kurara*).
584. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 16, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 9.  
Prakrit. Gift of the nun (*bhikkhunī*) Dhamasānā (*Dharmasānā*), the Kōrari (inhabitant of *Kurara*).
585. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 17, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 10.  
Prakrit. A pillar (*thabha*), the gift of Nāgapālita.
586. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 18, and Plate XXI.  
Prakrit. Gift of the nun (*bhikkhunī*) Phagulā (*Phalgulā*).
587. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 19, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 27.  
Prakrit. Gift of Balaka, pupil (*atēśāsin*) of Aya (*Ārya*) Arabhaguta (*Arhadgupta*), the Sāsādaka (inhabitant of *Sāsāda*).
588. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 20, and Plate XXI.  
Prakrit. Gift of the nun (*bhikkhunī*) Yamarakhitā (*Yamarakshitā*).



589. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 21, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 28.  
Prakrit. A pillar (*thabha*), the gift of Mula (*Mula*), the female pupil (*atēvāsini*) of Gaḍā.
590. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 22, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 29.  
Prakrit. Fragment. Gift of the nun (*bhikkhunī*) Isidāsi (*Ṛishidāsī*), the . . . .  
kaḍikā (inhabitant of . . . . *kaḍa*), mother of Sagarakhita (*Saṃgharakshita*).
591. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 23, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 30.  
Prakrit. Gift of Aya (*Ārya*) Budharakhita (*Buddharakshita*), the Pokhareyaka (inhabitant of *Pushkara*).
592. 1854 Cunningham, *Bhilsa Topes*, p. 282 f., No. 24, and Plates XXI and XXXI; 1868 Fergusson, *Tree and Serpent Worship*, Plate XLII, 1 (Plate only); 1894 correction by Bühler, *Ep. Ind.* Vol. II. p. 407, 408.  
Prakrit. Gift of Viṇhikā (*Vṛishṇikā*), the Vāḍyavahanikā (inhabitant of *Vāḍyavahana*).
593. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 25, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 11.  
Prakrit. A pillar (*thabha*), the gift of the nun (*bhikkhunī*) Oḍi. Compare No. 611.
594. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 26, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 31.  
Prakrit. Gift of Ṭikisa (?) from Sidakaḍa.
595. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 27, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 32.  
Prakrit. Fragment. Gift of . . . . ., the Sidakaḍi (inhabitant of *Sidakaḍa*).
596. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 28, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 34.  
Prakrit. Gift of Golā, the S[i\*]dakaḍiyā (inhabitant of *Sidakaḍa*).
597. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 29, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 33; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 214.  
Prakrit. Gift of Budhapālita (*Buddhapālita*), the Sidakaḍiyā (inhabitant of *Sidakaḍa*).
598. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 30, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 12.  
Prakrit. Gift of Saghāmīta (*Saṃghamitra*), the Sōnaraka (inhabitant of *Sōnara*).
599. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 31, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 35.  
Prakrit. Gift of Budhagutā (*Buddhaguptā*), the Sēdakaḍi (inhabitant of *Sidakaḍa*).



600. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 32, and Plate XXI; 1892 Bühler, *Ep. Ind. Vol. II.* p. 112, No. 13.  
Prakrit. Gift of Agila (*Agnīla*), the Adhapōrika (inhabitant of *Ardhapura*).
601. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 33, and Plate XXI; 1892 Bühler, *Ep. Ind. Vol. II.* p. 112, No. 14.  
Prakrit. Gift of the monk (*bhichhu*) Yasōgiri (*Yasōgiri*).
602. 1854 Cunningham, *Bhilsa Topes*, p. 283 f., No. 34, and Plate XXI; 1894 Bühler, *Ep. Ind. Vol. II.* p. 398, No. 36.  
Prakrit. Gift of the monk (*bhichhu*) Arahaka (*Arhat*), the preacher (*bhāṇaka*).
603. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 35, and Plate XXI; 1894 Bühler, *Ep. Ind. Vol. II.* p. 398, No. 37.  
Prakrit. Gift of Bahula.
604. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 36, and Plate XXI; 1892 Bühler, *Ep. Ind. Vol. II.* p. 112, No. 15.  
Prakrit. [Gift] of Gaḍa, the Nādināgarikā (inhabitant of *Nandinagara*).
605. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 37, and Plate XXI.  
Prakrit. Fragment. Gift of Idāgi . . . (*Indrāgni* . . .).
606. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 38, and Plate XXI; 1892 Bühler, *Ep. Ind. Vol. II.* p. 112, No. 16.  
Prakrit. Gift of the monk (*bhichhu*) Aya-Nāduka (*Ārya-Nānduka*).
607. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 39, and Plate XXI; 1894 Bühler, *Ep. Ind. Vol. II.* p. 398, No. 38.  
Prakrit. Gift of the monk (*bhichhu*) Nāgarakhita (*Nāgarakshita*), the Pokhareyaka (inhabitant of *Pushkara*).
608. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 40, and Plate XXI; 1894 Bühler, *Ep. Ind. Vol. II.* p. 398, No. 39.  
Prakrit. Gift of the monk (*bhichhu*) Sagharakhita (*Saṅgharakshita*), the Kōrara (inhabitant of *Kurara*).
609. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 41, and Plate XXI; 1894 Bühler, *Ep. Ind. Vol. II.* p. 401, No. 66.  
Prakrit. Gift of Rohaṇika, the Udubaraghariya (inhabitant of *Udumbaragriha*).
610. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 42, and Plate XXI.  
Prakrit. Fragment. Gift of . . . . . the Udubaraghariya (inhabitant of *Udumbaragriha*).
611. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 43, and Plate XXI; 1894 Bühler, *Ep. Ind. Vol. II.* p. 398, No. 40.  
Prakrit. A pillar (*śābha*), the gift of the nun (*bhikhuni*) Oḍi. Compare No. 593.
612. 1892 Bühler, *Ep. Ind. Vol. II.* p. 112, No. 17.  
Prakrit. Gift of Pusarakhita (*Pushyarakshita*), pupil (*atēśāsin*) of Aya (*Ārya*).



613. 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 18.  
Prakrit. Gift of Sihā (*Sinhā*).
614. 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 19.  
Prakrit. Gift of the monk (*bhikkhu*) Samana (*Sumanas*).
615. 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 20.  
Prakrit. Gift of Dhamagata (*Dharmagupta*) and Pusini (*Pushyini*).
616. 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 21.  
Prakrit. Gift of Visākha (*Viśākha*), the Pādā[ni]ya (inhabitant of *Pādāna*).
617. 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 41.  
Prakrit. Gift of Aya (*Ārya*), the Pokhareyaka (inhabitant of *Pushkara*).
618. 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 42.  
Prakrit. Gift of the nun (*bhikkhuni*) Asadēvā (*Āśvadēvā*).
619. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 43.  
Prakrit. Gift of Āvāsika from Ājanāva.
620. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 44.  
Prakrit. Gift of the nun (*bhikkhuni*) Isidatā (*Rishidattā*).
621. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 45.  
Prakrit. Gift of the lay-worshipper (*upasaka*) Īdadata (*Indradatta*).
622. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 46.  
Prakrit. Gift of the monk (*bhikkhu*) Gaṇḍhāra.
623. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 47.  
Prakrit. Gift of the nun (*bhikkhuni*) Gōtami (*Gautami*).
624. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 48.  
Prakrit. Gift of the nun (*bhikkhuni*) Chirati (*Kirātī*).
625. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 49.  
Prakrit. Gift of the village (*gāma*) of Chauhvamōragiri(?).
626. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 50.  
Prakrit. Gift of the Mōrayahikaṭiya (inhabitant of *Mōrayahikaṭa*).
627. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 51.  
Prakrit. Gift of the female lay-worshipper (*upasikā*) Dhamarasiri (*Dharmasiri*).
628. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 52.  
Prakrit. Gift of the monk (*bhikkhu*) Dhamasēna (*Dharmasēna*).
629. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 53.  
Prakrit. Gift of the nun (*bhikkhu[ni\*]*) Asad[ā]vā (*Āśvadēvā*) from Nadinagara (*Nandinagara*).



630. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 54.  
Prakrit. Gift of the nun (*bhikkhuni*) [Is]imitā (*Ṛishimitā*) from Nadinagara (*Nandinagara*).
631. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 55.  
Prakrit. Gift of the monk (*bhikkhu*) Nānduka (*Nānduka*).
632. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 56.  
Prakrit. Gift of the monk (*bhikkhu*) Pālā (*Pālā*).
633. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 57.  
Prakrit. Gift of the monk (*bhikkhu*) Badhaka (*Baddhaka*), the Kurara (inhabitant of *Kurara*).
634. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 58.  
Prakrit. Gift of Budhaguta (*Buddhagupta*), the Udubaraghariya (inhabitant of *Udumbaragriha*).
635. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 59.  
Prakrit. Gift of Budharakhitaka (*Buddharakshitaka*), who is versed in the *sūtrānta* (*sutāntika*), the Arapānaka (inhabitant of *Arapāna*).
636. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 60.  
Prakrit. Fragment. Only the name Budharakhita (*Buddharakshita*) is legible.
637. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 61.  
Prakrit. Gift of the nun (*bhikkhuni*) Budharakhitā (*Buddharakshita*).
638. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 62.  
Prakrit. Gift of the monk (*bhikkhu*) Budharakhita (*Buddharakshita*).
639. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 63.  
Prakrit. Fragment. Only the name Bōdhi is legible.
640. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 64.  
Prakrit. Gift of the monk (*bhikkhu*) Bharapabbhūti.
641. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 65.  
Prakrit. Gift of Bhichhunikā (*Bhikkhunikā*).
642. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 67.  
Prakrit. Gift of the monk (*bhikkhu*) Vipulā.
643. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 68.  
Prakrit. Gift of Visaka (*Vivaka*), the Rōhapipadiya (inhabitant of *Rōhītpada*).
644. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 69.  
Prakrit. Gift of the Sāphineyikā, the mother of Saghā (*Saṃghā*).
645. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 70.  
Prakrit. Gift of the nun (*bhikkhuni*) Sōpasiri (*Śravaṇasiri*).



646. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 71.  
Prakrit. Fragment. Gift of some woman who is called a Sagireyikā (inhabitant of Sagirī).
647. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 72.  
Prakrit. Fragment. Gift of Koḍu, mother of the monk (*bhikkhu*) . . . . ra.
648. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 73.  
Prakrit. Fragment. Gift of [Dha]marakhitā (*Dharmarakhitā*), female pupil (*atēvāsini*) of Kōramikā.
649. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 74.  
Prakrit. Fragment. Gift of the monk (*bhikkhu*) . . . . na.
650. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 75.  
Prakrit. Fragment. Gift of some nun (*[bhi]chhunī*).
651. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 76.  
Prakrit. Fragment. Gift of some nun (*bhikkhunī*), a Kōraṇī (inhabitant of Kurara).
652. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 77.  
Prakrit. Fragment. Gift of some monk (*bhikkhu*).
653. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 78.  
Prakrit. Fragment. Gift of Dhavadēvā (*Dharmadēvā* ?).
654. Sāñchi Stūpa II. relic-box inscription.—1854 Cunningham, *Bhilsa Topes*, p. 286, and Plate XX.  
Prakrit. (Relics) of all teachers (*vināyakas*), beginning with Ara° (*Arhat*) Kāsapagota (*Kāśyapagōtra*) and Ara° (*Arhat*) Vāchhi-Savijayata (*Vātsi-Suvijayat* ?), the teacher (*vināyaka*).
655. Sāñchi Stūpa II. inscription on steatite box (No. 1), outside lid.—1854 Cunningham, *Bhilsa Topes*, pp. 119, 287, and Plate XX; 1905 mentioned by Fleet, *Journ. Roy. As. Soc.* 1905, p. 685.  
Prakrit. (Relics) of the saint (*sapurisa*) Kāsapagota (*Kāśyapagōtra*), the teacher (*āchariya*) of all the Hēmavatas (*Haimavatas*).
656. Sāñchi Stūpa II. inscription on steatite box (No. 1), inside lid.—1854 Cunningham, *Bhilsa Topes*, pp. 119, 287, and Plate XX; 1905 mentioned by Fleet, *Journ. Roy. As. Soc.* 1905, p. 685.  
Prakrit. (Relics) of the saint (*sapurisa*) Majhima (*Madhyama*).
657. Sāñchi Stūpa II. inscription on steatite box (No. 1), bottom.—1854 Cunningham, *Bhilsa Topes*, pp. 120, 287, and Plate XX; 1905 mentioned by Fleet, *Journ. Roy. As. Soc.* 1905, p. 685.  
Prakrit. (Relics) of the saint (*sapurisa*) Hāritiputa (*Hārītiputra*).
658. Sāñchi Stūpa II. inscription on steatite box (No. 2), outer circle.—1854 Cunningham, *Bhilsa Topes*, p. 288, and Plate XX.



- Prakrit. (Relics) of the saint (*sapurisa*) Vachhi (*Vātsi*?) Suvijayata (*Suvijayat*), the pupil (*atēvāsīn*) of Gota (*Gaupta*).
659. Sāñchi Stūpa II. inscription on steatite box (No. 2), inner circle.—1854 Cunningham, *Bhilsa Topes*, p. 288, and Plate XX.  
Prakrit. Gift of the Pābhāsasāhas of Kākanava.
660. Sāñchi Stūpa II. inscription on steatite box (No. 3), outside lid.—1854 Cunningham, *Bhilsa Topes*, p. 288, and Plate XX.  
Prakrit. (Relics) of the saint (*sapurisa*) Mahavanāya. (Relics) of the saint (*sapurisa*) Āpagīra.
661. Sāñchi Stūpa II. inscription on steatite box (No. 3), inside lid.—1854 Cunningham, *Bhilsa Topes*, p. 288, and Plate XX.  
Prakrit. (Relics) of the saint (*sapurisa*) Koḍiniputa (*Kauṇḍiniputra*).
662. Sāñchi Stūpa II. inscription on steatite box (No. 4), outside lid.—1854 Cunningham, *Bhilsa Topes*, p. 288, and Plate XX.  
Prakrit. (Relics) of the saint (*sapurisa*) Kōsikiputa (*Kauśikīputra*).
663. Sāñchi Stūpa II. inscription on steatite box (No. 4), inside lid.—1854 Cunningham, *Bhilsa Topes*, p. 289, and Plate XX.  
Prakrit. (Relics) of the saint (*sapurisa*) Gotiputa (*Gauṭīputra*).
664. Sāñchi Stūpa II. inscription on steatite box (No. 4), bottom.—1854 Cunningham, *Bhilsa Topes*, p. 289, and Plate XX.  
Prakrit. (Relics) of the saint (*sapurisa*) Mogaliputa (*Maudgalyputra*).
665. Sāñchi Stūpa III. relic-box (No. 1) inscription.—1854 Cunningham, *Bhilsa Topes*, p. 297, and Plate XXII.  
Prakrit. (Relics) of Śāriputa (*Śāripūtra*).
666. Sāñchi Stūpa III. relic-box (No. 2) inscription.—1854 Cunningham, *Bhilsa Topes*, p. 297, and Plate XXII.  
Prakrit. (Relics) of Mahā-Mogalāna (*Mahā-Maudgalyāyana*).
667. Sāñchi Stūpa III. inscription on steatite box (No. 1).—1854 Cunningham, *Bhilsa Topes*, p. 299, and Plate XXII.  
Only the letter *śā*, which stands for *Śāripūtaśa*, i.e. (relics) of Śāriputa (*Śāripūtra*).
668. Sāñchi Stūpa III. inscription on steatite box (No. 2).—1854 Cunningham, *Bhilsa Topes*, p. 299, and Plate XXII.  
Only the letter *ma*, which stands for *Mahā-Mogalānasa*, i.e. relics of Mahā-Mogalāna (*Mahā-Maudgalyāyana*).
669. Year 14.—Bēsnagar Vaishṇava column inscription of the time of *rājān* Kāśiputa Bhāgabhadra.—1909 Marshall-Bloch, *Journ. Roy. As. Soc.* 1909, p. 1053 ff., No. A, and Plate I; 1909 Fleet, *Journ. Roy. As. Soc.* 1909, p. 1087 ff.; 1909 note by Barnett, *Journ. Roy. As. Soc.* 1909, p. 1093 f.; 1909 Bloch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LXIII. p. 587 ff.; 1910, note by Fleet, *Journ. Roy. As. Soc.* 1910, p. 141 f.; 1910 Bhandarkar, *Journ. Bo. Br. Roy. As. Soc.* Vol. XXIII. p. 104 ff.—*vasēna chatudasēna rājēna tadhamānasa*.  
Prakrit. Erection of a *garuḍadhvaja* of Vā[sudā]va, the god of gods, by the *bhāgavata* (votary of *Bhagavat*), Hēliodōra (*Hēliodōros*), the son of Diya (*Diōn*), the Takhasilāka (native of *Takhasilā*), a Yōna (*Yavana*) ambassador (*dūta*), who came from *mahārāja* Antalikita (*Antalkidas*) to *rājān* Kāśiputa (*Kāśiputra*) Bhāgabhadra, the saviour (*trātāra*), who was prospering in the fourteenth year of his reign.



670. Bēsnagar column inscription.—1909 Marshall-Bloch, *Journ. Roy. As. Soc.* 1909, p. 1053 ff., No. B, and Plate I; 1909 Barnett, *Journ. Roy. As. Soc.* 1909, p. 1093 f.; 1909 Bloch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LXIII. p. 587 ff.  
Prakrit. A verse on the three steps to immortality.
671. Bēsnagar Buddhist coping stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 38, and Plate XIII.  
Prakrit. Gift of the monk (*bhikhu*) Pātāmāna and the monk (*bhikhu*) Kumuda.
672. Bēsnagar Buddhist pillar inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 39, and Plate XIII.  
Prakrit. Fragment. (Gift) of [A]jamita (*Ajamitra*).
673. Bēsnagar Buddhist rail inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 39, and Plate XIII.  
Prakrit. Gift of the monk (*bhikhu*) Dhamagiri (*Dharmagiri*).
674. Bēsnagar Buddhist rail inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 39, and Plate XIII.  
Prakrit. Gift of the nun (*pavajitā*) Nadikā (*Nandikā*).
675. Bēsnagar Buddhist rail inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 39, and Plate XIII.  
Only the figures 30 3.
676. Bhojpur Stūpa IV. earthen bowl inscription.—1854 Cunningham, *Bhilsa Topes*, p. 333, and Plate XXVI.  
Only the letter *mu*°.
677. Bhojpur Stūpa VII. inscription on earthen jar (No. 1).—1854 Cunningham, *Bhilsa Topes*, p. 335 f., and Plate XXVII, 4.  
Prakrit. Patito (?).
678. Bhojpur Stūpa VII. inscription on earthen jar (No. 2).—1854 Cunningham, *Bhilsa Topes*, p. 336, and Plate XXVII, 5.  
Prakrit. (Relics) of Upahitaka
679. Andher Stūpa I. rail inscription.—1854 Cunningham, *Bhilsa Topes*, p. 344, and Plate XXVIII, 3.  
Prakrit. Gift of the mother of Dharmasiva (*Dharmasiva*).
680. Andher Stūpa II. earthen jar inscription.—1854 Cunningham, *Bhilsa Topes*, p. 346, and Plate XXIX, 6.  
Prakrit. (Relics) of the saint (*sapurisa*) Vāchhīputa (*Vātsiputra*), pupil (*atēvāsīn*), of Gotiputa (*Gauṭtiputra*).
681. Andher Stūpa II. inscription on steatite box (No. 1).—1854 Cunningham, *Bhilsa Topes*, p. 347, and Plate XXIX, 7; 1888 Fleet, *Corp. Inscr. Ind.* Vol. III. p. 31.  
Prakrit. (Relics) of the saint (*sapurisa*) Gotiputa (*Gauṭtiputra*) of the Koḍiṇa (*Kauṇḍīnya*) gōtra (*gota*), who illumined (*pabhāsana*) Kākanāva.
682. Andher Stūpa II. inscription on steatite vase (No. 2).—1854 Cunningham, *Bhilsa Topes*, p. 347, and Plate XXIX, 8 and 9; 1906 Fleet, *Journ. Roy. As. Soc.* 1906, p. 155.  
Prakrit. (Relics) of the saint (*sapurisa*) Mogaliputa (*Maudgaliputra*), the pupil (*atēvāsīn*) of Gotiputa (*Gauṭtiputra*).



683. Andher Stūpa III. inscription on steatite casket, outside.—1854 Cunningham, *Bhilsa Topes*, p. 349, and Plate XXX.  
Prakrit. (Relics) of the saint (*sapurisa*) Hāritiputa (*Hāritiputra*).
684. Andher Stūpa III. inscription on steatite casket, inside.—1854 Cunningham, *Bhilsa Topes*, p. 349, and Plate XXX.  
Prakrit. Gift of Asadēva (*Asvadēva*).
685. Pakna-Bihār Buddhist stone-slab inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. XI. p. 32 f., and Plate XII, 11.  
Sanskrit. Fragment. Mentions a *mahārāja devaputra*, the figure 30 (?), Hastika, the son of Hastika, and Bōdhisatva (*Bōdhisattva*) *devaputraka*.
686. Khairigarh (now Lucknow Provincial Museum) horse image inscription.—1893 Smith, *Journ. Roy. As. Soc.* 1893, p. 98, and Plate.  
Prakrit. Fragment. Gift of . . . ddagutta ([*Samu*]dragupta?).
687. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham-Rajendralala Mitra-Bühler, *Stūpa of Bharhut*, p. 128 f., No. 1, and Plates XII and LIII; 1880 Rajendralala Mitra, *Proceed. Beng. As. Soc.* 1880, p. 58 ff.; 1885 Hultzsch, *Ind. Ant.* Vol. XIV. p. 138 f., and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60, No. 1; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 1.  
Prakrit. Erection of gateway (*tōraṇa*) and stone-work (*silakamānta*) by Dhana-bhūti Vāchhiputa (the son of a *Vātsi*), the son of Āgaraju (*Āṅgāradyut*) Gotiputa (the son of a *Gaupti*), the grandson of rājan Visadēva (*Viśvadēva*) Gāgiputa (the son of a *Gārgi*), during the reign of the Sugas (*Suṅgas*).
688. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 128, No. 2, and Plate LIII.  
Prakrit. Fragment. Records the erection of a gateway (*tōraṇa*) during the reign of the S[u]gas (*Suṅgas*). Of the names only that of Āgaraju (*Āṅgāradyut*) is preserved.
689. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 128, No. 3, and Plate LIII.  
Prakrit. Fragment. Records the erection of a gateway (*tōraṇa*).
690. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 130, No. 1, and Plates XII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60, No. 2, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 2.  
Prakrit. Gift of Aya-Nāgadēva (*Ārya-Nāgadēva*).
691. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 79; 130, No. 2, and Plates XLVIII and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 119 f., No. 5; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60, No. 3, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 3.  
Prakrit. The Maghādēviya *jataka* (*jātaka* which treats of *Makhādēva*). See *Jāt.* No. 9.



692. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 97; 130, No. 3, and Plates XLVIII and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 120, No. 6; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60, No. 4, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 4.  
Prakrit. Dighatapasi (*Dirghatapasin*) instructs his pupils.
693. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 94; 130, No. 4, and Plates XLVIII and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 120, No. 7; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 5, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 5.  
Prakrit. The *chātiya* (*chaitya*) on Aboda (*Arbuda*).
694. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 77; 130, No. 5, and Plates XLVII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 6, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 6.  
Prakrit. The *jataka* (*jātaka*) (entitled) 'the mad Sujata (*Sujāta*)'. See *Jāt.* No. 352.
695. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 77; 130, No. 6, and Plates XLVII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 7, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 7; 1897 *Jātaka transl. under Cowell*, Vol. III. (Plate only).  
Prakrit. The cat *jatara*(ka) (*jātaka*), (or) the cock *jataka* (*jātaka*). See *Jāt.* No. 383.
696. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 94; 130, No. 7, and Plates XLVII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 8, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 8.  
Prakrit. The walk (*chakama*) *Daḍanikama* (*Daḍanishkrama*?).
697. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 96; 130, No. 8, and Plates XLVII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 9, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 9.  
Prakrit. The woman *Asaḍā* (*Aśāḍhā*) who has observed the jackals on the cemetery.
698. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 75; 131, No. 9, and Plates XLIII and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 118, note 2; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 10, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 10.  
Prakrit. The *jataka* (*jātaka*) (called) the *rīṣya* deer. See *Jāt.* No. 12.
699. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 94; 131, No. 10, and Plates XLIII and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 118 f., No. 1; 1886 Hultzsch, *Zeitschr. Deutsch.*



- Morgenl. Ges.* Vol. XL. p. 61, No. 11, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 11.  
 Prakrit. The Migassamadaka (*Mṛigasammodaka* ?) *chātaya* (*chaitya*).
700. Bharaut Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 69; 131, No. 11, and Plates XXVII and LIII; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 158.  
 Prakrit. The swan *jātaka* (*jātaka*). See *Jāt.* No. 32.
701. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 69 f.; 131, No. 12, and Plates XXVII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 12, and Plate; 1890 Warren, *Two Bas-Reliefs of the Stupa of Bharhut*, pp. 8 ff.; 1892 Hultzsch *Ind. Ant.* Vol. XXI. p. 228, No. 12.  
 Prakrit. The Kinnara *jātaka*. See *Jāt.* No. 504.
702. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1879 Cunningham, *Stūpa of Bharhut*, p. 93 f.; 131, No. 13, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 13, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 13.  
 Prakrit. The assembly of the ascetics (*jaśila*).
703. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 75; 131, No. 14, and Plates XLVI and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 14, and Plate; 1890 Warren, *Two Bas-Reliefs of the Stupa of Bharhut*, pp. 14 ff.; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 14.  
 Prakrit. The otter *jātaka* (*jātaka*). See *Jāt.* No. 400.
704. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 76; 131, No. 15, and Plates XLVI and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 119, No. 4; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 62, No. 15, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 15.  
 Prakrit. The student *jātaka*. See *Jāt.* No. 174.
705. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 131, No. 16, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 62, No. 16; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 16.  
 Prakrit. Gift of the town (*nigama*) of Karahakata.
706. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1879 Cunningham, *Stūpa of Bharhut*, p. 79; 131, No. 17, and Plates XLVIII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 62, No. 17, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 17.  
 Prakrit. The *jātaka* (*jātaka*) which treats of the stealing of the lotus-fibres. See *Jāt.* No. 488.



707. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 98; 131, No. 18, and Plates XLVIII and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 120 f., No. 8; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 62, No. 18, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 18.  
Prakrit. Veḍuka milks *katha* (?) on Mount Naḍoda.
708. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 98; 131, No. 19, and Plates XLVIII and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 121, No. 9; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 62, No. 19, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 19.  
Prakrit. The Jambū on Mount Naḍoda.
709. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 113; 1874 Beal, *Academy*, Vol. VI. p. 612; 1879 Cunningham, *Stūpa of Bharhut*, p. 95; 131, No. 20, and Plates XLIV and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 119, No. 2; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 62, No. 20, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 20.  
Prakrit. The arrow-maker. King (*rājan*) Janaka. Queen (*dēvī*) Sivalā (*Śivalā*). See *Jāt.* No. 539.
710. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Beal, *Academy*, Vol. VI. p. 612 (comp. Fergusson, *ibid.*, p. 637, note); 1879 Cunningham, *Stūpa of Bharhut*, p. 94 f.; 131, No. 21, and Plates XLV and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 119, No. 3; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 21, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 21.  
Prakrit. The Chitupāda (*Chittōtpāda* or *Chitrōtpāda* ?) rock.
711. Bharaut Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 131, No. 22, and Plate LIII.  
Prakrit. Fragment. Dusita gives Mount Na[ḍoda] (?). Compare No. 901.
712. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 1, and Plates XII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 22, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 22.  
Prakrit. Gift of the first pillar (*thabha*) by Chāpadāva, wife of Rāvatimita (*Rāvati-mitra*) from Vedisa (*Vidīṣā*).
713. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 2, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 23, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 23.  
Prakrit. Gift of the *bhadanta* Aya-Bhutarakhita (*Ārya-Bhutarakhita*), the Khujatidukiya (inhabitant of *Kubjatinduka*).
714. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 3, and Plates XXIX and LIII; 1886 Hultzsch,



- Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 24, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 24.  
Prakrit. The Śāla, the bodhi of the holy (*bhagavat*) Vesabhu (*Vīśabhu*).
715. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 4, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 25, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 25.  
Prakrit. A pillar (*thabha*), the gift of Aya-Gorakhita (*Ārya-Gōrakhita*).
716. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 5, and Plates XXIII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 26 (first part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 26 (first part).  
Prakrit. A pillar (*thambha*), the gift of Aya-Panthaka (*Ārya-Pānthaka*).
717. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 22; 132, No. 6, and Plates XXIII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 26 (second part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 26 (second part).  
Prakrit. The goddess Chulakōkā (*Kṣudrakōkā*).
718. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 7, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 27, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 27.  
Prakrit. Gift of the nun (*bhikkhuni*) Badhikā (*Baddhikā*), daughter of Mahamūkhi (*Mahāmukha*), the Dabhinikā (inhabitant of *Darbhina*?).
719. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 8, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 28, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 28.  
Prakrit. Gift of Nagasēnā, the Koḍiyāvi, from Pāṭaliputa (*Pāṭaliputra*).
720. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 9, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 29, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 29.  
Prakrit. Gift of the nun (*bhikkhuni*) Samanā (*Śramaṇā*), the Chudaṭhlikā (inhabitant of *Chudaṭhila*).
721. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 10, and Plate LIII.  
Prakrit. A pillar (*thabha*), (the gift) of Ananda (*Ānanda*), son of Isirakhita (*Īshirakshita*), in Bahadagojāṭiranatana (?).
722. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 114; 132, No. 11, and Plates XXIX and LIII; 1886 Hultzsch, *Zeitschr. Deutsch.*



*Morgenl. Ges.* Vol. XL. p. 64, No. 30, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 30.

Prakrit. The *bōdhi* of the holy (*bhagavat*) Kōṇāgamena (*Kōṇāgamana*).

723. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 133, No. 12, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 31, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 31.

Prakrit. Gift of the nun (*bhīchhunī*) Diganagā (*Diānāgā*), the Bhojakatākā (inhabitant of *Bhōjakatā*).

724. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 52; 133, No. 13, and Plates XXV and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 32; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 32; 1895 *Jātaka transl. under Cowell*, Vol. II. (Plate only).

Prakrit. The elephant *jātaka*. See *Jāt.* No. 267.

725. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 133, No. 14, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 33, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 33.

Prakrit. Gift of the householder (*gahapati*) Budhi (*Buddhi*) from Bibikānadikāṭa (*Bimbikānandikāṭa*).

726. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 20; 133, No. 15, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 34, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 34.

Prakrit. The *yakha* (*yaksha*) Supāvasa (*Suprāṇṛisha*?).

727. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 133, No. 16, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 35, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 35.

Prakrit. A pillar (*thabha*), the gift of Dhamaguta (*Dharmagupta*).

728. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 133, No. 17, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 36, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 36.

Prakrit. Gift of the trooper (*asavārika*) Suladha (*Sulabha*) from Bibikānadikāṭa (*Bimbikānandikāṭa*).

729. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 133, No. 18, and Plates XXV and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 37 (first part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 37 (first part).

Prakrit. A pillar (*thambha*), the gift of Pusa (*Pushya*).



730. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 51 f.; 133, No. 19, and Plates XXV and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 37 (second part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 37 (second part).  
Prakrit. The antelope *jātaka*. See *Jāt.* No. 482.
731. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1874 Childers, *Academy*, Vol. VI. p. 586; 612; 1875 note by Childers-deZoyza, *Academy*, Vol. VII. p. 454 f.; 1879 Cunningham, *Stūpa of Bharhut*, p. 84; 133, No. 20, and Plates XXVIII, LIII and LVII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 38, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 38; 1898 correction by Bloch, *Journ. Beng. As. Soc.* Vol. LXVII. Part I. p. 285.  
Prakrit. *Anādhapeḍika* (*Anādhapiṇḍika*) gives Jētavana, having bought it by a layer of crores.
732. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 116; 1879 Cunningham, *Stūpa of Bharhut*, p. 85; 133, No. 21, and Plate XXVIII, LIII and LVII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 39, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 39; 1898 note by Bloch, *Journ. Beng. As. Soc.* Vol. LXVII. Part I. p. 285 f.  
Prakrit. The Kōsambakuṭi (*Kausāmbakuṭi*).
733. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 116; 1879 Cunningham, *Stūpa of Bharhut*, p. 85; 133, No. 22, and Plates XXVIII, LIII and LVII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 40, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 40; 1898 note by Bloch, *Journ. Beng. As. Soc.* Vol. LXVII. Part I. p. 286.  
Prakrit. The Gaṁdhakuṭi.
734. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 133, No. 23, and Plates XXI and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 41, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 41.  
Prakrit. Gift of Dhamarakhita (*Dharmarakshita*).
735. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Bengal. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 26; 133, No. 24, and Plates XXI and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 42, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 42.  
Prakrit. The king of serpents (*nāgarājan*) Chakavāka (*Chakravāka*).
736. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 20; 134, No. 25, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 43, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 43.  
Prakrit. The *yakha* (*yaksha*) Virūḍaka (*Virūḍhaka*).



737. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 20; 134, No. 26, and Plates XXI and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 44, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 44.  
Prakrit. The yakha (yaksha) Gaṅgita.
738. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 134, No. 27, and Plates XIV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 259, No. 17, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 45, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 45.  
Prakrit. Gift of Aya-Isidina (Ārya-Ṛishidatta), the preacher (bhāṇaka).
739. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 45; 115; 120; 127; 134, No. 28, and Plates XIII and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 255 f., No. 11, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 46, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 46; 1892 Cunningham, *Mahābodhi*, Plate III (Plate only).  
Prakrit. The bōdha (bōdhi) of the holy (bhagavat) Sakamuni (Śākyamuni).
740. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 134, No. 29, and Plates XIII, XIV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 256 f., No. 12\*, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 47, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 47; 1892 Cunningham, *Mahābodhi*, Plate III (Plate only).  
Prakrit. In the eastern quarter the Sudhāvāsa (Śuddhāvāsa) gods.
741. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 134, No. 30, and Plates XIII, XIV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 256 f., No. 12\*, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 48, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 48; 1892 Cunningham, *Mahābodhi*, Plate III (Plate only).  
Prakrit. In the northern quarter three covered heads (?).
742. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 134, No. 31, and Plates XV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 257, No. 13, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 49, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 49.  
Prakrit. In the southern quarter six thousand Kāmāvacharas.
743. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 29; 134, No. 32, and Plates XV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 257 f., No. 14, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 50, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 50.  
Prakrit. The music of the gods, which gladdens (?) by acting (?).



744. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 29; 134, No. 33, and Plates XV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 258, No. 15<sup>a</sup>, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 51, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 51.

Prakrit. The *achharā* (*apsaras*) Misakō(kē)sī (*Mīrakēśī*).

745. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 29; 134, No. 34, and Plates XV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 258, No. 15<sup>a</sup>; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 52; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 52.

Prakrit. The *achharā* (*apsaras*) Sabhadā (*Subhadrā*).

746. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 29; 134, No. 35, and Plates XV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 258, No. 15<sup>c</sup>, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 53; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 53.

Prakrit. The *achharā* (*apsaras*) Padumāvati (*Padmāvati*).

747. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 29; 134, No. 36, and Plates XV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 258, No. 15<sup>b</sup>, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 54; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 54.

Prakrit. The *achharā* (*apsaras*) Alambusā (*Alambushā*).

748. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 134, No. 37, and Plates XIV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 259, No. 18, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 55, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 55.

Prakrit. Kamḍariki (*Kaṇḍariki*).

749. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 134, No. 38, and Plates XV and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 26 f., No. 21; 1882 Beal, *Ind. Ant.* Vol. XI. p. 146; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 56, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 56.

Prakrit. The *viśādhara* (*vidyādhara*) Vijapi (*Vidyāvin*).

750. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 11; 90; 110; 134, No. 39, and Plates XIII and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 255, No. 10<sup>a</sup>, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 57, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 57.

Prakrit. The wheel of the Law (*dhamachaka*) of Bhagavat.



751. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 90; 111; 134, No. 40, and Plates XIII and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 255, No. 10<sup>b</sup>, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 58, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 58.

Prakrit. King (*rājan*) Pasēnaji (*Prasēnaji*), the Kōśala.

752. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 134, No. 41, and Plates XIV, XV, XXX and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 258 f., No. 16<sup>b</sup>, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 59, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 59.

Prakrit. The king of serpents (*nāgarājan*) Ērapata (*Airāvata*).

753. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1874 Childers, *Academy*, Vol. VI. p. 586; 1874 note by Beal, *Academy*, Vol. VI. p. 612; 1874 note by Fergusson, *Academy*, Vol. VI. p. 637; 1875 note by Childers-de Zoysa, *Academy*, Vol. VII. p. 351; 1879 Cunningham, *Stūpa of Bharhut*, p. 11; 27; 135, No. 42, and Plates XIV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 258, No. 16<sup>a</sup>, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 60, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 60.

Prakrit. The king of serpents (*nāgarājan*) Ērapata (*Airāvata*) worships Bhagavat.

754. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 115; 135, No. 43, and Plates XV, XXX and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 26, No. 20; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 61, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 61.

Prakrit. The (banyan tree) Bahuhathika (*Bahuhastika*).

755. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 45; 115; 135, No. 44 and Plates XV, XXX and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 25 f., No. 19<sup>a</sup>; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 62, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 62.

Prakrit. The banyan tree Bahuhathika (*Bahuhastika*) on Naḍoda.

756. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 135, No. 45, and Plates XV, XXX and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 25 f., No. 19<sup>b</sup>; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 63, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 63.

Prakrit. Susupāla (*Śīsupāla*), the Koḍāya (*Koḍya*?). The gardener (*arāmaka*) Veḍuka.

757. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 135, No. 46, and Plate LIV.

Prakrit. Fragment. Contains the name of Yasika (*Yasika*).



758. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 135, No. 47, and Plate LIV.  
Prakrit. A pillar (*thabha*), the gift of Sona (*Śravaṇā*).
759. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 135, No. 48, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 64 (first part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 64 (first part).  
Prakrit. A pillar (*thabha*), the gift of Saghamita (*Samghamitra*), the Chēkulana (inhabitant of *Ohikulana*).
760. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 45; 114; 135, No. 49, and Plates XXX and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 64 (second part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 64 (second part).  
Prakrit. The bōdhi of the holy (*bhagavat*) Kasapa (*Kāsiyapa*).
761. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 135, No. 50, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 65, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 65.  
Prakrit. Gift of the nun (*bhikkhuni*) Nāgā.
762. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 135, No. 51, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 66, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 66.  
Prakrit. A pillar (*thabha*), the gift of *bhudaṃta* Valaka, the preacher (*bhanaka*).
763. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 135, No. 52, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 67, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 67.  
Prakrit. A pillar (*thabha*), the gift of Aya-Bhutaka (*Ārya-Bhūṭaka*) from Karahakata.
764. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 135, No. 53, and Plate LIV; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.  
Prakrit. Gift of the nun (*bhikkhuni*) Dhamarakhitā (*Dharmarakṣitā*), the Vēṇuvagāmiyā (inhabitant of *Vēṇukagrāma* ?), the Kōsabeyokā (native of *Kauśāmbī*).
765. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 83; 135 f., No. 54, and Plates XXVIII and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 68, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 68.  
Prakrit. The walk (*chakama*) Tikōṭika (*Trikōṭika*).
766. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 136, No. 55, and Plates XXXII and LIV; 1886 Hultzsch,



*Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 69, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 69.

Prakrit. A pillar (*thabha*), the gift of *bhadata* (*bhadanta*) Mahila.

767. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 136, No. 56, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 70, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 70.

Prakrit. A pillar (*thabha*), the gift of Samika (*Śyāmaka*) from Karahakata.

768. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 136, No. 57, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 71, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 71.

Prakrit. A pillar (*thabha*), the gift of *bhadata* (*bhadanta*) Samaka (*Śyāmaka*).

769. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 53; 136, No. 58, and Plates XXV and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 72, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 72.

Prakrit. The *jātaka* which treats of the market towns. See *Jāt.* No. 546.

770. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 20; 22; 136, No. 59, and Plates XXIII and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 73, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 73.

Prakrit. The goddess Sirimā (*Śrīmatt*).

771. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1874 correction by Childers, *Academy*, Vol. VI. p. 586; 1879 Cunningham, *Stūpa of Bharhut*, p. 20; 136, No. 60, and Plates XXII and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 74, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 74.

Prakrit. The *yakha* (*yaksha*) Suchiloma (*Sūchilōman*).

772. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 136, No. 61, and Plates XXII and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 75, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 75.

Prakrit. Fragment. A pillar (*thabha*), the gift of some nun (*bhikkunī*).

773. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 136, No. 62, and Plates XVI and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 29, No. 24; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 76, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 76.

Prakrit. Gift of *bhadata* (*bhadanta*) Aya-Isipālita (*Ārya-Ṛishipālita*), the preacher (*bhānaka*), the overseer of works (*navakamika*).



774. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1879 Cunningham, *Stūpa of Bharhut*, p. 90; 136, No. 63, and Plates XVI and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 27, No. 22; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 77, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 77.  
Prakrit. Ajātasata (*Ajātasatru*) worships Bhagavat.
775. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1875 correction by Childers-deZoysa, *Academy*, Vol. VII. p. 454; 1879 Cunningham, *Stūpa of Bharhut*, p. 109; 136 f., No. 64, and Plates XVI and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 29 ff., No. 25<sup>a</sup>; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 78, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 78.  
Prakrit. The hall of the gods Sudhammā (*Sudharmā*). The festival of the hair-lock of Bhagavat.
776. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 113; 1879 Cunningham, *Stūpa of Bharhut*, p. 109; 137, No. 65, and Plates XVI and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 29 ff. No. 25<sup>b</sup>; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 79, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 79.  
Prakrit. The palace (*pāṇḍa*) Vējsayanta (*Vaijayanta*).
777. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 113; 137, No. 66, and Plates XVI and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 27 ff., No. 23; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 80, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 80.  
Prakrit. The angel (*dēvaputa*) Arāhaguta (*Arhadgupta*) having descended announces the conception of Bhagavat to the great assembly.
778. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 137, No. 67, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 81 (first part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 81 (first part).  
Prakrit. Pillars (*thabhas*), the gift of the nun (*bhikkhunī*) Nāgilā from Mōragiri (*Mayāragiri*).
779. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 46; 113; 137, No. 68, and Plates XXIX and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 81 (second part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 81 (second part).  
Prakrit. The bōdhi of holy (*bhagavat*) Vipasi (*Vipasyin*).
780. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 137, No. 69, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 82, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 82.  
Prakrit. The gift of Phagudēva (*Phalgudēva*) from Vedisa (*Vidisa*).



781. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 137, No. 70, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59 f.; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, note 43.  
Prakrit. The *dhenachhaka* (?) at the foot of [Na]ḍoda. Compare No. 791.
782. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 137, No. 71, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 83, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 83.  
Prakrit. The gift of the donors (?) (*dāyakas*) from Parikā.
783. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 46; 114; 137, No. 72, and Plates XXIX and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 84, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 84.  
Prakrit. The *bōdhi* of holy (*bhagavat*) Kakusadha (*Kakutsaṁdha*).
784. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 137, No. 73, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 85 (first part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 85 (first part).  
Prakrit. The gift of Anurādha from Vedisa (*Vidīṣā*).
785. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 61 ff.; 137, No. 74, and Plates XXVI and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 85 (second part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 85 (second part).  
Prakrit. The *jātaka* which treats of (the elephant) with the six tusks. See *Jāt.* No. 514.
786. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1879 Cunningham, *Stūpa of Bharhut*, p. 79 ff.; 137, No. 75, and Plates XVIII and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 31 f., No. 26; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 86, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 86.  
Prakrit. The *Vitara-Punakiya jātaka* (*jātaka* which treats of *Vidura* and *Pūrnaka*). See *Jāt.* No. 545.
787. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, Plate XIX (Plate only); 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 76, No. 154. 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 154.  
Prakrit. Fragment. Gift of . . . . mika.
788. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 137, No. 76, and Plates XIX and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 87, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 87.  
Prakrit. The young Brahman (*mānavaka*) *Bramhadēva* (*Brahmadēva*).



789. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 137, No. 77, and Plates XXIII and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 88, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 88.  
Prakrit. A pillar (*thabha*), the gift of *bhadata* (*bhadanta*) Kanaka, the preacher (*bhanaka*), the Chikulaniya (inhabitant of *Ohikulana*).
790. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 20; 137, No. 78, and Plates XXIII and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 89, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 89.  
Prakrit. The *yakhini* (*yakhī*) Sudasanā (*Sudarianā*).
791. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 137, No. 79, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59 f.; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, note 43.  
Prakrit. The *dhenachhaka* (?) at the foot of Naḍoda. Compare No. 781.
792. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 80, and Plates XXII and LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 90, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 90.  
Prakrit. A pillar (*thabha*), the gift of *bhadata* (*bhadanta*) Budharakhita (*Buddharakhita*), the *saṃpadāna* (?).
793. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 20; 138, No. 81, and Plates XXII and LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 91, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 91.  
Prakrit. The *yakhī* (*yakhī*) Chādā (*Chandrā*).
794. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 20; 138, No. 82, and Plates XXII and LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 92, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 92.  
Prakrit. The *yakha* (*yakṣha*) Kupira (*Kubēra*).
795. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 20; 138, No. 83, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 93, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 93.  
Prakrit. The *yakha* (*yakṣha*) Ajakālaka.
796. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 84, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 94, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 94.  
Prakrit. Pillars (*thabhas*), the gift of Pusā (*Pushyā*) from Māragiri (*Mayāragiri*).



797. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 85, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 95, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 95.  
Prakrit. The gift of Aya-Chula (*Ārya-Kṣhudra*), who is versed in the *sūtrāntas* (*sutāntika*), the Bhōgavaḍhaniya (inhabitant of *Bhōgavardhana*).
798. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 86, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 96, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 96.  
Prakrit. Pillars (*thabha*), the gift of Thupadāsa (*Stūpadāsa*) from Mōragiri (*Mayūragiri*).
799. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 87, and Plate LV; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.  
Prakrit. A pillar (*thabha*), the gift of Gorakhiti (*Gōrakhitā*), wife of Vasuka, from Nāsika.
800. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 88, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 97, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 97.  
Prakrit. A pillar (*thabha*), the gift of Aya-Sāmaka (*Ārya-Śyāmaka*), the pupil (*am̐tāvāsīn*) of Mahara.
801. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1879 Cunningham, *Stūpa of Bharhut*, p. 83; 138, No. 89, and Plates XXVIII and LV; 1880 Davids, *Buddhist Birth Stories*, p. CIII.; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 98, and Plate; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 65, note 3; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 98.  
Prakrit. The descent of Bhagavat.
802. Bharaut Buddhist pillar (?) inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 64, and Plate XXVI; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 156.  
Prakrit. The *Isisīngiya jātaka* (*jātaka* which treats of *Ṛṣiyaśrīṅga*). See *Jāt.* No. 526.
803. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 90, and Plate LV.  
Prakrit. A pillar (*thabha*), the gift of Sakā (*Śakrā*).
804. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 91, and Plate LV; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.  
Prakrit. A pillar (*thabha*), the gift of the preacher (*bhānaka*) Nadagiri (*Nandagiri*), the Sēlapuraka (inhabitant of *Sailapura*).
805. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 88; 138, No. 92, and Plates XXVIII and LV;



- 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 99, and Plate;  
1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 99.  
Prakrit. The Idasāla (*Indraśāla*) cave.
806. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 93, and Plate LV.  
Prakrit. (Gift) of the nun (*bhichhunī*) Pusadatā (*Pushyadattā*), the Nagarikā (inhabitant of Nagara).
807. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 58; 138, No. 94, and Plates XXV and LV; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 155.  
Prakrit. The *jātaka* which treats of the dumb cripple. See *Jāt.* No. 538.
808. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 95, and Plate LV; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.  
Prakrit. Gift of Jitamita (*Jitamitra*) from Mōragiri (*Mayāragiri*).
809. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 96, and Plate LV; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.  
Prakrit. A pillar (*stambha*), the gift of Utaragidhika (*Uttaragṛidhika*) from Karahakata.
810. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 66; 139, No. 97, and Plates XXVI and LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 76, No. 155; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 157.  
Prakrit. The *jātaka* (*jātaka*) 'Because the Brahman (*brahmana*) played.' See *Jāt.* No. 62.
811. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 22, note 4; 139, No. 98, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, note 27.  
Prakrit. The goddess Mahakōkā (*Mahākōkā*).
812. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 99, and Plate LV.  
Prakrit. Gift of Chuladhaka (*Kshudra* . . . ?), the distributor of food (*bhatudāsaka*), from Purikā.
813. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 100, and Plate LV; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.  
Prakrit. Gift of Ayamā from Vedisa (*Vidiśā*).
814. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 3, and Plates XX and LVI; 1886 Hultzsch, *Zeitschr.*



*Deutsch. Morgenl. Ges.* Vol. XL. p. 60; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, note 52.

Prakrit. The angel (*dēvaputa*) Arāhaguta (*Arhādḡputa*).

815. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 1, and Plate LV.

Prakrit. Gift of the nun (*bhīchhunī*) Sapagutā (*Sarpaguptā*).

816. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 2, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 100, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 100.

Prakrit. Gift of Sakatādēvā (*Śakatādēvā*), the Koḍiyāni, from Pāṭaliputa (*Pāṭaliputra*).

817. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 3, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 101, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 101.

Prakrit. Gift of the nun (*bhīchhunī*) Sōmā from Kākādi.

818. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 4, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 102, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 102.

Prakrit. Gift of Mahīdasēna (*Mahēndrasēna*) from Pāṭaliputa (*Pāṭaliputra*).

819. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 5, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 103, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 103.

Prakrit. Gift of the nun (*bhīchhunī*) Nāgadēvā, the Chudaṭhikā (inhabitant of Chudaṭhila).

820. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 6, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 104, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 104.

Prakrit. Gift of Kujarā (*Kuñjarā*), the Chudaṭhikā (inhabitant of Chudaṭhila).

821. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 7, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 105, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 105.

Prakrit. Gift of Pusadēvā (*Pushyadēvā*), mother of Dharmaguta (*Dharmagupta*).

822. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 8, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 106, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 106.

Prakrit. Gift of Ujhikā (*Ujjhikā*).



823. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 9, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 107, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 107.  
Prakrit. A rail (*suchi*), the gift of Dhamarakhitā (*Dharmarakhitā*).
824. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 10, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 108, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 108.  
Prakrit. Gift of Atimuta (*Atimukta*).
825. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1879 Cunningham, *Stūpa of Bharhut*, p. 58 f.; 139, No. 11, and Plates XXVI and LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 109, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 109.  
Prakrit. The quail *jātaka*. See *Jāt.* No. 357.
826. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 12, and Plates XXVI and LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 110, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 110.  
Prakrit. A rail (*suchi*), the gift of Nadutarā (*Nandottarā*).
827. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 13, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 111, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 111.  
Prakrit. Gift of Muḍa (*Muṇḍa*).
828. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 14, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 112, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 112.  
Prakrit. Gift of Isāna (*Īsāna*). Compare No. 829.
829. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 151, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 151.  
Prakrit. Gift of Isāna (*Īsāna*). Compare No. 828.
830. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 15, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 113, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 113.  
Prakrit. Gift of Isidatta (*Ṛṣhidatta*).
831. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 16, and Plate LV; 1886 Hultzsch, *Zeitschr.*



- Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 114, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 114.  
Prakrit. A rail (*suchi*), the gift of Aya-Punāvasu (*Ārya-Punarvasu*).
832. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 17, and Plate LV.  
Prakrit. A rail (*suchi*), the gift of Gāgamita (*Gargamitra*).
833. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 18, and Plate LV.  
Prakrit. The gift of Kanhila (*Kṛishṇala*), the preacher (*bhāṇaka*).
834. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 19, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 115, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 115.  
Prakrit. The gift of Dēvarakhita (*Dēvarakṣita*).
835. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 20, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 116, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 116.  
Prakrit. Gift of Bhutarakhita (*Bhūtarakṣita*) from Vedisa (*Vīditā*).
836. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 21, and Plate LV.  
Prakrit. Gift of Gola, the Pārikini.
837. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 22, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 117, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 117.  
Prakrit. Gift of Idadēva (*Indradēva*) from Purikā.
838. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 23, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 118, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 118.  
Prakrit. Gift of the mother of Seṭaka (*Śrēṣṭhaka*) from Purikā.
839. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 24; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 119, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 119.  
Prakrit. Gift of Sāmā (*Śyāmā*) from Purikā.
840. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 25, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 120, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 120.  
Prakrit. Gift of the nun (*bhikkhunī*) Budharakhitā (*Buddharakṣitā*).



841. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 26, and Plate LVI, Nos. 24 and 26; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 121, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 121.  
Prakrit. Gift of the nun (*bhichhunī*) Bhutā (*Bhūtā*).
842. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 27, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 122, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 122.  
Prakrit. Gift of Aya-Apikinaka (*Ārya-Apikinaka*).
843. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 28, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 123, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 123.  
Prakrit. A rail (*suchi*), the gift of Saghila (*Samghīla*).
844. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 29, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 124, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 124.  
Prakrit. Gift of Sagharakhita (*Samgharakshita*) for the benefit of his parents.
845. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 30, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 125, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 125.  
Prakrit. A rail (*suchi*), the gift of Dhuta (*Dhūta*).
846. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 31, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 126, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 126.  
Prakrit. A rail (*suchi*), the gift of Yakhila (*Yakshīla*).
847. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 32, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 127, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 127.  
Prakrit. A rail (*suchi*), the gift of Mita (*Mitra*).
848. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 33, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 128, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 128.  
Prakrit. The gift of Isirakhita (*Rishirakshita*).
849. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 34, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 129, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 129.  
Prakrit. Gift of Sirima (*Srimat*).



850. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 35, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 130, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 130.  
Prakrit. Gift of *bhadata* (*bhadanta*) Dēvasēna.
851. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 36, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 131, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 131.  
Prakrit. Fragment. Gift of the nun (*bhikkhunī*) . . . . kā.
852. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 37, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 132, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 132.  
Prakrit. Gift of *Idadēva* (*Indradēva*), the Nandīnagarikā (inhabitant of Nandīnagara).
853. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 38, and Plate LVI.  
Prakrit. Gift of Gōsāla (*Gōśāla*). The inscription has been engraved twice.
854. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 39, and Plate LVI.  
Prakrit. Fragment. Gift of the wife of . . . . Kachula (*Kaṇchula*).
855. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 40, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 133, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 133.  
Prakrit. Gift of Jyēṣṭhabhadra (*Jyēṣṭhabhadra*).
856. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 41, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 134, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 134.  
Prakrit. A rail (*sukhi*), the gift of Aya-Jāta (*Ārya-Jāta*), who knows the Piṭakas (*pīṭakin*).
857. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 42, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 135, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 135.  
Prakrit. Gift of the sculptor (*rupakāraka*) Budharakhita (*Buddharakhita*).
858. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 43, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 136, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 136.  
Prakrit. Gift of *bhadata* (*bhadanta*) Samika (*Śyāmaka*), the Thērākūṭiya (inhabitant of *Sthavirākūṭa*).



859. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 44, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 137, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 137.  
Prakrit. Gift of Isirakhitā (*Rishirakshitā*) from Sirisapada (*Śirīśhapadra*).
860. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 45, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 138, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 138.  
Prakrit. Gift of the mother of Ghāṭila from Mōragiri (*Mayāragiri*).
861. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 46, and Plate LVI; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.  
Prakrit. A rail (*suchī*), the gift of Atantata (?), the Bhōjakatāka (inhabitant of *Bhōjakatā*).
862. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 47, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 139, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 139.  
Prakrit. Gift of Samidatā (*Seṁmidattā*).
863. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 48, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 140, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 140.  
Prakrit. Gift of Chalana.
864. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 49, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 141, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 141.  
Prakrit. Gift of Avisana (*Avishanṇa*). Compare No. 865.
865. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 50, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 142, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 142.  
Prakrit. Gift of Avisana (*Avishanṇa*). Compare No. 864.
866. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 51, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 143, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 143.  
Prakrit. Gift of a wheel of enlightenment (*bōdhichaka*) by Saṁghamita (*Saṁghamitra*).
867. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 52, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 144, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 144.



- Prakrit. Gift of Budharakhita (*Buddharakṣita*), who knows the five *nīkāyas* (*pachanāyika*).
868. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 53, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 145, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 145.  
Prakrit. A rail (*suchi*), the gift of Isirakhita (*Ṛishirakṣita*).
869. Bharaut Buddhist rail inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 116; 1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 54, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.  
Prakrit. (Gift) of prince (*kumāra*) Vādhapāla (*Vyādhapāla* ?), the son of king (*rajan*) Dhanabhūti.
870. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 55, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 146, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 146.  
Prakrit. Gift of the nun (*bhichhuni*) Phagudēvā (*Phalgudēvā*).
871. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 56, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 147, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 147.  
Prakrit. Gift of a yakṣi (*yakṣi*) by Koḍā (*Krōḍā*).
872. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 57, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 148, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 148.  
Prakrit. Gift of Ghōṣā (*Ghōṣhā*).
873. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 58, and Plate LVI.  
Prakrit. Fragment. (Gift ?) of Yamiṭa (?) Sā . . . . .
874. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 59, and Plates XXXI and LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 149, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 149; 1892 Cunningham, *Mahābodhi*, Plate V (Plate only).  
Prakrit. Gift of Bhāranidēva (*Bharanidēva*), the son of Siri (*Śri*).
875. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 60, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 150, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 150.  
Prakrit. Gift of Mitadēvā (*Mitradēvā*).
876. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 61, and Plate LVI.



- Prakrit. A rail (*suchi*), the gift of Pusaka (*Pushyaka*), the Paḍḍalaka (inhabitant of *Paḍḍā*).
877. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 62, and Plate LVI.  
Prakrit. Gift of Valamita (*Valamitra*) from Asitamasā.
878. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 63, and Plate LVI.  
Prakrit. Gift of Sirimā (*Śrīmatī*), the [Pa]rakaṭikā (?) (inhabitant of *Parakaṭa* ?).
879. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 64, and Plate LVI.  
Prakrit. A rail (*suchi*), the gift of Vijitaka.
880. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 65, and Plates XXXI and LVI.  
Prakrit. Fragment. Gift of . . . , and made by himself (?).
881. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 66, and Plates XXXIV and LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL p. 76, No. 156; 1892 Hultzsch, *Ind. Ant.* Vol. XXI p. 239, No. 159.  
Prakrit. Vasuguta (*Vasugupta*) rescued to the shore by Mahādēva from the belly of the sea-monster.
882. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, Plate LVI, No. 67 (Plate only); 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL p. 60; 1892 Hultzsch, *Ind. Ant.* Vol. XXI p. 225.  
Prakrit. Gift of Nāgarakhitā (*Nāgarakhita*), the wife of king (*rājan*) [Dhanabhū]ti (?).
883. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL p. 75, No. 152; 1892 Hultzsch, *Ind. Ant.* Vol. XXI p. 239, No. 152.  
Prakrit. Gift of Bodhiguta (*Bodhigupta*).
884. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL p. 75, No. 153, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI p. 239, No. 153.  
Prakrit. Fragment. On the Himavata (*Himavat*) . . . . .
885. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 1, and Plate LVI; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI p. 225.  
Prakrit. Fragment. [Gift] of Velimi[tā] (*Vellimitrā*), the Vāsithi (*Vāsishthī*), from Vedisa (*Vidiśā*).
886. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 2, and Plate LVI.  
Prakrit. Fragment. [Gift] of Aya-Nanda (*Ārya-Nanda*).
887. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 4, and Plate LVI.  
Prakrit. Fragment. No sense can be made out.



888. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 5, and Plate LVI.  
Prakrit. Fragment. No sense can be made out.
889. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 6, and Plate LVI.  
Prakrit. Fragment. Only the name (?) Chāṁdā (*Chandā*) has been preserved.
890. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 7, and Plate LVI.  
Prakrit. Fragment. No sense can be made out.
891. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 8, and Plate LVI.  
Prakrit. Fragment. Records the gift of some woman who is called [Karaḥa]-kaṭiyā (? inhabitant of *Karahakaṭa*).
892. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 9, and Plate LVI.  
Prakrit. Fragment. Contains the titles of king (*rājā*) and supreme king (*adhirāja*).
893. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 10, and Plate LVI.  
Prakrit. Fragment. No sense can be made out.
894. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 11, and Plate LVI.  
Prakrit. Fragment. No sense can be made out.
895. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 12, and Plate LVI.  
Prakrit. Fragment. Records the gift of [Sa]ghami[ta] (*Samghamitra*).
896. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 13, and Plate LVI.  
Prakrit. Fragment. No sense can be made out.
897. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 14, and Plate LVI.  
Prakrit. Fragment. Records the name of some *jātaka*.
898. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 15, and Plate LVI.  
Prakrit. Gift of Nāṁdagiri.
899. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 16, and Plate LVI, No. 17.  
Prakrit. Fragment. Records the gift of some woman.



900. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 17, and Plate LVI, No. 16.  
Prakrit. Fragment. No sense can be made out.
901. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 18, and Plate LVI.  
Prakrit. Fragment. Dusita gives Mount Na[ḍoda](?). Compare No. 711.
902. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 19, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 76, note 2; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 160.  
Prakrit. The seat of holy (*bhagavat*) Mahādēva under the Bahuhastika (*Bahu-hastika*).
903. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, Plate LVI, No. 20 (Plate only).  
Prakrit. Fragment. No sense has been made out.
904. S. 10.—Pabbosā Buddhist (? Jaina ?) cave inscription of the time of Udāka (?).—1887 Hoernle, *Procesd. Beng. As. Soc.* 1887, p. 104; 1887 Cockburn, *Journ. Beng. As. Soc.* Vol. LVI. Part I. p. 34, facsimile only; 1892 Führer, *Ep. Ind.* Vol. II. p. 242, No. 1, and Plate.  
—[*Uḍāka*] *dasamē savacharē*.  
Mixed dialect. Excavating of a cave (*lēna*) by Āśāḍhasēna (*Āśhāḍhasēna*), the son of Gōpālī Vaihidari and maternal uncle of *rājan* Bahasatimittra (*Brihaspatimītra*), son of Gōpālī, for the Kassāpiya (*Kāśyapiya*) Arahaṁtas (*Arhats*).
905. Pabbosā cave inscription.—1892 Führer, *Ep. Ind.* Vol. II. p. 242 f., No. 2, and Plate.  
Mixed dialect. Excavating [of the cave] by Āśhāḍhasēna, the son of Vaihidari and of *rājan* Bhāgavata, the son of Tēvaṇī (*Traivarnī*), the son of Vaṁgapāla, the son of Śonakāyana (*Śaunakāyana*), *rājan* of Adhichhatrā (*Adhichchhatrā*).
906. S. 52.—Giñja rock inscription of the time of mahārāja Bhīmasēna.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XXI. p. 119, and Plate XXX; 1895 mentioned by Hultzsch, *Ep. Ind.* Vol. III. p. 302, and Plate.  
*Mahārājasya tṛi-Bhīmasēnasya sa . . . 50 2 gīṁhapakṣē 4 divasē 10 2 śtaya puravayaṁ.*  
Mixed dialect. The purport of the inscription has not been made out.
907. Kevati Kuṇḍa cave inscription.—1880 Hoernle, *Procesd. Beng. As. Soc.* 1880, p. 55; 1880 Hoernle, *Ind. Ant.* Vol. IX. p. 120 f., and facsimile.  
Prakrit. A pond (*pukharinī*) made by Śonaka (*Śaunaka*), the son of a Hariti (*Hārītī*).
908. Bithā coping stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 6, and Plate III, 4.  
Prakrit. Fragment. Gift of some householder (*gahapatika*), the son of Epajā.
909. Bithā Buddhist image inscription.—1873 noticed by Cunningham, *Arch. Surv. Rep.* Vol. III. p. 48, No. B, and Plate XVIII.  
Sanskrit (?). Fragment. Not read.



910. Deoriyā Buddhist (?) image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 48, No. C, and Plate XVIII.  
Mixed dialect. Setting up of an image of holy (*bhagavat*) Pitamaha (? *Pitāmaha*) by Ugahakā (*Udgrahakā*), the pupil (*śishinī*) of Aryantadī (?).
911. Deoriyā Buddhist image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 48, No. D, and Plate XVIII.  
Sanskrit. Gift of the Śākya monk (*Śākyabhikṣu*) Bōdhivarman.
912. Deoriyā Buddhist image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 49, No. E, and Plate XVIII.  
Sanskrit. Fragment. Records the gift of the image, but no name has been preserved.
913. Tapdṛwā Buddhist stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. XI. p. 73, No. 4, and Plate XXIII.  
Prakrit (?). Fragment. No sense can be made out.
914. Tapdṛwā Buddhist stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. XI. p. 75, No. 5, and Plate XXIII.  
Prakrit (?). Fragment. No sense can be made out.
915. Tapdṛwā stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. XI. p. 75, No. 6, and Plate XXIII.  
Fragment. Only the letter *ji*.
916. Tapdṛwā stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. XI. p. 74, No. 7, and Plate XXIII.  
Fragment. Only the letter *pa*.
917. Tapdṛwā stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. XI. p. 74, No. 8, and Plate XXIII.  
Fragment. Only the letter *bu*.
918. Sahēṭh-Mahēṭh (now Indian Museum, Calcutta) Buddhist image inscription of the time of mahārāja dēcaputra Kaṇishka or Huvishka.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 130, No. 21, and Plate VII; 1870 Dowson, *Journ. Roy. As. Soc. N. S.* Vol. V. p. 192, and Plate III, No. 32; 1871 referred to by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 339 f.; 1898 Bloch, *Journ. Beng. As. Soc.* Vol. LXVII. Part I. p. 274 ff.; 1906 Bloch, *Ep. Ind.* Vol. VIII. p. 180 f., and Plate; 1908 note by Bloch, *Ep. Ind.* Vol. IX. p. 291.  
[Mahārājasya dēcaputrasya Kaṇishkasya (or Huvishkasya) saṁ . . . . . di]  
10 9 ātaya purvayā.  
Mixed dialect. A Bōdhisattva (*Bōdhisattva*), an umbrella (*chhātra*) and a staff (*dāṇḍa*), the gift of the monk (*bhikṣu*) Bala, who knows the Tripitaka (*trīpiṭaka*), the companion (*saddhyēcihārin*) of the monk (*bhikṣu*) Pushya [*vuddhi*] (*Pushyavuddhi*), at Śāvasti (*Śrāvastī*), at the walk (*chamkama*) of Bhagavat in the Kṣasambakuṭi (*Kaṣāmbakuṭi*), as the property of the Sarvastivādin (*Sarvāstivādin*) teachers (*acharyyas*). Identical with No. 919.



919. Sabēṭh-Mahēṭh (now Lucknow Provincial Museum) Buddhist stone inscription of the time of . . . *dēvaputra* Kāpiṣka or Haviṣka.—1908 Bloch, *Ep. Ind.* Vol. IX. p. 290 f., and Plate.  
 . . . *vapu* . . . . .  
 Mixed dialect. Fragment. A Bodhisatva (*Bodhisattva*), an umbrella (*chhatra*), and a staff (*daṇḍa*), the gift of [the monk Bala, who knows the Tripiṭaka], the companion ([*saddhyā*] *ihārīn*) of . . . , at Sāvastī (*Śrāvastī*) at the walk ([*cham*] *ka[ma]*) [of Bhagavat] in the Kōsāmba[*kuṭi*] (*Kausāmbakuṭi*), as the property of the [Sārvā]s[*t*]ivādin teachers ([*āchā*] *r[yyas]*). Identical with No. 918.
920. Rāmgarh (Sitābetgā) cave inscription.—1865 noticed by Dalton, *Journ. Beng. As. Soc.* Vol. XXXIV. Part II. p. 27; 1873 Ball, *Ind. Ant.* Vol. II. p. 245, No. 1, and Plate; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 33; 105, and Plate XV; 1882 noticed by Beglar, *Arch. Surv. Rep.* Vol. XIII. p. 40; 1902 Haraprasad Shastri, *Proceed. Beng. As. Soc.* 1902, p. 90 f.; 1904 Boyer, *Journ. As. Ser. X.* Vol. III. p. 479 ff.; 1904 Bloch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LVIII. p. 456; 1906 Bloch, *Arch. Surv. Ind. Annual Rep.* 1903-04, p. 124 ff., and Plate XLIII.  
 Prakrit. Some verses in praise of poetry.
921. Rāmgarh (Jogimārā) cave inscription.—1865 noticed by Dalton, *Journ. Beng. As. Soc.* Vol. XXXIV. Part II. p. 27; 1873 Ball, *Ind. Ant.* Vol. II. p. 246, No. 2, and Plate; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 33; 105, and Plate XV; 1882 noticed by Beglar, *Arch. Surv. Rep.* Vol. XIII. p. 40 f., with facsimile; 1902 Haraprasad Shastri, *Proceed. Beng. As. Soc.* 1902, p. 90; 1904 Boyer, *Journ. As. Ser. X.* Vol. III. p. 484 ff.; 1904 Bloch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LVIII. p. 455 f.; 1906 Pischel, *Sitzungsber. Preuss. Ak. Wiss.* 1906, p. 489 ff., with facsimile; 1906 Bloch, *Arch. Surv. Ind. Annual Rep.* 1903-04, p. 128 ff., and Plate XLIII; 1907 correction by Fleet, *Journ. Roy. As. Soc.* 1907, p. 511, note.  
 The temple-servant (*dēvadatikyī*) Śutannka (*Sutanukā*) by name. The copyist (*lupadakha*), Dēvadina (*Dēvadatta*) by name, the Balanaśeya (native from *Bārāṇasī*), loved her.
922. S. 40.—Sārṇāth pillar inscription of the time of *rājan* Aśvaghōṣa.—1905 Vogel, *Ep. Ind.* Vol. VIII. p. 171 f., No. 1, c, and Plate.  
 —*rajañā Aśvaghōṣasya chutaritā savachharā hēmatapakhā prathamā divasā dasamā*.  
 Mixed dialect. Besides the date only part of one word has been preserved.
923. Sārṇāth Buddhist pillar inscription.—1905 Vogel, *Ep. Ind.* Vol. VIII. p. 172, No. 1, f, and Plate.  
 Mixed dialect. The property of the Sammitiya (*Sammitiya*) teachers (*āchāryyas*), the Vātaiputrikas.
924. Sārṇāth stone inscription of the time of *rājan* Aśvaghōṣa.—1905 Vogel, *Ep. Ind.* Vol. VIII. p. 172, No. 2, and Plate.  
*Rājñā Aśvaghōṣa* . . . . . *upala hē[ma]* . . . . .  
 Mixed dialect. Nothing beyond the date has been preserved.
925. S. 3.—Sārṇāth Buddhist umbrella post inscription of the time of *maḥār[ā]ja* Kāpiṣka.—1905 Vogel, *Ep. Ind.* Vol. VIII. p. 175 ff., No. 3, a and Plate; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 241.



*Mahārajasya Kāṣhikasya saṁ 3 hē 3 di 20 2 ātayē purvayē.*

Mixed dialect. Erection of a Bodhisatva (*Bōdhisattva*) and an umbrella with a post (*chhatrayashfi*) at Bārāṇsī at the walk (*chāṁkama*) of Bhagavat, (the gift) of the monk (*bhikṣu*) Bala, who knows the Tripiṭaka (*trēpiṭaka*), the companion (*saddhyāvihārin*) of the monk (*bhikṣu*) Pushyavuddhi (*Pushyavuddhi*), together with his parents, his teachers (*upaddhyāyāchēras*), his companions (*saddhyāvihārins*) and pupils (*anīśāsikas*), with Buddhāmitrā, who knows the Tripiṭaka (*trēpiṭakā*), with the *kehatrapa* Vanaspara and Kharapallāna, with the four classes (*parishā*).

926. Sārṇāth Buddhist image inscription.—1906 Vogel, *Ep. Ind.* Vol. VIII. p. 179, Nos. 3, b and c, and Plate.

Mixed dialect. Erection of a Bodhisatva (*Bōdhisattva*), (the gift) of the monk (*bhikṣu*) Bala, who knows the Tripiṭaka (*trēpiṭaka*), together with the *mahā-kehatrapa* Kharapallāna and the *kehatrapa* Vanashpara.

927. S. 3.—Sārṇāth Buddhist image inscription of the time of mahār[ā]ja Kāṣhika.—1906 Vogel, *Ep. Ind.* Vol. VIII. p. 179, No. 3, d, and Plate.

*Mahārajasya Kāṣhikasya saṁ 3 hē 3 di 20 2 ātayē purvayē.*

Mixed dialect. Erection of a Bodhisatva (*Bōdhisattva*) and an umbrella with a post (*chhatrayashfi*), (the gift) of the monk (*bhikṣu*) Bala, who knows the Tripiṭaka (*trēpiṭaka*).

928. Sārṇāth Buddhist stone umbrella inscription.—1908 Konow, *Ep. Ind.* Vol. VIII. p. 291 f., and Plate.

Pali. A passage from the Buddhist Canon.

929. Sārṇāth Buddhist stone inscription.—1908 Konow, *Ep. Ind.* Vol. VIII. p. 293, and Plate.

Mixed dialect. The Buddhist creed.

930. Sārṇāth (now Lucknow Provincial Museum) Buddhist image inscription.—1906 Vogel, *Arch. Surv. Ind. Annual Rep.* 1903-04, p. 214, and Plates LII, 1 and LXIV, 1.

Sanakrit. Fragment. Gift of . . . . . *soṣṁin* Skandavarṇa.

931. Piprahwa Buddhist vase inscription.—1898 Bühler, *Journ. Roy. As. Soc.* 1898, p. 387 ff.; 1898 Barth, *Comptes rendus de l'Acad. des Inscr. et Belles-Lettres*, Ser. IV. Vol. XXVI. p. 146 ff. and 231 ff.; 1898 Führer, *Annual Progress Report of the Arch. Surv. Circle, North-Western Provinces and Oudh, for the year ending 30th June 1898*, p. 3 (with photographs); 1898 Peppé, *Journ. Roy. As. Soc.* 1898, p. 576 f. (facsimile), and Plate; 1898 Smith-Davids-Hoey, *Journ. Roy. As. Soc.* 1898, p. 586 ff.; 1898 Subhuti Thero-Waddell, *Athenaeum*, No. 3689, p. 67; 1899 Bloch, *Journ. Roy. As. Soc.* 1899, p. 425 f.; 1901 Davids, *Journ. Roy. As. Soc.* 1901, p. 398; 1902 Pischel, *Allgem. Zeit., Beilage*, 1902, No. 4, p. 27; 1902 Pischel, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LVI. p. 157 f.; 1905 Pischel, *Sitzungsber. Preuss. Ak. Wiss.* 1905, p. 526; 1905 Lévi, *Journ. des Savants* 1905, p. 540 ff.; 1905 Fleet, *Journ. Roy. As. Soc.* 1905, p. 679 ff.; 1906 Fleet, *Journ. Roy. As. Soc.* 1906, p. 149 ff.; 1906 Thomas, *Journ. Roy. As. Soc.* 1906, p. 452 f.; 1906 Senart, *Journ. As. Ser. X. Vol. VII.* p. 132 ff.; 1906 Barth, *Journ. des Savants* 1906, p. 541 ff.; 1907



Fleet, *Journ. Roy. As. Soc.* 1907, p. 105 ff.; 1907 Barth, *Ind. Ant.* Vol. XXXVI. p. 117 ff.

This receptacle of the relics of Budha (*Buddha*), the Holy one (*bhagavat*), of the Sakiyas (*Śākya*), (is the gift) of the brothers of Sukiti (*Sukirti*), jointly with their sisters, with their sons and their wives.

932. Gopālpur Buddhist brick inscription.—1896 Smith-Hoey-Hoernle, *Proceed. Beng. As. Soc.* 1896, p. 101 ff., No. 1.  
Sanskrit. A Buddhist Sūtra.

933. Gopālpur Buddhist brick inscription.—1896 noticed by Smith-Hoey, *Proceed. Beng. As. Soc.* 1896, p. 101, No. 2.  
Sanskrit. Contains a Buddhist Sūtra.

934. Gopālpur Buddhist brick inscription.—1896 noticed by Smith-Hoey, *Proceed. Beng. As. Soc.* 1896, p. 101, No. 3.  
Sanskrit. Contains a Buddhist Sūtra.

935. Gopālpur Buddhist brick inscription.—1896 noticed by Smith-Hoey, *Proceed. Beng. As. Soc.* 1896, p. 101, No. 4.  
Sanskrit. Contains a Buddhist Sūtra.

936. Gopālpur Buddhist brick inscription.—1896 noticed by Smith-Hoey, *Proceed. Beng. As. Soc.* 1896, p. 101, No. 5.  
Sanskrit. Contains a Buddhist Sūtra.

937. Sohgaura copper-plate inscription.—1894 noticed by Hoey, *Proceed. Beng. As. Soc.* 1894, p. 84 f., and Plate I; 1894 Smith, *Proceed. Beng. As. Soc.* 1894, p. 85 ff.; 1894 corrections by Hoernle, *Proceed. Beng. As. Soc.* 1894, p. 87; 1896 Bühler, *Vienna Orient. Journ.* Vol. X. p. 138 ff. = *Ind. Ant.* Vol. XXV. p. 261 ff.; 1907 Fleet, *Journ. Roy. As. Soc.* 1907, p. 510 ff., and Plate; 1907 note by Grierson, *Journ. Roy. As. Soc.* 1907, p. 683 ff.; 1908 notes by Fleet-Barnett-Lanman-Jacobi, *Journ. Roy. As. Soc.* 1908, p. 187 f.; 822 f.

Prakrit. Order of the great officials (*mahamaga(ta)*), the Savatīyas (of *Śrāvastī*), from Manavasitikaḍa with regard to two store houses (*koṭhagala*) in Usagama. [According to Fleet: Notice for all the three great roads for vehicles! At the junction Manavasi, of the three roads, in Dasilimata and Usagama, two store-houses are prepared for sheltering loads of commodities of Tiṇavani, Mathulā (*Mathurā*), and Chāmohu].

938. Bodh-Gayā (now partly Indian Museum, Calcutta) letters on pillar bases.—1892 Cunningham, *Mahābodhi*, p. 16, No. 1, and Plate X; 1896 Grierson, *Proceed. Beng. As. Soc.* 1896, pp. 52-61, and Plate II.  
The letters *a*, *ka*, *ṇa*, *cha*.

939. Bodh-Gayā Buddhist pillar inscription.—1836 noticed by Prinsep, *Journ. Beng. As. Soc.* Vol. V. p. 658, No. 5, and Plate XXXIII; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 468, with facsimile; 1847 Kittoe, *Journ. Beng. As. Soc.* Vol. XVI. Part I. p. 339, with facsimile; 1871 Cunningham, *Arch. Surv. Rep.* Vol. I. p. 10, and Plates VII and IX, No. 14; 1873 Fergusson, *Tree and Serpent Worship*,<sup>2</sup> p. 130



- (facsimile only); 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 88, and Plate XXVI, No. 1; 1878 Rajendralala Mitra, *Buddha Gayā*, p. 182 f., No. 1; 1880 Bhagvanlal Indrajī, *Ind. Ant.* Vol. IX. p. 142; 1892 Cunningham, *Mahābodhi*, p. 15, No. 4, and Plate X.  
Prakrit. Gift of *ayā* (*āryā*) Kurāṅgi.
940. Bodh-Gayā Buddhist pillar inscription.—1871 Cunningham, *Arch. Surv. Rep.* Vol. I. p. 10, and Plate VII; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 88, and Plate XXVI, No. 1; 1880 Bhagvanlal Indrajī, *Ind. Ant.* Vol. IX. p. 142; 1892 Cunningham, *Mahābodhi*, p. 15, No. 5, and Plate X.  
Prakrit. Gift of *ayā* (*āryā*) Kurāṅgi.
941. Bodh-Gayā Buddhist pillar inscription.—1871 mentioned by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 10; 1880 Bhagvanlal Indrajī, *Ind. Ant.* Vol. IX. p. 142; 1892 Cunningham, *Mahābodhi*, p. 15, No. 6, and Plate X.  
Prakrit. Gift of *ayā* (*āryā*) Kurāṅgi.
942. Bodh-Gayā Buddhist pillar inscription.—1871 mentioned by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 10; 1880 Bhagvanlal Indrajī, *Ind. Ant.* Vol. IX. p. 142; 1892 Cunningham, *Mahābodhi*, p. 15, No. 7, and Plate X.  
Prakrit. Gift of *ayā* (*āryā*) Kurāṅgi. There seem to be two more copies of this inscription.
943. Bodh-Gayā (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1883 Rajendralala Mitra, *Catalogue and Handbook of the Archaeological Collections in the Indian Museum*, Part I. p. 130 f.; 1892 Cunningham, *Mahābodhi*, p. 15, No. 8, and Plate X, No. 10.  
Prakrit. Fragment. Gift of Kurāṅgi, sister-in-law of Iśādagimītra (*Indrāgnimītra*), . . . daughter of Jivā (*Jivā*), to the king's temple (*ṛājāpāsādāchētika*).
944. Bodh-Gayā Buddhist coping-stone inscription.—1892 Cunningham, *Mahābodhi*, p. 15, No. 9, and Plate X, Nos. 8 and 9.  
Prakrit. Fragment. Gift of Kurāṅgi, sister-in-law of Iśādagimītra (*Indrāgnimītra*), the son of . . . ka, daughter of Jivā (*Jivā*), to the king's temple (*ṛājāpāsādāchētika*).
945. Bodh-Gayā Buddhist rail inscription.—1892 Cunningham, *Mahābodhi*, p. 16, No. 2, and Plate X.  
Prakrit. Gift of Amōgha.
946. Bodh-Gayā (now Indian Museum, Calcutta) Buddhist rail inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 89, and Plate XXVI; 1878 Rajendralala Mitra, *Buddha Gayā*, p. 184, No. 3; 1880 correction by Bhagvanlal Indrajī, *Ind. Ant.* Vol. IX. p. 142; 1892 Cunningham, *Mahābodhi*, p. 16, No. 3, and Plate X.  
Prakrit. Gift of Bodhirakṣita (*Bodhirakṣita*), the Tabapanaka (inhabitant of *Tāmaparna*).
947. Bodh-Gayā Buddhist rail inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 89, and Plate XXVI, No. 2; 1878 Rajendralala Mitra, *Buddha Gayā*, p. 183, No. 2.  
Prakrit. Fragment. Gift of . . . . . Pāṭihāra . . . . .



948. Bōdh-Gayā Buddhist inscription on the edge of the outer *vajrāsana*.—1892 Cunningham, *Mahābodhi*, p. 20; 58, and Plate X, 11.  
Prakrit. Fragment. No sense has been made out.
949. S. 64.—Bōdh-Gayā (now Indian Museum, Calcutta) Buddhist image inscription of the time of mah[ā]r[ā]ja Trikamata (?).—1892 noticed by Cunningham, *Mahābodhi*, p. 21; 37; 53; 54, and Plate XXV; 1898 Bloch, *Journ. Beng. As. Soc.* Vol. LXVII. Part I. p. 282; 1909 Lüders, *Journ. Roy. As. Soc.* 1909, p. 661.  
*Maharajasya Trikamatasya (?) sa 60 4 gri 3 di 5 ślasya purvayā.*  
Mixed dialect. Fragment. Gift of an image of a Bodhisattva (*Bōdhisattva*) to some *vihāra* by some monk (*bhikṣu*), who is called the companion (*sadhavihārin*) of some other monk (*bhikṣu*), a master of the Vinaya (*vinayadhara*). The inscription mentions besides some lay-woman (*upāsikā*) and some preacher of the law (*dharmmakāthika*).
950. Bōdh-Gayā Buddhist coping-stone inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 99, No. D, and Plate XXIX; 1878 Rajendralala Mitra, *Buddha Gayā*, p. 192, No. 5, and Plate LI; 1880 correction by Bhagvanlal Indrajī, *Ind. Ant.* Vol. IX. p. 142 f.; 1892 Cunningham, *Mahābodhi*, p. 23; 58, and Plate XXVII.  
Sanskrit. Fragment. Seems to record various donations to the holy Buddha, such as a *vajrāsana* in the great *gandhakuṭi* temple, ghee lamps (*ghṛitapradīpa*), an image of the Buddha in the *vihāra*, etc.
951. Bōdh-Gayā (now Indian Museum, Calcutta) Buddhist coping inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 99, No. A, and Plate XXVIII; 1878 Rajendralala Mitra, *Buddha Gayā*, p. 191, No. 4.  
Sanskrit (?). Fragment. Mentions some teacher (*ācāryya*).
952. Bōdh-Gayā Buddhist image inscription.—1864 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIII. p. 177; 1873 noticed by Mead, *Arch. Surv. Rep.* Vol. III. p. 87; 1878 Rajendralala Mitra, *Buddha Gayā*, p. 192 f., No. 6, and Plate LI; 1880 Bhagvanlal Indrajī, *Ind. Ant.* Vol. IX. p. 143.  
Sanskrit. Records the erection of a temple (*bhavana*) for the sage who conquered Māra, by the monk (*yati*) Bōdhishēpa, an inhabitant of Dattagalla, for the welfare of his relations and his teacher (*upādhyāya*) living at Āhavāgra.
953. Bōdh-Gayā Buddhist image inscription.—1892 Cunningham, *Mahābodhi*, p. 59 f., and Plate XXVII, E.  
Sanskrit. Fragment. The Buddhist creed, followed by four or five lines said to be illegible.
954. Nāgārjunī Hill cave inscription of Dashedalatha.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. pp. 676-679, and Plate XXXV, No. 2; 1847 Kittoe, *Journ. Beng. As. Soc.* Vol. XVI. Part I. p. 412 f., No. 2, and Plate IX; 1852 Burnouf, *Lotus de la Bonne Loi*, p. 777 f.; 1871 referred to by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 50, and Plate XX, No. 5, 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 103; 134 f., No. 4, and Plate XVI; 1891 Bühler, *Ind. Ant.* Vol. XX. p. 364, No. D, and Plate.  
Prakrit. The Vahiyakā cave (*kubhā*), presented by the Beloved of the gods (*dēvānam piya*) Dashedalatha (*Daśaratha*) to the Ājivika monks (*bhadaṃta*).



955. Nāgārjuni Hill cave inscription of Dashalatha.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. pp. 676-679, and Plate XXXV, No. 3; 1847 Kittoe, *Journ. Beng. As. Soc.* Vol. XVI. Part I. p. 412, No. 1, and Plate IX; 1852 Burnouf, *Lotus de la Bonne Loi*, p. 775 ff.; 1871 referred to by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 49, and Plate XX, No. 4; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 103: 135, No. 5, and Plate XVI; 1891 Bühler, *Ind. Ant.* Vol. XX. p. 365, No. E, and Plate.  
Prakrit. The Gōpikā cave (*kubhā*), presented by the Beloved of the gods (*dēvānam piya*) Dashalatha (*Daśaratha*) to the Ājivika monks (*bhaddānta*).
956. Nāgārjuni Hill cave inscription of Dashalatha.—1847 Kittoe, *Journ. Beng. As. Soc.* Vol. XVI. Part I. p. 413, No. 3, and Plate IX; 1852 Burnouf, *Lotus de la Bonne Loi*, p. 778; 1871 referred to by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 51, and Plate XX, No. 6; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104; 185, No. 6, and Plate XVI; 1891 Bühler, *Ind. Ant.* Vol. XX. p. 365, No. F, and Plate.  
Prakrit. The Vāḍathikā cave (*kubhā*), presented by the Beloved of the gods (*dēvānam piya*) Dashalatha (*Daśaratha*) to the Ājivika monks (*bhaddānta*).
957. Patna (now Indian Museum, Calcutta) statue inscription.—1882 Cunningham, *Arch. Surv. Rep.* Vol. XV. p. 3, No. A, and Plate II.  
Prakrit. The *yakha* (*yaksha*) Satañādi (?).
958. Patna (now Indian Museum, Calcutta) statue inscription.—1882 Cunningham, *Arch. Surv. Rep.* Vol. XV. p. 3, No. B, and Plate II.  
Prakrit. The *yakha* (*yaksha*) Achusanigika.
959. Rājgir (Sonbhāndār) Buddhist cave inscription.—1871 noticed by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 25; 1892 Cunningham, *Mahābodhi*, p. 59, and Plate XXVII, C.  
Sanskrit. Records the excavating of the two caves (*guhā*), containing images of the Arhat and fit for ascetics (*tapasvin*), for the attainment of Nirvāṇa, by the jewel among teachers (*āchāryya*), the sage (*muni*) Viradēva.
960. Nongarh image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 161, and Plate XLVII, 2.  
Prakrit (?). Fragment. No sense can be made out.
961. Susunā rock inscription of mahārāja Chandravarman.—1895 Nagendranatha Vasu, *Proceed. Beng. As. Soc.* 1895, p. 177 ff.  
Sanskrit. Dedicated by the chief of the servants of the lord of the *chakra*. The work of mahārāja Chandravarman, the son of mahārāja Siddhavarman, the lord (*patī*) of Pushkarāmbadhī.

## II.—SOUTHERN INSCRIPTIONS.

962. Year 122.—Mulwāsar (now Library, Dwārakā) stone inscription of the time of rājan mahākshatrapa sāmī-Rudrasēna.—1890 mentioned by Bhagvanlal Indraji-Rapson, *Journ. Roy. As. Soc.* 1890, p. 652; 1895 Prakrit and Sanskrit Inscriptions of Kattywar, p. 23, No. 5, and Plate XIX; 1896 note by Bhagvanlal Indraji, *Bombay Gazetteer*, Vol. I. Part 1, p. 43; 1899 note by Rapson, *Journ. Roy. As. Soc.* 1899, p. 380 f.; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty*, etc. p. LXII, No. 41.  
*Bājās mahākshatrapasa sāmī-Rudrasēnasya varshē 100 20 2 Vaitākhahulopam-chamyām.*  
Mixed dialect. Erection of a stone pillar (*stūlāshṭi*) by the sons of Vānijaka.



963. Year 103.—Gānda (now Dwārkanāth Temple, Jāmnagar) stone inscription of the time of *rājan kshatrapa svāmi-Rudrasihā*.—1881 Bühler, *Ind. Ant.* Vol. X. p. 157 f.; 1890 correction by Bühler, *Sitzungsber. Wien. Ak. Wiss. Phil. Hist. Cl.* Vol. CXXII. No. XI. p. 46, note 2; 1890 note by Bhagvanlal Indrajī, *Journ. Roy. As. Soc.* 1890, p. 650 f.; 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*, p. 21 f., No. 3, and Plate XVII; 1896 corrections by Bhagvanlal Indrajī, *Bombay Gazetteer*, Vol. I. Part I. p. 42; 1899 correction by Rapson, *Journ. Roy. As. Soc.* 1899, p. 375, note 2; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty*, etc. p. LXI, No. 39.

—*rājāo kshatrapasya svāmi-Rudrasihasya varshē triuttarasatē 100 3*  
*Vaiśākhaśuddhapañchamīdhanyatithau Rōhīṇīnakshatramuhūrtē.*

Mixed dialect. Records the digging of a tank (*hrada* ?) by the general (*sēnāpati*) Rudrabhūti, son of the general (*sēnāpati*) Bāpaka, the Ābhira, at the village (*grāma*) of Rasopadra. The inscription gives the following pedigree: *rājan mahākshatrapa svāmi-Chashṭana*, his son *rājan kshatrapa svāmi-Jayadāman*, his son *rājan mahākshatrapa svāmi-Rudradāman*, his son *rājan kshatrapa svāmi-Rudrasihā* (*Rudrasihā*).

964. Siddhsar stone inscription.—1876 Burgess, *Arch. Surv. West. Ind.* Vol. II. p. 152, with facsimile.

Prakrit. Fragment. No name can be made out.

965. Year 72.—Junāgaḍh rock inscription of *rājan mahākshatrapa Rudradāman*.—1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 338 ff., and Plates XV and XIX; 1842 Lassen, *Zeitschr. für Kunde des Morgenl.* Vol. IV. p. 146 ff.; 1842 Jacob-Westergaard, *Journ. Bo. Br. Roy. As. Soc.* Vol. I. p. 148, Plate; 1858 Prinsep-Wilson, *Essays on Indian Antiquities*, Vol. II. p. 55 ff.; 1865 Bhan Daji, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 113 f.; 118 ff.; 125 ff., and Plate; 1876 Eggeling, *Arch. Surv. W. Ind.* Vol. II. p. 128 ff., and Plate XIV; 1878 Bhagvanlal Indrajī-Bühler, *Ind. Ant.* Vol. VII. p. 257 ff.; 1890 Bühler, *Sitzungsber. Wien. Ak. Wiss.* Vol. CXXII. No. XI. p. 45 ff.; 86 ff.; 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*, p. 18 f., No. 2, and Plate XVI; 1905 Kielhorn, *Ep. Ind.* Vol. VIII. p. 36 ff., and Plate; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty*, etc. p. LIX ff., No. 38.

—*rājāo mahākshatrapasya sugrīhīta-nāmnah svāmi-Chashṭanasya putra . . .*  
*. . . h putrasya rājāo mahākshatrapasya gurubhir abhyasta-nāmnō Rudra-*  
*dāmnō varshē dvīsaptatitām[ē] 70 2 Mārggaśīrsha-bahula-prat[ī] . . .*

Sanskrit. Fragment. Records the restoration of the lake Sudarśana situated at some distance from Girinagara. The lake, originally constructed by the Vaiśya Pushyagupta, the provincial governor (*rāshṭriya*) of the Maurya king (*rājan*) Chandra Gupta, and subsequently adorned with conduits by the Yavana king (*rājan*) Tushāspa for Āśoka the Maurya, had been destroyed during a storm at the date given above by the waters of the Suvārasikatā, Palāśini and other streams of mount Ūrjayat. The work was executed by the minister (*amātya*) Saviśākha, the son of Kulāipa, a Pahlava, who had been appointed by the king to rule the whole of Ānartta and Surāshṭra. The inscription records besides that the king (*rājan*) *mahākshatrapa Rudradāman*, the son's son of the king (*rājan*) *mahākshatrapa svāmi-Chashṭana*, was the lord of the whole of eastern and western Ākarāvanti, the Anūpanivṛt, Ānartta, Surāshṭra, Śvabhra, Maru, Kachchha, Sindhu-Sauvira, Kukura, Aparānta, Nishāda, etc.; that he destroyed the



Yandhēyas; that he twice defeated Sātakarṇi, the lord (*patī*) of Dakṣiṇāpatha, but on account of the nearness of their connection did not destroy him; and that he himself acquired the title of *mahākshatrapa*.

966. Janāgaḍh (now State Printing Press, Junāgaḍh) Jaina (?) stone inscription, probably of the time of *rājan mahākshatrapa svāmi-Rudrasīmha*.—1876 Bühler, *Arch. Surv. West. Ind.* Vol. II. p. 140 f., and Plate XX; 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*, p. 17, No. 1, and Plate XV; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LXI, No. 40.

—*rājāḥ mahākṣa*. . . . . [*Chai*] *traṣuklapakṣasya dirasē pañcamē* 5.

Sanskrit. Fragment. Mentions some *rājan mahākṣa[trapa]*, the grandson of *rājan kshatrapa svāmi-Jayadāman*, the great-grandson of . . . . .  
*svāmi-Chaṣṭana*, moreover *Girinagara*, and those who have obtained the knowledge of the *kēvalins*.

967. Year 127.—Gaḍha (Jasdan) pillar inscription of the time of *rājan mahākshatrapa svāmi-Rudrasēna*.—1868 Bhanu Daji, *Journ. Bo. Br. Roy. As. Soc.* Vol. VIII. p. 234 f., and Plate; 1883 Hoernle, *Ind. Ant.* Vol. XII. p. 32 f.; 1890 note by Bhagvanlal Indraji, *Journ. Roy. As. Soc.* 1890, p. 652; 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*, p. 22 f., No. 4, and Plate XVIII; 1896 note by Bhagvanlal Indraji, *Bombay Gazetteer*, Vol. I. Part 1, p. 43; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LXII, No. 42.

*Varshē* 100 20 7 *Bhādrapadabakulasa* 5 . . . . . *rājāḥ mahākshatrapasya svāmi-Rudrasēnasya*.

Mixed dialect. Records the erection of a *śatra* by the brothers of the son of Pranāthaka, the grandson of Khara, of the *Mānasa gōtra*. The inscription gives the following pedigree: *rājan mahākshatrapa bhādrāmukha svāmi-Chaṣṭana*, his son *rājan kshatrapa svāmi-Jayadāman*, his son *rājan mahākshatrapa bhā[dramukha] svāmi-Rudradāman*, his son *rājan mahākshatrapa bhādrāmukha svāmi-Rudrasīha (Rudrasīmha)*, his son *rājan mahākshatrapa svāmi-Rudrasēna*.

There is some doubt about the last figure of the date of the year, which may be 6.

968. Vakālā stone inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 289, No. 1, and Plate II.

Prakrit. Of Satumadana (*Satrumardana*).

969. Vakālā stone inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 289, No. 2, and Plate II.

Prakrit. Of Datā (*Dattā*), the Bhāmi (daughter of *Bhīma*).

970. Vakālā (now Gās) stone inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 290, No. 3, and Plate.

Prakrit. Of Badhū.

971. Vakālā (now Gās) stone inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 290, No. 4, and Plate.

Prakrit. Of Koḍa Kalavāḍa.

972. Vakālā (now Gās) stone inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 290 f., No. 5, and Plate.

Prakrit. Of Ugudēvā (*Ugradēvā* ?).



973. Padāṇa rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 321 f., No. A, and Plate II.  
Prakrit. The western grove (*ārāma*) of the Vāsān (*Vāsāka*) mountain.
974. Padāṇa rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 322, No. B, and Plate II.  
Prakrit. And the eastern grove (*ārāma*) of Kōsikaya (*Kausikēya*).
975. Padāṇa rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 322 f., No. C, and Plate II.  
Prakrit. The mountain, the residence of *śiḍhas* (*siddhas*) all about. (?)
976. Padāṇa rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 323, No. D, and Plate II.  
Prakrit. No meaning has been made out. Mentions a *bamhachāri* (*brahmachārin*) and husbandmen (? *kuḍabika*).
977. Padāṇa rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 319 ; 323, No. E, and Plate III.  
Prakrit. Sadhamusala.
978. Padāṇa rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 320 ; 324, No. F, and Plate III.  
Prakrit. Musaladatta. Compare No. 981.
979. Padāṇa rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 320 ; 324, No. G, and Plate III.  
Prakrit. The step of Rāma (? *Rāmatkamṣ*).
980. Padāṇa rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 320 ; 324, No. H, and Plate III.  
Prakrit. The footprint of Nāṁdin (*Nāmdīpaam*).
981. Padāṇa rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 320 ; 324 f., No. I, and Plate III.  
Prakrit. Musaladatta. Compare No. 978.
982. Padāṇa rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 320 ; 325, No. J, and Plate III.  
Prakrit. Jirāsāṁdhadatta.
983. Padāṇa rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 320 ; 325, No. K, and Plate III.  
Sanskrit. The Buddhist creed.
984. Kaphēri Buddhist cave inscription —1847 Bird, *Hist. Res.* Plate XL, 2 ; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 3, No. 1, and Plate ; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 74, No. 1, and Plate LI.  
Mixed dialect. The physician (*vaidyā*) Nappa. Rāpa (?). Bhāskara. Bhāravi. Chelladēva. Boppai (*Vōpadēva*). Bhaṭṭa Khasu.



985. Kaṣhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XL, 1; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 15 f., No. 2, and Plate, No. 3; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 3, No. 2, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 75, No. 2, and Plate LI.

Prakrit. A seat (? *sata*), the gift of Nākapaka (*Nāga*), the Nāsikaka (inhabitant of *Nāsika*).

986. Kaṣhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XL, 3; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 15, No. 1, and Plate, No. 1; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 3, No. 3, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 75, No. 3, and Plate LI.

Prakrit. A cistern (*paniyaka*), the gift of the goldsmith (*śuṣṇakā* (*kā*)) *ra* Samidatta (*Saṃmidatta*) of Kaliyana (*Kalyāṇa*) together with the Order (*śaḥa*).

987. Kaṣhēri Buddhist cave inscription of the time of rājan Gōtam[*Ipata sāmī-Siriyañña*]-Sātakamni.—1847 Bird, *Hist. Res.* Plate XLII, 11; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 25 f., No. 12, and Plate, No. 4; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 3, No. 4, and Plate; 1883 referred to by Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 312; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 75 f., No. 4, and Plate LI.

Raṇḍ Gōtam . . . . . Sō(*Sā*)takamniṣa s . . . . . [*gi*]māpakhē  
pamchamē . . . . .

Prakrit. Fragment. Building of a *chaitya* (*chētiya*) by the merchants (*vāṇijaka*) . . . . .  
born of . . . . . nū, the . . . . . khātiya brothers, Gajāsena, Gajami[ta]  
(*Gajamitra*), . . . . . the property of the school (*nikā[ya]*) of the [*Bhādāya*]niya  
(*Bhadrāyāniya*) teachers (*āchariya*), in honour of their relatives. The overseers  
(*nava[kami]ka*) were the monks (*parajita*), the elders (*thēra*) *bhadata* (*bha-*  
*danta*) Achala, *bhadanta* Gahala (*Grihala*), *bhadanta* Vijayamita (*Vijayamitra*),  
*bhadata* (*bhadanta*) Bō[*dhika*], *bhadata* (*bhadanta*) Dhamapāla (*Dharmapāla*), and  
the lay-worshipper (*upāsaka*), the merchant (*nāgama*) Aparāṇka, the son of A . . .  
. . . was the *samāpita*(?). The work was executed by *bhadata* (*bhadanta*)  
Bodhika, the pupil (*śiṣa*) of the teacher (*āchariya*), the elder (*thēra*) *bhadata*  
(*bhadanta*) Sāmāla, who acted as overseer (? *uparakhita*), through the stone-  
masons (*śīla-vaḥhakin*), the *nāyakamiṣas*, the *kaḥhichakas*, the *māhākaṭakas*, and  
the polisher (*māṭhika*) Khadaraki (*Skandaraki* ?).

988. Kaṣhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLII, 10; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 27 f., No. 13, and Plate, No. 19; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 3, No. 5, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 76, No. 5, and Plate LI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 598.

Prakrit. Fragment. Records various gifts: an endowment was given to the monks (*parajita*); some three objects were made in the Soparakāhāra (district of *Śūrpāra*); a *chaitya* house (*chēti* . . .), a hall of reception (*upathānasīla*) and cells (*ṣaraka*) were built in the Abālikāvihāra (*Ambālikāvihāra*) at Kāliapa (*Kalyāṇa*); a *chaitya* building (*chētiaghara*) and thirteen cells (*ṣaraka*) were built and endowed in some *vihāra* at Patīṭhāpa (*Pratishṭhāna*); a temple (*kuṭi*) and a hall (*koḥi*) were excavated in Rājatalāka Patīṭhānapatha (*Pratishṭhāna-patha*); a monastery (*śaḥārāma*) with endowment was built at the *vihāra* of Sadasēvājū(?).



989. Kaphēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLI, 6; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 14, No. 1, and Plate, No. 2; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 3 f., No. 6, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 77, No. 6, and Plate LI.  
Sanskrit. An image of Bhagavat, the gift of the Śākya monk (*Śākyabhikṣu*) Buddhaghōṣha, the guardian(?) of the great *gandhakūṣṭha* (*mahāgandhakūṣṭhāvārika*), the pupil (*śiṣya*) of *bhadanta* Dharmmavatsa, a teacher of the Tripitaka (*traipitakopādhyāya*), who follows the religion of Buddha Bhagavat.
990. Kaphēri Buddhist image inscription.—1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 16 f., No. 3, and Plate, No. 18; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 4, No. 7, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 77, No. 7, and Plate LI.  
Sanskrit. Gift of the Śākya monk (*Śākyabhikṣu*) Dharmmagupta.
991. Kaphēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XL, 4; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 17, No. 4, and Plate, No. 5; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 4, No. 8, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 77, No. 8, and Plate LI.  
Sanskrit. Fragment. Beginning of the Buddhist creed.
992. Kaphēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XL, 5; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 4, No. 9, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 77, No. 9, and Plate LI.  
Sanskrit. Gift of the teacher (*ācāryya*) Buddharakṣita with the wish that all living beings may become Buddhas.
993. Kaphēri Buddhist stūpa inscription.—1847 Bird, *Hist. Res.* Plate XLI, 7; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 30, No. 17, and Plate, No. 17; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 4, No. 10, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 78, No. 10, and Plate LI.  
Prakrit. The stūpa (*thuba*) of the elder (*thēra*) *bhayata* (*bhadanta*) Dharmmapāla (*Dharmapāla*), the gift of Sivapālitanikā (*Śivapālita*), wife of the treasurer (*hēranika*) Dhamanaka (*Dharma*).
994. Kaphēri Buddhist tank inscription of the time of Vāsishṭhiputra Śrī-Sātakarṇi.—1847 Bird, *Hist. Res.* Plate XLI, 8; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 14 f., No. 2, and Plate, No. 6; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 4, No. 11, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 78, No. 11, and Plate LI; 1895 note by Bhandarkar, *Early History of the Dekkan*,<sup>3</sup> p. 21 f.; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LI, No. 17.  
Sanskrit. Fragment. A water-cistern (*pāntyaabhājana*), the gift of the minister (*amātya*) Satāraka. Mentions besides the queen (*dēvī*) of [Vā]sishṭhiputra Śrī-Sāta[karṇi], descended from the race of the Kārdḍamaka kings (*rājan*), daughter of the *mahākṣhatrapa* Ru . . .
995. Kaphēri Buddhist tank inscription.—1847 Bird, *Hist. Res.* p. 56, No. 12, and Plate XLI, 9 (right half); 1852 Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. IV. p. 132 f., No. 1, and Plate; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 19, No. 7, and Plate, No. 9; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 5, No. 12, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 78, No. 12, and Plate LI.



Prakrit. A cistern (*pṛṣṭhi*), the gift of the lay-worshipper (*upāsaka*), the merchant (*nēgama*) Samika (*Svāmika*) from Sopārāga (*Śūrpāraka*).

996. Kaphēri Buddhist tank inscription.—1847 Bird, *Hist. Res.* p. 56, No. 12, and Plate XLI, 9 (left half); 1852 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. IV. p. 133 f., No. 2, and Plate; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 19, No. 6, and Plate, No. 8; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 5, No. 13, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 78 f., No. 13, and Plate LI.

Prakrit. A cistern (*pṛṣṭhi*), the gift of Sulasadatta (*Sulasadatta*), son of the treasurer (*hēraṇṇika*) Rōhaṇimita (*Rōhāṇimitra*), the Chēmūlaka (inhabitant of *Chēmula*). Compare No. 1033.

997. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 5, No. 14, and Plate.  
Sanskrit(?). Not read.

998. Kaphēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plates XLVII, 24, and XLII, 13; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 21 ff., Nos. 9 and 10, and Plate, Nos. 11 and 12; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 6, No. 16, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 80 f., No. 16.

Prakrit. A cave (*lēṇa*), a water-cistern (*pāṇiyapṛṣṭhi*), benches for sitting on (*āṣaṇapēḍhikā*), a chair (*ṛṣṭhi*) and a walk (*chakama*), the gift of the merchant (*nēgama*) Dhama . . . (*Dharma* . . .), son of Sivamita (*Śivamitra*), the Kāliya[ṇaka] (inhabitant of *Kalyāṇa*), together with Budhaka (*Buddhaka*) and his whole family to the congregation of monks (*bhikkhusaṅgha*) of the four quarters. Also endowment. Also gift of a house with two apartments (*bagāḍha* or *bigabha*) and of a quadrangular dining-hall (*bhōjanachātusālā*) in the *vihāra* at Kāliyaṇa (*Kalyāṇa*) in the Gaṇḍhārikabhāmi. Endowment for these, viz. a house (*nieṣaṇa*) in the Mukuḍasivayivā.

999. Kaphēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVI, 23; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 6, No. 17, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 81, No. 17.

Prakrit. A cave (*lēṇa*), the gift of the monk (*pavajita*) Āṇada (*Ānanda*), brother of the teacher (*ācharia*) bhayata (*bhadanta*) Atara (*Antara*), to the Order (*saṅgha*). Also endowment.

1000. Kaphēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* p. 57 f., No. 15, and Plate XLV, 16; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 17 ff., No. 5, and Plate, No. 7; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 6, No. 18, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 81 f., No. 18.

Prakrit. A cave (*lēṇa*) and a cistern (*pṛṣṭhi*), the gift of the merchant (*nēgama*) Isipāla (*Ṛishipāla*), son of the merchant (*nēgama*) Gōlaṇaka, the Kāliṇaka (inhabitant of *Kalyāṇa*), together with his family in honour of his parents. Also endowment of a field in the village (*gāma*) of Saphāṇi, for the support of the monk and repairs of the porch (*maṭapa*) and the *parāḍa*(?).

1001. S. 8.—Kaphēri Buddhist cave inscription of the time of rājān M[ā]ḍhariputa svāmī-Sakasēna.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 6 f., No. 19, and Plate; 1877 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XII. p. 407 f., and



Plate; 1881 Bhagvanlal Indraji, *Inscr. Cave-Temp. W. Ind.* p. 60 f.; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 79, No. 14, and Plate LI; 1895 note by Bhandarkar, *Early History of the Dekkan*,<sup>2</sup> p. 20, note 1; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLVII, No. 5.

—*rañō Maḍhariputasa svāmi-Sakasēnasa savachharē 8 gi pa 5 diva 10 ētāya purāya.*

Prakrit. Establishment of a cave (lēṇa) by the merchant (nēgama) and householder (gahapati). . . . ti, son of the merchant (nēkama) Veṇhunadi (Vishṇunandin), the Kaliyapaka (inhabitant of Kalyāṇa), together with the venerable (āyyaka) . . . , with his father Veṇhunadi (Vishṇunandin), his mother Bodhisamā, his brother . . . hathi ( . . . hastin), and all his relatives. Compare No. 1002.

1002. Kaphēri Buddhist cave inscription of the time of rājan M[ā\*]ḍhariputa svāmi-Sakasēna.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 7, No. 20, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 82, No. 19; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 598; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLVII, No. 6.

—*rañō Ma[ḍhariputasa] svāmi-Saka[sēnasa] . . . . . diva 10 ētāya . . .*

Prakrit. Fragment. Records the gift of a cave (lēṇa). The following names can be made out: the son of Veṇhunadi (Vishṇunandin); Hālanikā; the venerable (āyyaka) Lā . . . ; Dhāmā; Buddhakaya (?). Compare No. 1001.

1003. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 7, No. 21, and Plate.

Prakrit. Not read.

1004. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 7, No. 22, and Plate.

Prakrit. Only the word Parigahita.

1005. Kaphēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* p. 58, No. 16, and Plate XLII, 12; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 7, No. 23, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 82, No. 20.

Prakrit. A cave (lēṇa), the gift of the jeweller (manikara) Nāgapālita, the [Sop]ārayaka (inhabitant of Śarpāraka), with his family.

1006. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 7, No. 24, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 83, No. 21; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 598 f.

Prakrit. A cave (lēṇa) and a water-cistern (pāṇiyapōḍhī), the gift of the nun (pavāitikā), the elder (thēri) Poyakiasaṇā, pupil (atēvāsinī) of the elder (thēra) bhayamta (bhādanta) Ghōsa (Ghōsha), with her sister and the samanapapaakas (?) to the congregation of the monks (bhikkhusagha) of the four quarters. Also endowment.

1007. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 7 f., No. 25, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 83, No. 22.

Prakrit. Fragment. A cave (lēṇa), a cistern (pōḍhī) and a hall (koḍhī), the gift of Kapha (Kṛishṇa) . . . . . of the elder (thēra) bhayata (bhādanta) Hālaka. Also endowment for the benefit of the congregation of the monks (bhikkhusagha).



1008. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 26, and Plate.  
Prakrit. Not read.
1009. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLV, 17; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 27, and Plate.  
Prakrit. Not read.
1010. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 28, and Plate.  
Prakrit. Not read.
1011. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVI, 19; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 29, and Plate.  
Prakrit. Not read.
1012. Kaṇhēri Buddhist cave inscription.—1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 29 f., No. 16, and Plate, No. 16; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 31, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 83 f., No. 23.  
Prakrit. The cave (*lēṇa*) of the elder (*thēra*) bhayata (*bhodayata*) Mitabhūti (*Mitrabhūti*), the gift of the Sāgarapaloganas (?).
1013. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVI, 21 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 29, No. 15, and Plate, No. 15; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 32, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 84, No. 24.  
Prakrit. A cave (*lēṇa*) and a cistern (*pōḍhī*) on Kaṇhasēla (*Kriṣṇasaila*), the gift of the lady (*bhōgi*) Dāmīlā, the A[pa]rāntikā(?) (native of Aparānta), the [Kālijanikā (inhabitant of Kalyāṇa).
1014. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVII, 27; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 29, No. 14, and Plate, No. 14; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 33, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 84, No. 25.  
Prakrit. A cave (*lēṇa*) and a cistern (*pōḍhī*), the gift of the nun (*bhikkhū*) Dāmīlā, the Kālijanikā (inhabitant of Kalyāṇa).
1015. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 34, and Plate.  
Prakrit. Not read.
1016. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVI, 20; 1853 Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 31, No. 18, and Plate, No. 20; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 35, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 84, No. 26.  
Prakrit. Fragment. Gift of a cave (*lēṇa*) and a water-cistern (*pāntiyapōḍhī*) by the monk (*parajita*) . . . mitanaka ( . . . mitra), papil (*amṭevāsīn*) of . . . pālā, to the congregation of the monks (*bhikkhusogha*) of the four quarters. Also endowment.



1017. Kaṇḥēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 36, and Plate.  
Prakrit. Not read.
1018. Kaṇḥēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVII, 25; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 37, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 85, No. 27.  
Mixed dialect. Fragment. Dedication of a cave (*lēṇa*) and a water-cistern (*pāṇiyya-pōḍhī*) . . . as the property of the Bhādrajaṇiṇas (*Bhadrāyaṇiṇas*), for the merit of the donor's mother Nandipikā (*Nandinikā*). One cell (*ḍvaraka*) is the gift of the donor's wife, the housewife (*ghariṇī*) Dāmi[lā]. The merit is assigned to the donor's sons Je . . . , his nephew Āryyaghōṣa, his daughter Saṃghadēvanikā, and other relatives.
1019. Kaṇḥēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 38, and Plate.  
Prakrit. Not read.
1020. Kaṇḥēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLV, 18; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 20 f., No. 8, and Plate, No. 10; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 39, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 85 f., No. 28.  
Prakrit. Fragment. A cave (*lēṇa*) and a water-cistern (*pāṇiypōḍhī*), the gift of the nun (*parāitikā*) Śāpā (*Sarpā*), the daughter of the lay-worshipper (*upāsaka*) Kulapiya (*Kulapriya*) Dhamaṇaka (*Dharma*), the Dhēnukākāṭiya (inhabitant of *Dhēnukākāṭa*), the female pupil (*ātēvāsini*) of the elder (*thēra*) bhadata (*bhadanta*) Bodhika, together with her sister Ratīnikā and other relatives, to the congregation of monks (*bhikkhusaṅgha*) of the four quarters. Also endowment.
1021. S. 9.—Kaṇḥēri Buddhist cave inscription, probably of the time of [Hāritiputa Viphaḍa-Chuṭakulānanda Sātakaṇṇi].—1847 Bird, *Hist. Res.* Plate XLVII, 26; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 10, No. 40, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 86, No. 29; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 599; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIII, No. 24.  
. . . . . sa . . . . . sava 9 (?) kēma . . . sa  
dasamiya ṭṭiya puṇḍiya.  
Prakrit. Fragment. A cave (*lēṇa*), the gift of Nāgamulanikā (*Nāgamulā*), daughter of a mahārāja and a mahābhōjī, a mahārāṣṭrī (wife of a mahārāṣṭhī), mother of Kharḍanāgasātaka (*Skandanāgasātaka*) and sister of the mahābhōja Ahija (?) Dhēṇasōṇa (?), to the congregation of monks (*bhikkhusaṅgha*). Compare No. 1186.
1022. Kaṇḥēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 10, No. 41, and Plate.  
Prakrit. Not read.
1023. Kaṇḥēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 10, No. 42, and Plate.  
Prakrit. Not read.



1024. S. 16.—Kaphēri Buddhist cave inscription of the time of *rājan* Gōtamiputa *sāmi*-Siriyaṇa-Sātakapi.—1847 Bird, *Hist. Res.* Plate XLIV, 14; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 23 ff., No. 11, and Plate, No. 13; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 10, No. 44, and Plate; 1883 referred to by Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 312; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 79 f., No. 15, and Plate LI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 598.

—*raṇḍo Gōtamiputasa sāmi-Siriyaṇa-Sātakapisa sata(sa)chharē 10 6 gimhāṇa pakha 1 (?) dīcāsē 5.*

Prakrit. A cave (*lēṇa*) and a hall (*koḥhī*) on mount Kaphasēla (*Krishṇasaila*), the gift of the lay-worshipper (*upāsaka*) Aparāṇa, the son of Apada (*Ānanda*), a merchant (*nēgama*) residing at Kālayāṇa (*Kalyāṇa*), together with his family, with his wife (*kuḍubini*) Juvāripikā, the mother of Apada (*Ānanda*), with his son Apada (*Ānanda*), with his daughters-in-law, (the wives of) Apa . . . (*Ānanda*), . . . Dhāmadēvi (*Dharmadēvi*), and others, to the congregation of monks (*bhikkhusaṅgha*) of the four quarters. Also endowment with money and the field of a half-*paṇa*-owner (*ādhapaṇakhētiya*) in the village (*gāma*) of Magalathāna (*Maṅgalasikhāna*).

1025. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 10, No. 45, and Plate.

Prakrit. Not read.

1026. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 11, No. 46, and Plate.

Prakrit. Not read.

1027. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 11, No. 47 and Plate.

Prakrit. Not read.

1028. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 11, No. 48, and Plate.

Prakrit. Not read.

1029. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 11, No. 49, and Plate.

Prakrit. Not read. Probably a portion of No. 1025.

1030. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 11, No. 50, and Plate.

Prakrit. Not read.

1031. Kaphēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVI, 22; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 11 f., No. 52, and Plate.

Prakrit. Not read.

1032. Kaphēri detached rock inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 12, No. 53, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 86, No. 30.

Prakrit. A path (*patha*), the gift of the blacksmith (*kamāra*) Nada (*Nanda*), from Kaliyāṇa (*Kalyāṇa*).



1033. Kaphēri Buddhist stone inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 12, No. 57, and Plate.  
Prakrit. A path (? *patha*), the gift of Dhamapaka (*Dharma*), son of the treasurer (*hērapaka*) Rōhapimita (*Rōhinimītra*), the Chēmulaka (inhabitant of *Chēmula*). Compare No. 996.
1034. Kaphēri Buddhist stone inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 12 f., No. 58, and Plate.  
Prakrit. Not read.
1035. Mahākal cave inscription.—1799 Wilford, *Asiat. Res.* Vol. V. p. 140, No. 5, and Plate ; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 13, No. 60, and Plate.  
Prakrit. Gift of a Brahman (*brahmāṇa*) of the Gōtama (*Gautama*) gōtra.
1036. Jōgēsvari cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 14, No. 63, and Plate.  
Prakrit. Not read.
1037. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 171 f., No. 5, and Plate ; 1878 Jacobi, *Ind. Ant.* Vol. VII. p. 253 f., No. 1 ; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 4 f., No. 1, and Plate ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 1, and Plate XLV ; 1896 corrections (partly wrong) by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. pp. 588 ; 592.  
Prakrit. A cave (*lēṇa*), the gift of Sivabhūti (*Śivabhūti*), son of Sulasadata (*Sulasadatta*) and Utaradattā (*Uttaradattā*), writer (*lēkhaka*) to the mahābhōja Māmdava (*Māndava*) Khamdapālita (*Skandapālita*), the son of the mahābhōji Sadagēri Vijayā, together with his wife Nāmdā (*Nandā*). Compare No. 1045.
1038. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 5, No. 2, and Plate ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 2.  
Prakrit. Fragment. A cave (*lēṇa*), (the gift) of . . . bhūti.
1039. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 5, No. 3, and Plate ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 3.  
Prakrit. Fragment. Gift of two cisterns (*pōḍhī*).
1040. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 6, No. 4, and Plate ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 4.  
Prakrit. Fragment. Gift of a cave (*lēṇa*). Mentions the monk (*pavatta*) Gōa . . . , the pupil (*atśāsīn*) of the elder (*thēra*) bhadaṃta Sivadata (*Śivadatta*), and Sātimitā (*Svātimitā*).
1041. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 173, No. 8, and Plate ; 1878 Jacobi, *Ind. Ant.* Vol. VII. p. 254, No. 2 ; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 6 f., No. 5, and Plate, with corrections by Bühler ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV.



- p. 85, No. 5, and Plate XLV; 1896 corrections by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 592.
- Prakrit. A cave (*lēna*) and a cistern (*pōḍhī*), the gift of the nun (*pāvayitika*) Padumanikā (*Padmanikā*), daughter of the nun (*pāvayitika*) Nāganikā, the sister's daughter of the elders (*thēra*) *bhadata* (*bhadanta*) Pātimita (? *Seatimitra* ?) and *bhadamta* Āgimita (*Agnimitra*), together with her pupil (*atēvāsini*) Bōdhi and her pupil (*ātivāsini*) Asālhamita (*Aśādhāmitrā*).
1042. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 8, No. 6, and Plate.  
Mixed dialect. Fragment. Records the gift of somebody who seems to be called a worshipper of the congregation (*saghoṣpasāyika* ?).
1043. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess *Inscr. Cave-Temp. W. Ind.* p. 8, No. 7, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 85, No. 7, and Plate XLV.  
Mixed dialect. Gift of the female Śākya lay-worshipper (*Śākyōpāsikā*) Vyāghrakā.
1044. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 9, No. 8, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 85, No. 8, and Plate XLV.  
Mixed dialect. Fragment. Gift of some Śākya monk (*Śākyabhikṣu*).
1045. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 173 f., No. 9, and Plate; 1878 Jacobi, *Ind. Ant.* Vol. VII. p. 254 f., No. 3; 1880 correction by Jacobi, *Ind. Ant.* Vol. IX. p. 28; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 9 f., No. 9 and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 85, No. 6, and Plate XLV; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 212; 1896 corrections by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 592.  
Prakrit. A cave (*lēna*), the gift of Sivama (*Śivama*), the youngest after the writer (*lēkhaka*) Sivabhūti (*Śivabhūti*) among the brothers, the sons of Sulasadata (*Sulasadatta*) and Utaradātā (*Uttaradattā*), who are servants of the mahābhōja Maṇḍava (*Māṇḍava*) Khamaḍapālita (*Skandapālita*), the son of the mahābhōji Śaḍagēri Vijayā, together with his wife Vijayā. The stone-carving (*sēlarūpakama*) (was the gift) of his sons Sulasadata (*Sulasadatta*), Sivapālita (*Śivapālita*), Sivadata (*Śivadatta*), Sapila (*Sarpila*), and the pillars (*thambha*) that of his daughters Sapā (*Sarpā*), Sivapālītā (*Śivapālītā*), Sivadatā (*Śivadattā*), Sulasadatā (*Sulasadattā*). Compare No. 1037.
1046. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 172 f., No. 7, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 11, No. 10, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 9, and Plate XLV.  
Mixed dialect. Gift of the Śākya monk (*Śākyabhikṣu*) Buddhasigha (*Buddhasimha*), for the merit of his parents and the *bhaṭāka* (? *bhaṭṭāraka* ?).
1047. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 11, Nos. 11 and 12, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 10, and Plate XLV.  
Mixed dialect. (An image), the gift of the Śākya monk (*Śākyabhikṣu*) Saṃghadēva, and gift of a capital invested in the Chemḍina field for the expense of lamps to Buddha.



1048. Kuṭā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 172, No. 6, and Plate; 1878 Jacobi, *Ind. Ant.* Vol. VII. p. 255, No. 4; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 12 f., No. 13, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 11, and Plate XLV; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 212 f.  
Prakrit. A cave (*lēṇa*), the gift of the physician (*veja*) Somaḍēva, the son of the lay-worshipper (*upāsaka*), the Māmakavejiya physician (*veja*) Isirakhita (*Ṛishirakhita*), and his sons Nāga, Isirakhita (*Ṛishirakhita*), Sivaghosa (*Śivaghōsha*), and his daughters Isipālita (*Ṛishipālita*), Paśā (*Paśyā*), Dharmā (*Dharmā*) and Sapā (*Sarpā*).
1049. Kuṭā Buddhist cistern inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 13, No. 14, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 12, and Plate XLV.  
Prakrit. Gift of Kumāra Madava (*Māndava*), son (?) of S[i]vama (*Śivama*), the chief (*para*) of the Māndavas (*Māndavas*).
1050. Kuṭā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 170, No. 1, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 14, No. 15, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 13, and Plate XLV.  
Prakrit. A *chātīya* building (*chātīyaghara*), the gift of the Brāhman woman (*baṃmani*) Bhayilā (*Bhrājilā*), wife of the Brāhman (*baṃmhana*) lay-worshipper (*upāsaka*) Ayitila.
1051. Kuṭā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 170, No. 2, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 14, No. 16, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 14, and Plate XLV.  
Prakrit. A cave (*lēṇa*), the gift of the gardener (*malākāra*) Sivapirita (*Śivaprita*), son of the gardener (*mālākāra*) Vadhuka.
1052. Kuṭā Buddhist cave inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 14, No. 17, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 15.  
Prakrit. Fragment. Mentions a Māṃdavi (*Māndavi*), the daughter of some *mahābhōja*.
1053. Kuṭā Buddhist cave inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 15, No. 18, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 16, and Plate XLV.  
Prakrit. The cave (*lēṇa*) of Gōyāmā (*Gautamī*?), the daughter of the royal minister (*rājamacha*) Hāla.
1054. Kuṭā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 170, No. 3, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 15, No. 19, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 17, and Plate XLV.  
Prakrit. A cave (*lēṇa*), the gift of Vijayanikā, daughter of the *mahābhōja* (*mahābhōja*) Śaḍakara Sudāmsapa (*Sudarāna*).



1055. Kuṭā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 171, No. 4, and Plate; 1878 Jacobi, *Ind. Ant.* Vol. VII. p. 256, No. 7; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 16, No. 20, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 18, and Plate XLV.  
Prakrit. A cave (*lāṇa*), the gift of the ironmonger (*lāhavaṇiyya*) Mahika, the Karahakaḍaka (inhabitant of Karahakaḍa).
1056. Kuṭā Buddhist tank inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 16, No. 21, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 19.  
Prakrit. The bathing tank (*sana[napāḍhi]*) of the householder (*gahapati*), the banker (*esṭhīn*) Vasula.
1057. Kuṭā Buddhist cave inscription.—1881 mentioned by Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 16, No. 22, and Plate; 1883 referred to by Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87.  
Prakrit. Not read.
1058. Kuṭā Buddhist cave inscription.—1878 Jacobi, *Ind. Ant.* Vol. VII. p. 256, No. 8; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 17, No. 23, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 20, and Plate XLVI; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 212; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 592.  
Prakrit. Gift of a *chaitya* building (*chētiyaghara*) and a cell (*uyaraka*) by the Adhagachhaka (*Ārdhagachchhaka*) Rāmadatta (*Rāmadatta*), the son of Ahila, and of a cell (*uyaraka*) by his wife Velidatā (*Vēlīdattā*), while the Maṇḍava (*Māṇḍava*) Kochhipata (the son of a Kautsī) Velidatta (*Vēlīdattā*) was *mahābhōja*.
1059. Kuṭā Buddhist tank inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 18, No. 24, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 21.  
Prakrit. Fragment. Mentions the female disciple (*āntivāsini*) Bōdhi.
1060. Kuṭā Buddhist cave inscription.—1878 Jacobi, *Ind. Ant.* Vol. VII. p. 256, No. 9; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 18, No. 25, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 22, and Plate XLVI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 592 f.  
Prakrit. A cave (*lāṇa*), the gift of the nun (*pavāitikā*) Sapilā (*Sarpilā*), the disciple (*āntivāsini*) of the elder (*thēra*) bhayata (*bhādanta*) Vijaya, with Lohitā and Veṇhuyā (*Vishṇukā*) and her female disciple (*āntivāsini*) Bōdhi.
1061. Kuṭā Buddhist tank inscription.—1878 Jacobi, *Ind. Ant.* Vol. VII. p. 256 f., No. 10; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 18 f., No. 26, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 23, and Plate XLVI.  
Prakrit. A cistern (*pāḍhi*), the gift of the gardener (*mālākāra*) Magadā[sa] (*Mṛigadāsa* ?).



1062. Kuṭā Buddhist cave inscription.—1878 Jacobi, *Ind. Ant.* Vol. VII. p. 257, No. 11; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 19, No. 27, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 24, and Plate XLVI.  
Prakrit. Fragment. A cave (*lēṇa*), the gift of the trader (*sathavāha*) and householder (*gahapati*) Nāga, the son of Svāmin(?).
1063. Kuṭā Buddhist cave inscription.—1878 Jacobi, *Ind. Ant.* Vol. VII. p. 257, No. 12; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 19, No. 28, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 25, and Plate XLVI.  
Prakrit. A cave (*lēṇa*), the gift of the banker (*seṭhin*) Vasulaṇaka. Compare No. 1064.
1064. Kuṭā Buddhist tank inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 20, No. 29, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 26, and Plate XLVI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593.  
Prakrit. A cistern (*pōṭhi*), the gift of the banker (*seṭhin*) Vasulaṇaka. Compare No. 1063.
1065. Kuṭā Buddhist cave inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 20 f., No. 30 and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 27, and Plate XLVI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593.  
Prakrit. A cave (*lēṇa*), the gift of Sivadatā (*Śivadattā*), wife of the trader (*sathavāha*) Vēhamita (*Vēdamitra*?) and mother of Pusaṇaka (*Pushya*).
1066. Kuṭā Buddhist cave inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 21, No. 31, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 28, and Plate XLVI.  
Prakrit. Fragment. A cave (*[lē]ṇa*), the gift of Asālamita (*Aśāḍhāmitra*), the son (?) of the trader (*sathavāha*) Acha[la]dāsa.
1067. Nādsur cave inscription.—1891 Hultsch, *Account of the Caves at Nadsur and Karsambla*, p. 6, and Plate VI; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 231 f.  
Prakrit. Made by Gōdata (*Gōdatta*), the son of Sivaganaka (*Śivaganaka*).
1068. Nādsur Buddhist cave inscription.—1891 Hultsch, *Account of the Caves at Nadsur and Karsambla*, p. 7, and Plate VI; 1891 note by Bühler, *Vienna Orient. Journ.* Vol. V. p. 232.  
Prakrit. Fragment. (Gift) of Mita (*Mitra*), of Sagharakhita (*Samgharakshita*), of Thūpasakha (*Stūpasakha*), the brother of . . . . dina, of Sa . . . . .
1069. Ambivale cave inscription.—1881 noticed by Burgess, *Inscr. Cave-Temp. W. Ind.* p. 66.  
Not read.
1070. Ambivale cave inscription.—1881 noticed by Burgess, *Inscr. Cave-Temp. W. Ind.* p. 66, note 1.  
Not read.



1071. Kondapē cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 14, No. 64, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 9 and 83, and Plate XLIV.  
Prakrit. Made by Baluka (or Balaka), the pupil (*aṁtēvāsin*) of Kaṇha (*Kṛishṇa*).
1072. Mahāḍ Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XXXIX, 1; 1881 Bhagvanlal Indrajī, *Inscr. Cave-Temp. W. Ind.* p. 2; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 1, and Plate XLVI; 1896 note (wrong) by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1905 note by Senart, *Ep. Ind.* Vol. VIII. p. 75.  
Prakrit. Gift of a cave (*lēṇa*), a *chaitya* building (*chētiēghara*), eight cells (*ḍevavaka*), two cisterns (*pāḍhā*) on each side of the cave (*lēṇa*), and a path (? *patha*) to the cave (*lēṇa*) by the prince (*kumāra*) Kāṇabhōa (*Kāṇabhōja*) Vheṇupālita (*Vishṇupālita*).
1073. Mahāḍ Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XXXIX, 2; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88 f., No. 2, and Plate XLVI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593.  
Prakrit. Fragment. The gift of a cave (*lēṇa*) and a *chaitya* hall (*chētiakoḍhi*) by Vādasiri (*Vādasiri*) [the wife of] Vi . . . . the son of the householder (*gahapati*) and banker (*seṭhin*) Saṁgharakhita (*Samgharakshita*), and endowment of certain fields (*chheta*) situated below the caves.
1074. Mahāḍ Buddhist cave inscription.—1883 Burgess, *Arch. Surv. W. Ind.* Vol. IV. Plate XLVI (Plate only).  
Prakrit. Fragment. No sense has been made out.
1075. Kōl Buddhist cave inscription.—1881 Bühler-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 3; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 89, No. 3, and Plate XLVI.  
Prakrit. A cave (*lēṇa*), the gift of the banker (*seṭhin*) Sagharakhita (*Samgharakshita*), the son of a householder (*gahapati*).
1076. Kōl Buddhist cave inscription.—1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 89, No. 4, and Plate XLVI.  
Prakrit. A cave (*lēṇa*), the gift of Dhamasiri (*Dharmasiri*), daughter of the lay-worshipper (*upāsaka*) . . . ., wife of Sivadata (*Śivadatta*).
1077. Kōl Buddhist cave inscription.—1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 89, No. 5, and Plate XLVI.  
Prakrit. A cave (*lēṇa*), the gift of Sivadata (*Śivadatta*), the Āghāakasāgāmikiya (inhabitant of the village of *Āghātakarsha* ?)
1078. Bhājā Buddhist cave inscription.—1844 Bird-D'Ochoa, *Journ. Bo. Br. Roy. As. Soc.* Vol. I. p. 443, and Plate; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 160, No. 2, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 23, No. 1, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 82, No. 1, and Plate XLIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 586.  
Prakrit. A cell (*gābha*), the gift of the Nāya (*Nāga* ?) Nāḍasava, the Bhōgavata (inhabitant of *Bhōgavatt* ?).



1079. Bhājā Buddhist cistern inscription.—1844 Bird-Westergaard-D'Ochoa, *Journ. Bo. Br. Roy. As. Soc.* Vol. I. p. 442 f., and Plate, No. 4; 1847 Bird-Westergaard, *Hist. Res.* Plate LIII, 3; 1850 Wilson, *Journ. Bo. Br. Roy. As. Soc.* Vol. III. Part II. p. 52, and Plate; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 159 f. No. 1, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 24, No. 2, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83, No. 7, and Plate XLIV.  
Prakrit. A cistern (*pōḍhi*), the gift of the *mahārathi* Vipṇudata (*Vishṇudatta*), the son of a Kōsiki (*Kausiki*).
1080. Bhājā Buddhist *stūpa* inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 24, No. 3, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83, No. 4, and Plate XLIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 586 f.  
Prakrit. The *stūpa* (*thupa*) of the elder (*thēra*) *bhañamta* (*bhadanta*) Dhamagiri (*Dharmagiri*).
1081. Bhājā Buddhist *stūpa* inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 24, No. 4, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 82, No. 3, and Plate XLIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 587.  
Prakrit. The *stūpa* (*thupa*) of the elder (*thēra*) *bhayamta* (*bhadanta*) Aṃpikiṇaka.
1082. Bhājā Buddhist *stūpa* inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 25, No. 5, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 82, No. 2, and Plate XLIV.  
Prakrit. Fragment(?). (The *stūpa*) of the elder (*thēra*) *bhayamta* (*bhadanta*) Saṃghadina (*Samghadatta*).
1083. Bhājā Buddhist *stūpa* inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 25, No. 6, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83, No. 5, and Plate XLIV.  
Prakrit. Unfinished. Only the words: of the elder (*thēra*) *bhayamta* (*bhadanta*).
1084. Bhājā Buddhist cave inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 25, No. 7, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83, No. 6, and Plate XLIV.  
Prakrit. Gift of Bādha, wife of Hālika (or of a ploughman?).
1085. Bhājā Buddhist *stūpa* inscription.—1844 Bird-Westergaard, *Journ. Bo. Br. Roy. As. Soc.* Vol. I. p. 441 f., and Plate, No. 3; 1847 Bird-Westergaard, *Hist. Res.* Plate LIII, No. 4; 1881 mentioned by Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 25, No. 8, and Plate; 1883 mentioned by Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83.  
Prakrit. Records the gift of the *stūpa* (*thūbha*) by somebody whose name has not been made out.
1086. Kārḷē cave inscription.—1834 Stevenson, *Journ. Beng. As. Soc.* Vol. III. p. 498, No. B, with facsimile; 1847 Bird, *Hist. Res.* Plate XXXVIII, 10; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 156, No. 13, and Plate.  
Prakrit. Only the word *sidha* (*siddham*). Perhaps only part of another inscription.



1087. Kārlē Buddhist cave inscription.—1834 Stevenson, *Journ. Beng. As. Soc.* Vol. III. p. 498, No. A, with facsimile; 1847 Bird-Smyttan, *Hist. Res.* p. 60, No. 22, and Plate XXXVI, 3; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 152 f., No. 2, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 28, No. 1, and Plate, with correction by Bühler; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 1, and Plate XLVII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1902 Senart, *Ep. Ind.* Vol. VII. p. 48 f., No. 1, and Plate III.  
Prakrit. Establishment of a cave-dwelling (*sēlaghara*), the most excellent one in Ja[m]badipa (*Jambūdevipa*), by the banker (*seṭhin*) Bhutapāla (*Bhūtapāla*) from Vējayaṁtī (*Vaijayantī*).
1088. Kārlē Buddhist lion-pillar inscription.—1799 Wilford, *Asiat. Res.* Vol. V. p. 139, No. 4, and Plate; 1834 Stevenson, *Journ. Beng. As. Soc.* Vol. III. p. 498 f., No. E, with facsimile; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 468, with facsimile; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1044, No. 1, and Plate LIII; 1847 Bird-Wilson, *Hist. Res.* p. 51, No. 2, and Plate XXXVI, 1; 1853 Wilson, *Journ. Bo. Br. Roy. As. Soc.* Vol. IV. p. 372, and Plate XII, 1; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 152, No. 1, and Plate; 1856 correction by Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 426 f.; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 28 f., No. 2, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 2, and Plate XLVII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 49 f., No. 2, and Plate IV.  
Prakrit. A lion-pillar (*sihathabha*), the gift of the mahārāṭhī Agimītrapaka (*Agnimītra*), the Gotiputra (son of a *Gaupti*).
1089. Kārlē Buddhist cave inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 29, No. 3, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 3, and Plate XLVII; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1902 Senart, *Ep. Ind.* Vol. VII. p. 51 f., No. 3, and Plate II.  
Prakrit. Gift of the elephants (*hathin*) and the upper and lower rails (*vēyikā*) before the elephants by the elder (*thēra*) *bhaṁyaṁta* (*bhadanta*) *Imdadēva* (*Indradēva*).
1090. Kārlē Buddhist cave inscription.—1847 Bird-Wilson, *Hist. Res.* p. 55, No. 9, and Plate XXXVII, 8; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 155 f., No. 10, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 29 f., No. 4, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 4, and Plate XLVII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 52, No. 4, and Plate I.  
Prakrit. Gift of the cave-door (*gharanugka*) by the perfumer (*gaṁdhika*) *Siṁhadatta* (*Siṁhadatta*) from Dhēnukākāṭa.
1091. Kārlē Buddhist pillar inscription.—1847 Bird-Wilson, *Hist. Res.* p. 59, No. 20, and Plate XXXVI, 2; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 156, No. 12, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 30, No. 5, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 5, and Plate XLVII; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1902 Senart, *Ep. Ind.* Vol. VII. p. 52 f., No. 5, and Plate III.  
Prakrit. Gift of Bhāyilā (*Bhrājilā*), the mother of the householder (*gahata*) Mahādēvapaka.



1092. Kārlē Buddhist pillar inscription.—1854 mentioned by Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 158, No. 17, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 30, No. 6, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 6, and Plate XLVII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1902 Senart, *Ep. Ind.* Vol. VII. p. 53, No. 6, and Plate IV.  
Prakrit. Fragment. Making of the door (*mugha*) of the cave (*ghara*) by the carpenter (*vaḍhaki*) Sāmi (*Svāmin*), the son of Vēpuvāsa, a Dhēnukākāṭaka (inhabitant of Dhēnukākāṭa.)
1093. Kārlē Buddhist pillar inscription.—1847 Bird, *Hist. Res.* p. 55, No. 8, and Plate XXXVIII, 11; 1853 Wilson, *Journ. Bo. Br. Roy. As. Soc.* Vol. IV. p. 372, and Plate XII, 2; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 156 f., No. 14, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 31, No. 7, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 7, and Plate XLVII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1902 Senart, *Ep. Ind.* Vol. VII. p. 53 f., No. 7, and Plate I.  
Prakrit. Gift of a pillar (*thambha*) by the Yavana Sihadhaya (*Simhadhvaja*?) from Dhēnukākāṭa.
1094. Kārlē Buddhist pillar inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 31, No. 8, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 8, and Plate XLVII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 54 f., No. 8, and Plate III.  
Prakrit. Fragment. Gift of the pillar (*thabha*) by the preacher (*bhāṇaka*) Sātimita (*Sātimitra*), the son of Nadi (?) and the disciple (*amīśāsīn*) of the elder (*thēra*) . . . . . of the *bhayata* (*bhadanta*) Dhamutariyas (*Dharmottariyas*) from Sopāraka (*Śūrpāraka*). Compare No. 1095.
1095. Kārlē Buddhist pillar inscription.—1799 Wilford, *Asiat. Res.* Vol. V. p. 139, No. 3, and Plate; 1847 Bird-Wilson, *Hist. Res.* p. 54, No. 2 (instead of 6), and Plate XXXVIII, 12; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 157 f., No. 15, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 32, No. 9, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 9, and Plate XLVII; 1896 note (wrong) by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1902 Senart, *Ep. Ind.* Vol. VII. p. 55, No. 9, and Plate III.  
Prakrit. Gift of a pillar (*thabha*) with relics by the preacher (*bhāṇaka*) Sātimita (*Sātimitra*) of the *bhayanta* (*bhadanta*) Dhamutariyas (*Dharmottariyas*) from Sopāraka (*Śūrpāraka*). Compare No. 1094.
1096. Kārlē Buddhist pillar inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 32, No. 10, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* p. 91, No. 10, and Plate XLVII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 55 f., No. 10, and Plate I.  
Prakrit. Gift of Dhamma-Yavana (*Dharma-Yavana*) from Dhēnukākāṭa.
1097. Kārlē Buddhist pillar inscription.—1847 Bird, *Hist. Res.* p. 55 f., No. 11, and Plate L, 13; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 156, No. 11, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 32 f., No. 11,



and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 11, and Plate XLVIII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 56, No. 11, and Plate I.  
Prakrit. Gift of a pillar (*thabha*) by Mitadēvapaka (*Mitrādēva*), the son of Usabhadāta (*Ṛṣhabhadatta*), from Dhēnukākata.

1098. Kārlē Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 33, No. 12, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 12, and Plate XLVIII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 56, No. 12 f., and Plate I.

Prakrit. Gift of the nun (*bhikkhū*) Asāḍhamitā (*Aśāḍhamitrā*).

1099. Kārlē Buddhist cave inscription of Usabhadāta.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 159, No. 4, and Plate, No. 5; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 33 f., No. 13, and Plate, with corrections by Bühler; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 101, No. 6, and Plate LI; 1896 corrections by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1902 Senart, *Ep. Ind.* Vol. VII. p. 57 ff., No. 13, and Plate II; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIX, No. 36.

Prakrit. Gift of the village (*gāma*) of Karajika to the monks (*pavajita*) residing in the caves (*lēna*) at Valūraka for the support of the congregation (*sagha*) of the four quarters by Usabhadāta (*Ṛṣhabhadatta*), the son of Dinika and son-in-law of the king (*rājan*), the Khaharāta, the khatapa (*kshatrapa*) Nahapāna, who made donations to the *brāhmaṇas* (*brahmaṇa*) on the river Baṇṣā (*Bārṇasī*) and at Pabbāsa (*Prabhāsa*).

1100. S. 7.—Kārlē Buddhist cave inscription of the time of rājan Vāsīthiputa sāmī-Sirī-Pujumāvi.—1847 Bird-Mitchell, *Hist. Res.* p. 58 f., No. 18, and Plate XXXVI, 4; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 153 f., No. 3, and Plate, No. 4; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 34 f., No. 14, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 107 f., No. 17, and Plate LIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1902 Senart, *Ep. Ind.* Vol. VII. p. 61 f., No. 14, and Plate II.

*Raṇṇo Vāsīthiputasa sāmī-Sirī-P[u]jūmāvīsa savachharē satamē 7 [g]imhapakkhē pachamē 5 [d]ivasē pathamē 1 ētāya puṇḍya.*

Prakrit. Gift of a village (*gāma*) to the community (*sagha*) of Valuraka (*Valūraka*), of the Valuraka (*Valūraka*) caves (*lēna*), by the mahārathi Somadēva, son of Vāsīthi (*Vāsīthī*), the son of the mahārathi Mitadēva (*Mitrādēva*), son of Kōsiki (*Kausiki*), of the Okhaḥskiyas.

1101. Kārlē Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XXXVIII, 9; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 155, No. 8, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 35, No. 15, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 13, and Plate XLVIII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 63, No. 15, and Plate I.

Prakrit. Gift of two pairs (of figures) by the monk (*bhikkhu*) Bhaddassama (*Bhadraśarma*). Compare No. 1102.

1102. Kārlē Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 155, No. 9, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 35, No. 16, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.*



Vol. IV. p. 91, No. 14, and Plate XLVIII; 1902 Senart, *Ep. Ind.* VII. p. 63, No. 16, and Plate I.

Prakrit. Gift of a pair (of figures) by the monk (*bhikhu*) Bhadasama (*Bhadra-sarman*). Compare No. 1101.

1103. Kārlē Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 35, No. 17, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 15, and Plate XLVIII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 63 f., No. 17, and Plate I.

Prakrit. Fragment. Gift of a rail (*vēyikā*) by some female person.

1104. Kārlē Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 35 f., No. 18, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 16, and Plate XLVIII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595; 1902 Senart, *Ep. Ind.* Vol. VII. p. 64, No. 18, and Plate III.

Prakrit. A rail (*vēyikā*), made by Nāṁdika, the gift of the nun (*bhikkhūnī*) Koḍi, the mother of Ghuṇika.

1105. S. 18.—Kārlē Buddhist cave inscription, probably of Gōtamiputa Sādakani.—1834 Stevenson, *Journ. Beng. As. Soc.* Vol. III. p. 498, Nos. C and D, with facsimile; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1048, No. 7, and Plate LIII; 1847 Bird-Mitchell-Wilson, *Hist. Res.* p. 60, No. 23, and Plate XXXVII, 5-7; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 154 f., Nos. 7, 5 and 6, and Plate, Nos. 7, 3 and 6; 1856 correction by Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 427; 1881 mentioned by Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 36, No. 19, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 112 f., No. 20, and Plate LIV; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 213 f.; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597; 1901 correction by Hultzsch, *Ep. Ind.* Vol. VI. p. 319, notes 1, 2, 3, 5, and 7; 1902 Senart, *Ep. Ind.* Vol. VII. p. 64 ff., No. 19, and Plate II; 1908 correction by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLIX, No. 9.

— *sava 10 [8] vā pa 4 diva 1.*

Prakrit. Fragment. Order of . . . to Parigata (*Parigupta*), the officer (*amacha*) at Māmāḍa, regarding the gift of the village (*gāma*) of Karajaka in the Māmāla district (*āhara*) on the northern road as monks' land (*bhikkhuhala*) to the mendicant (*pavajita*) friars (*bhikhu*) dwelling in the Vāluraka (*Valūraka*) caves (*lōṇa*) for the support of the school (*nīkāya*) of the Mahāsanghiyas (*Mahāśāṅghikas*). The plates were prepared by Sivakhaḍagata (*Śivaskandha-gupta*). The second figure of the date of the year is uncertain.

1106. S. 24.—Kārlē Buddhist cave inscription of the time of rājan Vāsīthiputa Siripuḷumāvi.—1847 Bird, *Hist. Res.* p. 54, No. 7, and Plate LIII; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 158 f., No. 18, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 36 f., No. 20, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 113 f., No. 21, and Plate LIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597; 1902 Senart, *Ep. Ind.* Vol. VII. p. 71 ff., No. 20, and Plate III; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LI, No. 16.



— *rañā Vasiṣṭhiputasa Siri-Puṣumāvisa savachharē chatavīsē 20 1 hēmamāna pakkhē tatiyē 3 divasē bītiyē 2.*

— *ākavīsē savachharē.*

Prakrit. Gift of a nine-celled (*navagabha*) hall (*maḍapa*) to the community (*saṅgha*) of the four quarters as the special property of the Māhāsaghiyas (*Mahāsāṃghikas*), by Harapharaga, the son of Setapharapa, the Sōvasaka (*Sauvarshaka*), living at Abulāmā. It was completed in the year 21. In the last portion Badharakhita (*Buddharakshita*) and his mother, a lay-worshipper (*upāsikā*), are mentioned.

1107. S. 5.—Karlē Buddhist cave inscription.—1854 mentioned by Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 158, No. 16, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 37, No. 21, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 92, No. 18, and Plate XLVIII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 73 f., No. 21, and Plate IV.

. . . 5 hēmatāpaṇi pa[kh]ē . . . . [ētā]ya puvāya.

Prakrit. Fragment. Gift of a cave (*lēna*) and a cistern (*pōḍhi*) to the community (*saṃgha*) of monks (*pavaṇta*) by some female disciples (*atēvāsinī*) of some *bhayata* (*bhadanta*).

1108. Karlē Buddhist cave inscription.—1856 Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 427; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 37 f., No. 22; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 92, No. 17, and Plate XLVIII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595; 1902 Senart, *Ep. Ind.* Vol. VII. p. 74, No. 22, and Plate IV.

Prakrit. Gift of the monk (*pavaeta*) Budharakhita (*Buddharakshita*).

1109. Beḍṣā Buddhist cave inscription.—1844 Bird-Westergaard, *Journ. Bo. Br. Roy. As. Soc.* Vol. I. p. 440 f., and Plate, No. 1; 1847 Bird, *Hist. Res.* Plate LIII, 1; 1868 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VIII. p. 224, No. 3, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 2 No. 3, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 89, No. 1, and Plate XLVII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593.

Prakrit. Gift of Puṣapaka (*Pushya*), son of the banker (*seṭhin*) Ānada (*Ānanda*), from Nāsika.

1110. Beḍṣā Buddhist *stūpa* inscription.—1868 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VIII. p. 223 f., No. 1, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 26, No. 1, and Plate, with correction by Bühler; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 89, No. 2, and Plate XLVII.

Prakrit. Fragment. Erection of the *stūpa* (*thupa*) of the hermit (*āraṇaka*) and mendicant (*peḍapātikā*) Gōbhūti, who lived at Mārakuḍa (*Mārakūṣa*), by his pupil (*[āmita]vāsin*), the devoted Aśāḥamita (*Aśāḥhāmītra*).

1111. Beḍṣā Buddhist cistern inscription.—1844 Bird-Westergaard, *Journ. Bo. Br. Roy. As. Soc.* Vol. I. p. 441, and Plate, No. 2; 1847 Bird, *Hist. Res.* Plate LIII, 2; 1868 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VIII. p. 224, No. 2, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 26 f., No. 2, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 3, and Plate XLVII.

Prakrit. Gift of Sāmaḍinika, the daughter of a *mahābhōya* (*mahābhōja*), the Māṇḍavi (*Māṇḍavi*) mahārathinī (wife of a *mahārathi*), the wife of Āpadēvaṇaka.



1112. Nānāghāt cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., Nos. 4 and 5, and Plate (part only); 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 565 ff.; 1854 Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 174 f.; 1856 correction by Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 428; 1877 note by Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XII. p. 404 ff. and Plate; 1878 note by Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 310 f.; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 60 ff., Nos. 1 and 2, and Plate LI; 1883 correction by Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 86 f.; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597 f.; 1903 correction by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLV, No. 1.

Prakrit. Fragment. Records, after an invocation of Dharmā (Dharma), Īda (Indra), Saṃkamsapa (Saṃkarahapa) and Vāsudēva, the descendants of Chandra (Chandra), the four lokapālas Yama, Varuna (Varuṇa), Kubēra, Vāsava, the fees (dakṣiṇā) given at various sacrifices by . . . the daughter of the mahārāṭha [Kala]lāya, the scion of the Arṃgiya family, the wife of . . . siri ( . . . śrī), the mother of prince (kumāra) Vēdisiri (Vēdiśrī), [the son] of a king (rājan) who is called lord (pa[tī]) of Dakṣi[nā]patha [Dakṣiṇāpatha], and mother of Sati Sirimata (Śakti Śrīmat).

1113. Nānāghāt cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 311, No. 1, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 3, and Plate LI; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 611.

Prakrit. (Image of) king (rājan) Simuka-Sātavāhana Sirimat (Śrīmat).

1114. Nānāghāt cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., No. 4, and Plate; 1877 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XII. p. 404; 1878 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 311, No. 2, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 4, and Plate LI; 1883 note by Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 611.

Prakrit. (Images of) queen (dēvi) Nāyanikā (Nāganīk) and king (rājan) Siri-Sātakuni.

1115. Nānāghāt cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 311, No. 3, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 5, and Plate LI; 1883 note by Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 611.

Prakrit. Fragment. (Image of) prince (kumāra) Bhāya . . .

1116. Nānāghāt cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 311, No. 4, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 6, and Plate LI; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 611.

Prakrit. (Image of) the mahārāṭha Tranakayira.

1117. Nānāghāt cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 311, No. 5, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 7, and Plate LI; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 611.

Prakrit. (Image of) prince (kumāra) Haksiri (Śaktiśrī).



1118. Nānāghāt cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 311, No. 6, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 8, and Plate LI; 1883 note by Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 611.  
Prakrit. (Image of) prince (*kumāra*) Sātavāhana.
1119. Nānāghāt cistern inscription.— 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 9, and Plate LI.  
Prakrit. Gift of a cistern (*pōḍhā*) by Gōvīmadadāsa, the Sopārayaka (inhabitant of *Sūrpāraka*).
1120. S. 13.—Nānāghāt cistern inscription of the time of *rājan* V[ā\*]s[i\*]thiputa Chatarapana-Satakani.— 1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 313 f.  
—*raṇḍo Vasaṭhiputasa Chatarapana-Satakanisa savachhara tara 10 3 hēmatapakha pachamē divasē 10.*  
Prakrit. Gift of a well (*paniyapucā*) on the Satagara mountain by the householder (*gahapati*[i\*]) Damaghasa (*Damaghōsha*), the Kamavana (inhabitant of *Kāma-vana*).
1121. Śailārwaḍi Buddhist cave inscription.— 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 38 f., and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 92, No. 19, and Plate XLVIII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595.  
Prakrit. Gift of a cave (*lēna*) by Siagutaṇikā (*Siṃhaguptā*), wife of the ploughman (*hālakiya*) and householder (*kuḍubika*) Usabhapa (*Ṛishabha*), residing at Dhōṇukākāḍa (*Dhēnukākaḍa*), together with her son, the householder (*gahapati*) Nanda (*Nanda*).
1122. S. 6.—Nāsik cave inscription of the time of *rājan* Vāsīthiputa Siri-Puḷumayi.— 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 52, No. 27, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 338 f., No. 27; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 107, No. 16, and Plate LIV; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 544, No. 1; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 59, No. 1, and Plate III.  
—*raṇḍo Vāsīthiputasa Siri-Puḷumayisa saṃvachharē chhaṭhē 6 gīmhapakhē pachamē 5 divasē. . .*  
Prakrit. Fragment. Nothing beyond the date can be made out.
1123. S. 19.—Nāsik Buddhist cave inscription of the time of *rājan* Vāsīthiputa Siri-Puḷumayi.— 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 41 ff., No. 1, and Plate, No. 1 (first portion); 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 51 f., No. 26, and Plate (upper portion); 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 307 ff., No. 26; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 108 ff., No. 18, and Plate LII; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 550 ff., No. 2; 1890 Bühler, *Sitzungber. Wien. Ak. Wiss. Deutsch. Morgenl. Ges.* Vol. L. p. 594; 596; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 60 ff., No. 2, and Plate I.  
—*raṇḍo Vāsīthiputasa Siri-Puḷumayisa savichharē ekunavīsē 10 9 gīmhāṇa pakhē bittye 2 divasē tērasē 13.*



Prakrit. Gift of a cave (*lāpa*) on mount Tiraphu (*Triraśmī*) to the community of monks (*bhikkhusagha*) by the great queen (*mahādēvī*) Gōtami (*Gautami*) Balasiri (*Balaśī*), mother of rājārājan Gotamīputa (*Gautamīputra*) Siri-Sātakaṇi, king (*rājan*) of Asika (*Rishika* ?), Asaka (*Asmaka* ?), Muḷaka (*Mūlika* ?), Surāṭha (*Surāṣṭra*), Kukura, Aparānta (*Aparānta*), Anupa (*Anūpa*), Vidabha (*Vidarbha*), Ākarāvati (*Ākarāvanti*), lord (*pati*) of the mountains Vijha (*Vindhya*), Achhavata (*Ākshavat*), Pārivāta (*Pāripātra*), Sahya, Kapthagiri (*Kṛishnagiri*), Macha, Siriṭana (*Śrīṭana* ?), Malaya, Mahida (*Mahendra*), Seṭagiri (*Śrēṣṭhagiri* ?), Chakōra, who destroyed the Sakas (*Śakas*), Yavanas, and Palhavas, who rooted out the Khakharāta race, who restored the glory of the Sātavāhana race. The cave was to be the special property of the school (*nikāya*) of the Bhadrāyaniyas (*Bhadrāyaniyas*). For the embellishment of the cave, the queen's grandson, lord (*isara*) of [Dakhiṇa]patha (*Dakṣiṇāpatha*) granted the village (*gāma*) of Piśāṇipadaka (*Piśāṇipadraka*) on the south-west side of mount Tiraphu (*Triraśmī*). Compare No. 1124.

1124. S. 19 and 22.—Nāsik Buddhist cave inscription of the lord of Navanara, Vāsīṭhīputa Siri-Paṇḍumavi.—1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 45 f., and Plate, No. 1 (second portion); 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 51 f., No. 26, and Plate (lower portion); 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 314 ff., No. 26A; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 110 ff., No. 19, and Plate LI; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 555 ff., No. 3; 1895 note by Bhandarkar, *Early History of the Dekkan*<sup>2</sup>, p. 18, note 2; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 213; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. I. p. 596 f.; 1901 correction by Hultzsch, *Ep. Ind.* Vol. VI. p. 319, notes 2 and 3; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 65 ff., No. 3, and Plate II; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LI, No. 14.

—sava 10 9 gi pa 2 diva 10 3.

—sava 20 2 gi pakhē. diva 7.

Prakrit. Engraved in continuation of No. 1123. Order of the lord (*svāmin*) of Navanara (*Naranagara*), Vāsīṭhīputa (*Vāsīṣṭhīputra*) Siri-Paṇḍumavi to Sivakhadila (*Śivaskandila*), officer (*āmacha*) at Gōvadhana (*Gōvardhana*), regarding the gift of the village (*gāma*) of Samalipada or Sāmālipada (*Sāmalipadra*) on the eastern road in the Gōvadhana district (*ahara*) to the monks (*bhikṣu*) of the school (*nikāya*) of the Bhadrāyaniyas (*Bhadrāyaniyas*) dwelling in the queen's cave (*dēvilēna*), in exchange for the village (*gāma*) of Sudasana or Sudasāna (*Sudarāṣana*) on the southern road in the Gōvadhana district (*āhāra*) formerly given to the same monks, for repairs of the cave. The inscription mentions besides in connection with Sudasana the ascetics (*samana*) of Dhanakaṭa (*or* Benākaṭa ?) who live on mount Tira[phu] (*Triraśmī*). Written by the great general (*mahāsēnapati*) Mēdhuna; the plates were prepared by . . . takapi. It is further stated that the description of the lord (*svāmin*, i.e. of Gōtāmīputa Siri-Sātakaṇi in No. 1123) was given by Viṣṇupāla (*Viṣṇupāla*) for imparting pleasure to the inhabitants of Gōvadhana, and the inscription concludes with an invocation of Budha (*Buddha*), the best of Jinas.

1125. S. 18.—Nāsik Buddhist cave inscription of the lord of Benākaṭaka, Gōtāmīputa Siri-Sadakaṇi.—1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 46 ff., No. 2 (first half), and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII,



p. 51, No. 25, and Plate (upper portion); 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 319 ff., No. 25 (first half); 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 104 f., No. 13, and Plate LIII; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 558 ff., No. 4; 1890 correction by Bühler, *Sitzungsber. Wien. Ak. Wiss. Phil. Hist. Kl.* 1895, p. 213 f.; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1901 correction by Hultzsch, *Ep. Ind.* Vol. VI. p. 319, notes 2 and 3; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 71 ff., No. 4, and Plate II; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLVII f., No. 7.

—*savachharē 10 8 vāsapakhē 2 divasē 1.*

Prakrit. Order of Gōtamiputa (*Gautamiputra*) Siri-Sadakaṇi, lord (*svāmin*) of Benākātaka of Gōvadhana (*Gōvardhana*), from the camp of victory of the Vējayaṣṭī (*Vaijayanti*) army, to Vinbhupālita (*Vishnupālita*), the officer (*amacha*) at Gōvadhana, with regard to the conferring of a field in the village (*gāma*) of West Kakhaḍī (*Aparakakhaḍīya*), up to the present time (*or* called Ajakālakiya?) enjoyed by Usabhadata (*Uśabhadatta*), on the Tekirasi (*Tairātmika*?) ascetics (*parajīta*). Written down by the officer (*amacha*) Sīvaguta (*Śivagupta*); kept by the *mahāsīmīyas*; the plates were prepared by Tāpasa. Compare No. 1126.

1126. S. 24.—Nāsik Buddhist cave inscription of rājan Gōtamiputa Sātakaṇi.—1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 46 ff., No. 2 (second half) and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 51, No. 25, and Plate (lower portion); 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 319 ff., No. 25 (second half); 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 105 ff., No. 14, and Plate LIII; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 560 ff., No. 5; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 213; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1901 correction by Hultzsch, *Ep. Ind.* Vol. VI. p. 319, notes 2 and 3; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 73 ff., No. 5 and Plate II; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLVIII, No. 8.

—*savachharē 20 4 vāsina pakhē 4 divasē pachamē 5.*

—*savachharē 20 4 ginhāna pakhē 2 divasē 10.*

Prakrit. Engraved in continuation of No. 1125. Order of king (*rājan*) Gōtamiputa (*Gautamiputra*) Sātakaṇi and of the king's queen mother (*mahādēvī*) whose son is living, to Sāmaka (*Śyāmaka*), the officer (*amacha*) at Gōvadhana (*Gōvardhana*), regarding the gift of a field within the boundaries of the town (*nagara*) to the Teraṇhuka (*Tairātmika*) monks (*parajīta bhikkhu*), i.e. the monks living in the cave (*lāṇa*) on Mount Tirāṇha (*Tirāṣṭmī*), instead of a field at the village (*gāma*) of Kakhaḍī formerly given. Written down by the door-keeper (*paṣāhārakkhī*) Lōṭā; [the plates] were prepared by Saḍivin.

1127. Nāsik Buddhist cave inscription.—1847 Bird-Orlebar, *Hist. Res.* Plate LII, 5; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 48 f., No. 3, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 51, No. 24, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 347, No. 24; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 116, No. 8, and Plate LV; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 564, No. 6; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 213; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 75, No. 6, and Plate III.



Prakrit. Gift of a four-celled (*chatugabha*) cave (*lēṇa*) by the merchant (*nyēgama*), the householder (*gahapati*) Vira (*Vira*), one cell (*ōvaraka*) being the gift of his wife (*kufumbīnī*) Nandāsiri (*Nandāsiri*), and one that of his daughter Purisadātā (*Purushadattā*), to the community of monks (*bhikkhusaṅgha*) of the four quarters.

1128. Nāsik Buddhist cave inscription.— 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 51, No. 23, and Plate; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 565, No. 7; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 76, No. 7, and Plate III.

Prakrit. Gift of a cave (*lēṇa*) by the female ascetic (*pavayitā*) Tāpasini (?), disciple (*am̐tēvāsini*) of *bhayaṇṭa* (*bhadanta*) Savasa (?), to the community of monks (*bhikkhusaṅgha*) of the four quarters.

1129. Nāsik Buddhist cave inscription.— 1847 Bird-Orlebar, *Hist. Res.* Plate LII, 6 (third line); 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 50 f., No. 22, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 347, No. 22; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 115, No. 7, and Plate LV; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 565 f., No. 8; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 76 f., No. 8, and Plate VIII.

Prakrit. Gift of a cave (*lēṇa*) by the fisherman (*dāsaka*) Magūdāsa. Compare No. 1130.

1130. Nāsik Buddhist cave inscription.— 1847 Bird-Orlebar, *Hist. Res.* Plate LII, 6 (first two lines); 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 50, No. 21, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 346 f., No. 21; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 115, No. 6, and Plate LV; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 566, No. 9; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 77, No. 9, and Plate III.

Prakrit. Gift of a cave (*lēṇa*) by Magūdāsa of the lay community of Chētikas (*Chētika-upāsakiya*), and of a field in western (*aparillī*) Kaṇhabhīl to this cave for providing clothes to the ascetic (*pavāita*) by Dhamanandīn (*Dharmānandīn*), son of the lay-worshipper (*upāsaka*) Bodhiguta (*Bodhigupta*). Compare No. 1129.

1131. Nāsik Buddhist cave inscription of Ushavadāta.— 1847 Bird-Stevenson-Reeves-Orlebar, *Hist. Res.* p. 60 f., No. 24, and Plates LI, No. 3, and LII, No. 7; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 49 ff., No. 4, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 50, Nos. 17 and 19, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 326 ff., Nos. 17 and 19; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 99 f., No. 5, and Plate LII; 1883 Hoernle, *Ind. Ant.* Vol. XII. p. 27 ff. (omitting the last portion); 1883 note by Bhandarkar, *Ind. Ant.* Vol. XII. p. 139 ff.; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 569 ff., No. 10; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 78 ff., No. 10, and Plate IV; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LVI f., No. 31.

Mixed dialect. Dedication of a cave (*lēṇa*) and cisterns (*pōḍhī*) in the Tirāśmī hills at Gōvardhana by Ushavadāta (*Rishabhādatta*), son of Dinika, son-in-law of rājan Keshharāta *kahatrāpa* Nahapāna. The inscription mentions other donations mostly to gods and *brāhmanas*, made by this person at the river Bārpāsā, at the *thrtka* of Prabhāsa, at Bharukachha, Daśapura, Gōvardhana, Śōryāraga



(Śarpāraka), at the rivers Ibā, Pārādā, Damaṣa, Tāpi, Karabēnā, Dāhanukā, and at the village (*grāma*) of Nānāngola to the congregation (*parshad*) of Charakas at Pichḍitakāvaḍa, Govardhana, Savarnamukha and the Rāmatīrtha in Śōrpāraka; his release of Utamabhādra (the chief of the *Uttamabhadras*), who had been besieged by the Mālayas, by order of his lord (*bhaṭāraka*) and the defeat of the Mālayas by the Utamabhadra (*Uttamabhadra*) warriors (*kshatriya*); his *abhishēka* and donations at the Pokshara (*Pushkara lakes*); and his donation of a field, bought at the hands of the *brāhmaṇa* Āśvibhūti, the son of a Vārāhi, to the congregation of monks (*bhikhusaṅgha*) of the four quarters.

1132. Nāsik Buddhist cave inscription of the time of Ushavadāta.—1847 Bird-Reeves, *Hist. Res.* p. 52, No. 5, and Plate LI, 4; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 52 f., No. 6, and Plate (upper portion); 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 50, No. 16, and Plate (upper portion); 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 334 f., No. 16 (first portion); 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 103, No. 10, and Plate LII, No. 10a; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 572 f., No. 11; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 81 f., No. 11, and Plate VII.

Prakrit. Gift of a cell (*śvaraṇa*) by Dakṣamitrā (*Dakṣamitrā*), daughter of rājan Kshaharāta *kshatrapa* Nahapāna, wife of Ushavadāta (*Rishabhadatta*), the son of Dinika. Compare No. 1134.

1133. Years 42, 41, and 45.—Nāsik Buddhist cave inscription of Ushavadāta.—1847 Bird-Reeves-Orlebar, *Hist. Res.* p. 59, No. 21, and Plates LI, Nos. 3 and 4, and LII, No. 8; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 52 f., No. 6, and Plate (lower portion), and p. 51 f., No. 5, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 50, No. 16, and Plate (lower portion), and No. 18, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 334 ff., No. 16 (second portion), and p. 331 ff., No. 18; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 102 f., No. 9, and Plate LII; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 573 ff., No. 12; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 587; 596; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 82 ff., No. 12, and Plate V; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LVIII, No. 33.

—*vasē 40 2 Vēsākhamaśē.*

—*dataṃ vasē 40 1 Kātikaśudhō panarasa puvāka vasē 40 5 panarasa niyutaṃ.*

Prakrit. Dedication of a cave (*lēṇa*) and an endowment of money to the community (*saṅgha*) of the four quarters by Ushavadāta (*Rishabhadatta*), son of Dinika, son-in-law of rājan Kshaharāta *kshatrapa* Nahapāna. The money was invested in two weavers' guilds (*śrēṇī, kōlikanikīya*) at Govadhana (*Gōvardhana*). Besides a gift of coconut trees at the village (*gīma*) of Chikhalapadra in the Kāpura district (*āhāra*), and a dedication of money to the gods and *brāhmaṇas*.

1134. Nāsik Buddhist cave inscription of the time of Ushavadāta.—1847 Bird-Orlebar, *Hist. Res.* Plate I, 2; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 54, No. 7, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 50, No. 20, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 103, No. 10, and Plate LII, No. 10b; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 575 f.,



No. 13; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 85, No. 13, and Plate VIII.

Prakrit. Gift of a cell (*śvaraka*) by Dakhamitrā (*Dakṣamitrā*), daughter of *rājan* Kahaharāta *kṣhatrapa* Nahapāna, wife of Ushavadāta (*Ṛṣhabhadatta*), the son of Dinika. Compare No. 1132.

1135. Nāsik cave inscription of Ushavadāta.—1847 Bird-Orlebar, *Hist. Res.* Plate LII, 9 (upper portion); 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 49, No. 14, and Plate (upper portion); 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 336 f., No. 14 f.; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 101 f., No. 7, and Plate LIII; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 576 ff., No. 14 (first part); 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 85 ff., No. 14<sup>a</sup>, and Plate VI; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LVII f., No. 32.  
*. . . Chetrasudhā panarasa.*

Prakrit. Fragment. Records gifts of Ushavadāta (*Ṛṣhabhadatta*), the Śaka . . . son-in-law of [*rājan* Kahaharā]ta *kṣhatrapa* Nahapāna, to gods and *brāhmaṇas* at Chechimīṇa, Dāhanūkānagara, Kēkāpura, . . . Anugāmi, Ujēṇi (*Ujjayinī*), Sākṣā, and the bestowing of money and a *tiṛtha* (*tītha*) in the Bapāsā (*Bārṇāsā*) river.

1136. Nāsik cave inscription.—1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 49, No. 14, and Plate (lower portion); 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 102, No. 8, and Plate LIII; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 576 ff., No. 14 (second part); 1905 Senart, *Ep. Ind.* Vol. VIII. p. 87 f., No. 14<sup>b</sup>, and Plate VI.

Mixed dialect (?). Fragment. Records the bestowing of some gifts on the *brāhmaṇas*. Perhaps the inscription is only part of the inscription No. 1135.

1137. S. 9.—Nāsik Buddhist cave inscription of the time of *rājan* Mādhariputra Śīvarasēṇa, the Ābhira, the son of Śivadatta, the Ābhira.—1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 49 f., No. 15, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 341 f., No. 15; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 103 f., No. 12, and Plate LIII; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 579 f., No. 15; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 88 f., No. 15, and Plate VII.

—*rājñah Mādhariputrasya Śivadatt-Ābhīraputrasya Abhīrasya-Śīvarasēṇasya saṃvatsarē narām[ē]. [gī]mhāpakṣhē chothē 4 divasa trayōdśa 10 3 . . ya puvaya.*

Mixed dialect. Fragment. Records an endowment of money for the community of monks (*bhikṣusaṃgha*) of the four quarters residing at the *viḥāra* on Mount Triraśmi by the female lay-worshipper (*upāsikā*) Viśṇudatā (*Viśṇudattā*), the Śakanikā, daughter of the Śaka Agnivarman, wife of the *gaṇapaka* Rēbhila, mother of the *gaṇapaka* Viśvavarma (*Viśvavarman*). The money was invested with the guilds (*śrēṇī*) of the potters (*kularīka*), the workers fabricating hydraulic engines (*śdayamtrika*), the oilmillers (*tilapīṣhaka*).

1138. Nāsik Buddhist cave inscription.—1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 49, No. 13, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 346, No. 13; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 115, No. 5,



and Plate LV; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 582, No. 16; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 89 f., No. 16, and Plate VII.

Prakrit. Gift of a cave (*lāṇa*) by Rāmarāṇaka (Rāma), son of the writer (*lēkhaka*) Sivamita (*Śivamitra*).

1139. Nāsik Buddhist cave inscription.—1847 Bird, *Hist. Res.* p. 58, No. 17, and Plate L, 1; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 54, No. 8, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 49, No. 12, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 345 f., No. 12; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 115, No. 4, and Plate LV; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 582 f., No. 17; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 90, No. 17, and Plate VIII.

Prakrit. Gift of a cave (*lāṇa*) by the merchant (*nāka*) Rāmarāṇaka, son of Velidāta (*Vellidatta*), the Chhākālēpakiya (inhabitant of Chhākālēpa?), to the community of monks (*bhikkhusaṅgha*) of the four quarters, and gift of cloth money to the ascetic (*pavaiṭa*).

1140. Nāsik Buddhist cave inscription.—1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 54 f., No. 9, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 49, No. 11, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 345, No. 11; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 114 f., No. 3, and Plate LV; 1883 note by Bhandarkar, *Ind. Ant.* Vol. XII. p. 147; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 586 f., No. 18; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 587; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 90 f., No. 18, and Plate V.

Prakrit. Gift of a cave (*lāṇa*) in Mount Tiramphu (*Triraśmi*), a *chaitya* building (*chētiyaghara*) inside the cave and cisterns (*prāṇi*) in honour of all Buddhas (*Buddhas*) to the community of monks (*bhikkhusaṅgha*) in the four quarters by Idraṇnidata (*Indrāṇnidatta*), son of Dharmadēva (*Dharmadēva*), the Yōṇaka (*Yavana*), the northerner (*Otarika*), the Dātāmītiyaka (native from *Dattamitri*), together with his son Dharmarakkhita (*Dharmarakkhita*).

1141. Nāsik Buddhist cave inscription.—1847 Bird-Orlebar, *Hist. Res.* Plate LII, 9 (lower portion); 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 55 f., Nos. 10 and 11, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 48 f., Nos. 10 and 9, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 343 f., Nos. 9 and 10; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 99, No. 4, and Plate LI; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 589 f., No. 19; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 91 f., No. 19, and Plate III; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLVI, No. 3.

Prakrit. Building of a *chaitya* building (*chētiyaghara*) on Mount Tiramphu (*Triraśmi*) by Bhaṭapālīka, [grand-daughter] of Mahābhakusiri, daughter of the royal officer (*rāyāmacha*) Arasahāya, the Chalisilāṇaka (native from *Chalisilāṇa*?), wife of the royal officer (*rāyāmacha*) Agiyatapakā, the treasurer (? *bhāmṇākārikaya*), mother of Kapāṇapakā.

1142. Nāsik Buddhist cave inscription.—1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 48, No. 8, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 343, No. 8; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 98, No. 2, and



Plate LI; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 590, No. 20; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 92, No. 20, and Plate VI.  
Prakrit. Gift of the village (*gāma*) of Dhambhika of the Nāsikakas (the Nāsika people).

1143. Nāsik Buddhist cave inscription.— 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 48, No. 7, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 99, No. 3, and Plate LI; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 591, No. 21; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 93, No. 21, and Plate III.  
Prakrit. Fragment. Setting up of a rail (*vēikā*) and a Yaksha (*yakha*) by Nadāsiriya (*Nandāśrikā*).

1144. Nāsik Buddhist cave inscription of the time of rājan Kanha of the Sādavāhana family.— 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 48, No. 6, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 338, No. 6; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 98, No. 1, and Plate LI; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 592 f., No. 22; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 93, No. 22, and Plate VI.  
Prakrit. Excavation of a cave (*lōṇa*) by the officer (*mahāmīta*) Samaṇa (*Śramaṇa*), the Nāsikaka (resident at Nāsika), under king (*rājan*) Kanha (*Kṛishṇa*) of the Sādavāhana family.

1145. Nāsik Buddhist cave inscription.— 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 56 f., No. 13, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 48, No. 5, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 343, No. 5; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 116, No. 9, and Plate LV; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 596, No. 23; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 93, No. 23, and Plate V.  
Sanskrit. Gift of a cave (*layana*) by the female lay-worshipper (*upāsikā*) Mammā.

1146. S. 7.—Nāsik Buddhist cave inscription of the time of rājan Gotamiputa sāmī-Siriyaṇṇa Sātakapi.— 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 56, No. 12, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 48, No. 4, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 339 ff., No. 4; 1883 referred to by Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 312; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 114, No. 22, and Plate LV; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 596 f., No. 24; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 93 f., No. 24, and Plate I.  
—*rañc Gotamiputasa sāmī-Siriyaṇṇa-Sātakapisa saṃvachharē sītamē 7 hēmatāṇa pakhē tatiyē 3 divasē pathamē.*

Prakrit. Dedication of a cave (*lōṇa*) to the community of monks (*bhikkhusagha*) of the four quarters by the great general's wife (*mahāsēnāpatinī*) Vāsū, wife of the great general (*mahāsēnāpati*) Bhavagōpa, the Kōsika (*Kausika*). The excavation of the cave was commenced (?) by the ascetic (*yati*) Bōpaki.

1147. S. 2.—Nāsik Buddhist cave inscription of the time of rājan Vāsithiputa sāmī-Siri-Pulamāi.— 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 47 f., No. 3, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 338, No. 3; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 107, No. 15, and Plate LIV; 1883



Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 603 f., No. 25; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 94 f., No. 25, and Plate VI.

—*rañō Vāsīhiputasa sāmi-Siri-Pulumāsa sañvachharē 2 hēmañtā pakkhō 4 divasē 8 (?) ētiya pucāya.*

Prakrit. Fragment. Excavation [of a cave] by the husbandman (*kutumbika*) Dhaṇama. The last figure of the date is doubtful; it may be 6 or 5.

1148. Nāsik Buddhist cave inscription.— 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 47, No. 1, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 342 f., No. 1; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 114, No. 1, and Plate LV; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 605, No. 26; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 95, No. 26, and Plate VIII.

Prakrit. Gift of a cave (*lēṇa*) and two cisterns (*pōḍhī*) by the Śaka Dāmachika Vudhika, a writer (*lēkhaka*), son of Vishṇudatta (*Vishṇudatta*), living at Daśapura, the western cistern being for the benefit of his parents.

1149. Nāsik Buddhist cistern inscription.— 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 47, No. 2, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 343, No. 2; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 114, No. 2, and Plate LV; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 605 f., No. 27; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 95 f., No. 27, and Plate VI.

Prakrit. The cistern (*pōḍhī*) of the Saka (*Śaka*) Dāmachika Vudhika, a writer (*lēkhaka*).

1150. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 41, No. 1, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 92, No. 1, and Plate XLVIII.

Prakrit. Fragment. Gift of a cistern (*pōḍhī*) and [a cave] by . . . thabhutinaka (. . . *thabhūtī*).

1151. Junnar Buddhist cave inscription.— 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 9, No. 11, and Plate; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 38, No. 11, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 42, No. 2, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 92 f., No. 2, and Plate XLVIII.

Prakrit. Gift of a reception-room (*upashāṇa*) by Mala (*Malla*), the Mudhakiya (of the *Mardhaka* caste?) and Ānada (*Ānanda*), the Gōlikiya (of the *Gōlika* caste?).

1152. Junnar Buddhist cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 299, No. 6, and Plate; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 163 f., Nos. 8 and 9, and Plate; 1881 mentioned by Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 42, No. 3, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 93, No. 3, and Plate XLVIII.

Prakrit. Fragment. Gift of a cave (*lēṇa*) and a cistern (*pōḍhī*) by Patibadhaka Giribhūti Sakhyārū, son of Savagiriyaśa of the Apaguriyas, and endowment of these establishments and the nunnery (*bhikkhuni-upasaya*) of the Dharmuttariyas (*Dharmottariyas*) in the town (*nakara*). The inscription seems to mention also a nunnery of Sivapāl[i]tanikā (*Śivapālita*), wife of Giribhūti, in the town (*nagara*). Compare No. 1155.



1153. Junnar Buddhist cave inscription.—1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289, No. 7, and Plate; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1045, No. 3, and Plate LIII; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 163, No. 7, and Plate; 1856 correction by Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 428; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junā.* p. 10, No. 12, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 395, No. 12; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 39, No. 12, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40, No. 12; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 42 f., No. 4, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 93, No. 4, and Plate XLIX; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595.
- Prakrit. Gift of a *chaitya* building (*chaitiyaghara*) by the pious hamlet (*dhammani-guma*) Virasēṇaka (*Virasēna*), headed by the householders (*gahapati*).
1154. Junnar Buddhist cave inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 43, No. 5, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 93, No. 5, and Plate XLIX; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595.
- Prakrit. Gift of two cisterns (*pōḍhī*) by the Yavana Irila of the Gatas (*Gartas*).
1155. Junnar Buddhist well inscription.—1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289, No. 8, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 43, No. 6, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 93, No. 6, and Plate XLIX; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595.
- Prakrit. Fragment. Gift of a cistern (*pōḍhī*) and a cave (*lēṇa*) by Patibadhaka Giribhūti, son of Savagiriyaśa, of the Apaguriyas with his wife Sivapālīkā (*Sivapālā*), and endowment. Compare No. 1152.
1156. Junnar Buddhist cave inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 43 f., No. 7, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 95, No. 16, and Plate L.
- Prakrit. Gift of a hall-front (*gabhadāra*) by the Yavana Chandra (*Chandra*).
1157. Junnar Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLIX; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 44, No. 8, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 98, No. 31, and Plate LI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 595.
- Prakrit. Fragment. Gift of a five-celled cave (*pachagabha*) by two brothers.  
 . . . the sons of a householder (*[gaha]pati*).
1158. Junnar Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLIX, 6; 1854 mentioned by Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 168, No. 22, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 44 f., No. 9, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96, No. 20, and Plate L.
- Prakrit. Gift of a certain field in the village (*gāma*) of Puvānada by Palapa, and investment (of the income from the field) with the school (*śāḍhana*) of the Apajitas.
1159. Junnar Buddhist pillar inscription.—1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288, No. 3, and Plate; 1847 Bird, *Hist. Res.* Plate XLIX, 5; 1854 Stevenson-Brett,



*Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 165, No. 15, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 45, No. 10, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96, No. 21, and Plate L.  
No sense has been made out.

1160. Junnar Buddhist pillar inscription.—1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288, No. 1, and Plate; 1847 Bird, *Hist. Res.* Plate XLIX, 5; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 165, No. 13, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 45, No. 11, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96, No. 22, and Plate L.  
No sense has been made out.

1161. Junnar Buddhist pillar inscription.—1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288, No. 2, and Plate; 1847 Bird, *Hist. Res.* Plate XLIX, 5; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 165, No. 14, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 45, No. 12, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96, No. 23, and Plate L.  
No sense has been made out.

1162. Junnar Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 167 f., No. 21, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 45 f., No. 13, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96, No. 24, and Plate L; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 216.

Prakrit. (Investment of the income of) a field at Vaḍālikā for planting Karañja trees and of another field for planting banyan trees with the guild (*sēṇā*) at Koṇāchika by the lay-worshipper (*utāsaka*) Āḍuthuma, the Saka (*Śaka*).

1163. Junnar Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 167, Nos. 19 and 20, and Plate; 1856 correction by Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 428; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 46 f., No. 14, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96 f., No. 25, and Plate L; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 216; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595.

Prakrit. In the village (*gāma*) of Mahāveja a field for the planting of Jamba trees entrusted to the holy assembly (? *śidhagūṇa*) of the Aparājitas; to the east of Mount Mācamukaḍa another field for a plantation of palmyra trees; within the boundaries of the town (*nāgarasīman*) a third field for Śāla trees (?).

1164. Junnar Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLIX, 1; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 166 f., No. 18, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 47, No. 15, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 97, No. 26, and Plate L; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 216.

Prakrit. A field for the planting of mango trees, [the gift] of Vāhata Vachāḍuka.

1165. Junnar Buddhist cave inscription.—1854 mentioned by Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 166, No. 17, and Plate; 1881 Bhagvanlal Indrajī-



Burgess, *Inscr. Cave-Temp. W. Ind.* p. 47 f., No. 16, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 97, No. 27, and Plate L.

Prakrit. Investment of money with the guild (*sēṇi*) of bamboo-workers (*vasakara*) and the guild (*sēṇi*) of braziers (*kisākāra*).

1166. Junnar Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 165 f., No. 16, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 48, No. 17, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 97, No. 28, and Plate L; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 216.

Prakrit. Fragment. In the village (*gāma*) of Valāhaka a field for the plantation of Karañja trees; another field in the village (*gāma*) of Seuraka.

1167. Junnar Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 48 f., No. 18, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 97, No. 29, and Plate L; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595.

Prakrit. Fragment. A field in western (?) *avarila*) Vasarikhaḍaka. A field in western (?) *avarila*) . . . In western (?) *avarila*) . . . a field for the plantation of Jamba trees. A field in the village (*gāma*) of Koḍaka.

1168. Junnar Buddhist cave inscription.—1847 Bird-Orlebar, *Hist. Res.* Plate XLIX, 7 (5th line only); 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 168 f., Nos. 23 and 24, and Plate; 1881 mentioned by Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 49, No. 19, and Plate; 1883 mentioned by Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 98, No. 30.

Prakrit. Records various donations, but no details have been made out.

1169. Junnar Buddhist cave inscription.—1847 Bird, *Hist. Res.* p. 51, No. 3, and Plate XLIX, 3; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 165, No. 12, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 6, No. 9, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 394 f., No. 9; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 36, No. 9, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40, No. 9; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 49, No. 20, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96, No. 19, and Plate L.

Prakrit. Gift of a two-celled cave (*bigabha*) by the brothers Budhamita (*Buddhamitra*) and Budharakhita (*Buddharakshita*), the Lamkudiyas, sons of Asasama (*Aśvatarman*), the Bharukachhakas (inhabitants of *Bharukachchha*).

1170. Junnar Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLIX, 2; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 164 f., No. 11, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 6, No. 10, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 396, No. 10; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 36, No. 10, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40, No. 10; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 50, No. 21, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 95, No. 18, and Plate L.

Prakrit. Unfinished. Gift of the householder (*gahapati*) Sivadāsa (*Śivadāsa*), son of the householder (*gahapati*) Sayiti, and his wife.



1171. Junnar Buddhist cave inscription.— 1847 Bird, *Hist. Res.* p. 52, No. 4, and Plate L, 8; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 164, No. 10, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 50 f., No. 22, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 95, No. 17, and Plate L.

Prakrit. Fragment. Records some donation and mentions the elder (*thēra*) *bhayaṃta* (*bhadanta*) Chētiyasa, who knows the Tripitaka (*tēviṣa*), the pupil (*aṃtē-vāsin*) of the *gaṇa* teacher (*gaṇāchariya*), the elder (*thēra*) *bhayaṃta* (*bhadanta*) Sulasa, who knows the Tripitaka (*tēviṣa*), and Napaṇaka (*Nanda*), the grandson of some householder (*gahapati*).

1172. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 51, No. 23, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 98, No. 34, and Plate LI.

Prakrit. Fragment. Mentions a lay-worshipper (*upāsaka*), the merchant (*nēgama*) . . . , the son of Satamala, and Virabhūti (*Virabhūti*).

1173. Junnar Buddhist cave inscription.— 1847 Bird, *Hist. Res.* Plate XLIX, 4; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 169, No. 25, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 5, No. 7, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 396, No. 7; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 35, No. 7, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40, No. 7; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 51, No. 24, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 98, No. 33, and Plate LI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595.

Prakrit. Gift of a cistern (*pōḍhi*) by Sivabhūti (*Śivabhūti*), son of Sivasama (*Śivasarman*).

1174. S. 46.— Junnar Buddhist cave inscription of the time of *rājan mahakhatapa sāmi-Nahapāna*.— 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 169, No. 26, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 5, No. 8, and Plate; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 35 f., No. 8, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 51 f., No. 25, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 103, No. 11, and Plate LIV; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIX, No. 35.—*vasē* 40 6.

Prakrit. Gift of a *chaḍhi* (?) and a hall (*maṣapa*) by Ayama (*Aryaman*) of the Vachha (*Vatsa*) *gōtra* (*gota*), minister (*āmatya*) to [*rājan*] *mahakhatapa* (*mahākshatrapa*) *sāmi*-(*svāmin*-) *Nahapāna*.

1175. Junnar Buddhist cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289 f., No. 13, and Plate; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1046 f., No. 6, and Plate LIII; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 162, No. 6, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 4, No. 6, and Plate; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 35, No. 6, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 52, No. 26, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 95, No. 15, and Plate XLIX; 1905 correction by Senart, *Ep. Ind.* Vol. VIII. p. 75.

Prakrit. Gift of a cave (*lēṇa*) to the community (*samgha*) at Kapichita by Sivabhūti (*Śivabhūti*), the son of the lay-worshipper (*upāsaka*) Sāmada (*Śyāmala*).



1176. Junnar Buddhist cistern inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289 f., No. 11, and Plate; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 162, No. 5, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 4, No. 5, and Plate; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 35, No. 5, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 52 f., No. 27, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 95, No. 14, and Plate XLIX.
- Prakrit. Gift of a cistern (*pōḍhi*) by Laobhinikā (*Lakṣmī*), (wife ?) of the Nāḍaka Torika, (and ?) Nāḍabālikā, wife of Isimulasāmin (*Ṛishimulasāmin*).
1177. Junnar Buddhist cistern inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289 f., No. 12, and Plate; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1046, No. 5, and Plate LIII; 1847 Bird-Orlebar, *Hist. Res.* p. 57, No. 14, and Plate L, 12; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 161, No. 4, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 4, No. 4, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 396, No. 4; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 35, No. 4, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40, No. 4; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 53, No. 28, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 13, and Plate XLIX.
- Prakrit. Gift of a cistern (*pōḍhi*) by the goldsmith (*suvaṇṇakāra*) Saghaka (*Saṃghaka*), son of Kuḷira (*Kulīra*), the Kaliaṇaka (inhabitant of *Kalyāṇa*).
1178. Junnar Buddhist cave inscription.— 1847 Bird, *Hist. Res.* p. 59, No. 19, and Plate L, 11; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 161, No. 3, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 4, No. 3, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 395, No. 3; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 35, No. 3, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40, No. 3; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 53, No. 29, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 12, and Plate XLIX.
- Prakrit. Gift of a *chaitya*-building (*chētiyaghara*) by Ānada (*Ānanda*), son of the lay-worshipper (*upāsaka*) Tāpaśa, grandson of the lay-worshipper (*upāsaka*) Kapila.
1179. Junnar Buddhist cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289 f., No. 10, and Plate; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1045 f., No. 4, and Plate LIII; 1847 Bird, *Hist. Res.* p. 56 f., No. 13, and Plate L, 9; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 161, No. 2, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 2, No. 1, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 396 f., No. 1; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 33, No. 1, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40 f., No. 1; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 54, No. 30, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 11, and Plate XLIX.
- Prakrit. Gift of a *chaitya* building (*chētiyaghara*) by Sulasadata (*Sulasadatta*), the son of Hēraṇṇika (*Hairaṇṇyaka*, or of a treasurer), the Kaliaṇa (inhabitant of *Kalyāṇa*).
1180. Junnar Buddhist cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289 f., No. 9, and Plate; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1044 f., No. 2, and Plate LIII; 1847 Bird, *Hist. Res.* p. 55, No. 10, and Plate L, 10; 1854 Stevenson-



Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 160 f., No. 1, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 3, No. 2, and Plate; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 34, No. 2, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 54, No. 31, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 10, and Plate XLIX.

Prakrit. Gift of a seven-celled cave (*saṭagabha*) and a cistern (*pōdhi*) by the guild (*sēni*) of corn-dealers (*dhamñika*).

1181. Junnar Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 54 f., No. 32, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 7, and Plate XLIX.

Prakrit. Gift of Isipālita (*Ṛṣhipālita*), the son of the lay-worshipper (*upāsaka*) Ugāha (*Udgrāha*), together with his sons. Compare No. 1183.

1182. Junnar Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 55, No. 33, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 8, and Plate XLIX.

Prakrit. Gift of a refectory (*bhōjānaṣaṭapa*) to the community (*saḡha*) by the Yavaṇa (*Yavana*) Chiṭa of the Gatas (*Gatas*).

1183. Junnar Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 55, No. 34, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 9, and Plate XLIX.

Prakrit. Gift of a *chaitya* building (*chētiyaghara*) by Isipālita (*Ṛṣhipālita*), son of Ugāha (*Udgrāha*), with his family. Compare No. 1181.

1184. Karāḍh Buddhist cave inscription.—1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 89, No. 6.

Prakrit. Gift of a cave (*lēṇa*) by Saṃghamitara (*Saṃghamitra*), the son of Gōpāla.

1185. Kolhāpur Buddhist relic box inscription.—1879 Bhagvanlal Indraji-Bhandarkar, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIV. p. 149; 153; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 39, and Plate.

Prakrit. Gift of Bamha (*Brahman*). Made by Dhamaguta (*Dharmagupta*). Besides the letter A.

1186. S. 12.—Banavāsi stone inscription of the time of *nājan* Hārītiputa Vinhukaḍa-Chuṭukulānanda-Sātākāṃpi.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 100 f.; 1885 Bühler, *Ind. Ant.* Vol. XIV. p. 331 ff., and Plate; 1889 correction by Bühler, *Ep. Ind.* Vol. I. p. 96; 1905 correction by Fleet, *Journ. Roy. As. Soc.* 1905, p. 304 f.; 1908 correction by Rapsom, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIII f., No. 25.

—*raṇṇō Hārītiputasa Vinhukaḍa-Chuṭukulānanda-Sātākāṃpisa vasasatāya savachharāṃ 10 2 khamantāna pakhō 7 divasa 1.*

Prakrit. Gift of a *nāga*, a tank (*taḍaga*) and a *vihāra* by the *mahābhuvī* (*mahābhūjī*?), the daughter of a *mahārāja*, whose son and progeny (?) was alive, together with (?) the prince (*sa-uma[rā]*) Sada° or Sivakhadanāgasiri (*Śata°* or *Śivakhadanāgasiri*). The minister (*āmacha*) Khadasāti (*Skandasavāti*) was the superintendent of the work (*kamantika*). The *nāga* was made by Nātaka (? *Nartaka*), pupil (*śiṣa*) of the teacher (*āchāriya*) [I]damōraka (*Indramayāraka*), the Sajayataka (inhabitant of *Saṃjayanti*). Compare No. 1021.



1187. Pitalkhorā Buddhist pillar inscription.—1881 Bühler-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 39, No. 1, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83, No. 1, and Plate XLIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 587.  
Prakrit. Gift of [a pillar] by the family of the perfumer (*gādhika*) Mitadēva (*Mitradēva*) from Patihāna (*Pratihāna*).
1188. Pitalkhorā Buddhist pillar inscription.—1881 Bühler-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 40, No. 2, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83 f., No. 2, and Plate XLIV.  
Prakrit. Gift of a pillar (*ṭhabha*) by the sons of Saghaka (*Saṃghaka*) from Patihāna (*Pratihāna*).
1189. Pitalkhorā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 40, No. 3, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 3, and Plate XLIV.  
Prakrit. Fragment. Gift of Magila (*Mṛigila*), the son [of a Vachhi].
1190. Pitalkhorā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 40, No. 4, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 4, and Plate XLIV.  
Prakrit. Fragment. Mentions the royal physician (*rājave[ja]*) [Magila].
1191. Pitalkhorā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 40, No. 5, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 5, and Plate XLIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 587.  
Prakrit. Gift of the royal physician (*rājaveja*) Magila (*Mṛigila*), the son of a Vachhi (*Vātsi*).
1192. Pitalkhorā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 40, No. 6, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 6, and Plate XLIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 587 f.  
Prakrit. Gift of Datā (*Dattā*), the daughter of the royal physician (*rājaveja*) Magila (*Mṛigila*), the son of a Vachhi (*Vātsi*).
1193. Pitalkhorā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 41, No. 7, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 7, and Plate XLIV.  
Prakrit. Gift of Dataka (*Dattaka*), the son of the royal physician (*rājaveja*) Magila (*Mṛigila*), the son of a Vachhi (*Vātsi*).
1194. S. 13.—Ēlūra copperplate inscription of the Śālaṅkāyana mahārāja Sirī-Vijayadēvavamma. —1907 Hultzsch, *Ep. Ind.* Vol. IX. p. 56 ff., and Plates.  
—*vijayasamovachchkarāpi tērasa 10 3 Pausa-kala-pakkha-dasami.*  
Prakrit. Announcement, issued from Vāḡgipura to the villagers (*gāma*) of Ēlūra, headed by the *mujūḍa*, by the mahārāja Sirī-Vijayadēvavamma (*Śrī-Vijayadēva-carman*), the Śālaṅkāyana (*Śālaṅkāyana*), the worshipper of the holy (*bhagavat*) Chittarathasāmi (*Chittarathasāmin*), the fervent Māhesara (*Māhēśvara*), concerning a grant of land to Gaṇasamma (*Gaṇasārman*) of the Ra[bhura] gōtra (*gotta*).



1195. S. 2.—Maḷavalli pillar inscription of *rājan* Hāritiputta Viṇhukadda-Chaṭakulananda-Sātakappi.—1895 noticed by Bühler, *Academy*, Vol. XLVIII. p. 229 f. = *Journ. Roy. As. Soc.* 1895, p. 903 f. = *Vienna Orient. Journ.* Vol. IX. p. 331 = 1896 *Ind. Ant.* Vol. XXV. p. 28; 1902 Rice, *Ep. Carn.* Vol. VII. p. 251 f. and 142, No. 263, and Plate; 1905 note by Fleet, *Journ. Roy. As. Soc.* 1905, p. 304; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIV, No. 26.

—[sava]chchharam bīṭiyam gihmapakkaṁ paḍamaṁ divasaṁ paḍamaṁ . . .

Prakrit. Records, after an invocation of the god Maḷapaḷi, the order of the *rājan* of Vaijayanti, Sātakappi, of the Mānavya *gōtra* (*gotta*), the son of a Hāriti, born in the Viṇhukadda-Chaṭṇa family, to the official (*rajjuka*) Mahāvalabha (*Mahāvallabha*) concerning the gift of some land (?) in the village district (*gāmāhāra*) Sahalāṭavi to Koṇḍamāpa of the Koṇḍinya (*Kauṇḍinya*) *gōtra* (*gotta*), the son of a Hāriti, as a Brahman's gift for the enjoyment of the god Maḷapaḷi.

1196. S. 1.—Maḷavalli pillar inscription of Sivakhadavamman Hāritiputta, *rājan* of the Kadambas.—1895 noticed by Bühler, *Academy*, Vol. XLVIII. p. 229 f. = *Journ. Roy. As. Soc.* 1895, p. 903 f. = *Vienna Orient. Journ.* Vol. IX. p. 331 = 1896 *Ind. Ant.* Vol. XXV. p. 28; 1902 Rice, *Ep. Carn.* Vol. VII. p. 252 and 142 f., No. 264 and Plate; 1905 note by Fleet, *Journ. Roy. As. Soc.* 1905, p. 305; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIV f., No. 28.

—savaḥchchharam paḍamaṁ saradapakkaṁ bīṭiyam divasaṁ paḍamaṁ nakkhattam Rohiṇiyam.

Prakrit. Records, after an invocation of the god Maḷapaḷi, the renewal of the gift of the villages of Sōmapaṭṭi, Koṅginagara, Mariyasa, Karipendūla, Paramuchchunḍi, Kundamuchchunḍi, Kappennala, Kundatapuka, Volaki, Vegūra, Koṇatapuka, Ekkapṭhāhāra, Sahalā to Siri-Nāgadatta (*Śri-Nāgadatta*), the ornament of the Koṇḍamāpa family, of the Koṇḍinya (*Kauṇḍinya*) *gōtra* (*gotta*), the son of a Kōsiki (*Kauṣiki*), by the *rājan* of the Kadambas, Sivakhadavamman (*Śivaskandavarman*), the rightful supreme king of great kings of Vaijayanti (*Vaijayanti-dharmamahārājādhirāja*), of the Mānavya *gōtra* (*gotta*), the son of a Hāriti, the lord (*pati*) of Vaijayanti.

1197. Ajaṇṭā cave inscription.—1865 Bhanu Daji, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 63, and Plates; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 67 f., No. 1; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 116, No. 1, and Plate LVI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597.

Prakrit. Gift of a cave-door (*gharamukha*) by Kaṭahādī, son of a Vāsīṭhi (*Vāsīṣṭhi*).

1198. Ajaṇṭā cave inscription.—1865 Bhanu Daji, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 63, and Plates; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 68, No. 2; 1883 Bhagvanlal Indraji-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 116, No. 2, and Plate LVI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597.

Prakrit. Fragment. Gift of a shrine (*thānaka*) with cells (*ucavaraka*) and an *upa*[*saya*] by the merchant (*vaṇija*) Ghanāmadāda.



1199. Ajanta painted Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 84, No. 14, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 137, No. 6, and Plate LIX.

Prakrit. Fragment. Of Bhagava (*Bhagavat*), the first god of the ascetics (*yati*), the master of the ascetics (*yati*). Uncertain.

1200. S. 8.—Hirahadagalli copperplate inscription of the Pallava dhammamahārājādhirāja Sivakhaṇḍavama.—1888 Bühler, *Ep. Ind.* Vol. I. p. 2 ff., and Plates; 1888 correction by Bühler, *Ep. Ind.* Vol. I. p. 2 f.; 1892 correction by Bühler, *Ep. Ind.* Vol. I. p. 479; 1894 corrections by Leumann, *Ep. Ind.* Vol. II. p. 483 ff.; 1894 corrections by Bühler, *Ep. Ind.* Vol. II. p. 485 f.; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 210 ff.; 1900 correction by Hultzsch, *Ep. Ind.* Vol. VI. p. 88.

—*sāmva 8 vāsa 6 diva 5.*

Prakrit. Announcement of the righteous supreme king of great kings (*dhamma-mahārājādhirāja*) Sivakhaṇḍavama (*Śivaskandavarman*) of the Pallavas, a Bhāraddāya (*Bhāradeāja*), from Kāñchipura (*Kāñchīpura*), to the royal princes (*rājakumāra*), generals (*śēnāpatī*), rulers of districts (*raṭṭhika*), chiefs of *maḍambas* (*māḍabika*), local prefects (*dēśādhiḥkata*) and others, to the freeholders of various villages (*gāmāgāmabhōjaka*), herdsmen (*vallava*), cow-herds (*gocallava*), ministers (*amachcha*), guards (*ārakhādhikata*), captains (*gumika*), *tūthikas*, *nēyikas*, and all others employed in the service, to spies (*sañchharantaka*) and soldiers (*bhaḍamanusa*), that he has given a garden (*vāḍaka*) in the village (*gāma*), the settlement (*kōḍuṅka*) of Chillareka (or Chillereka or Chilereka) in the Sātāhani district (*raṭṭha*), formerly given by the lord (*sāmī*), the father of the *mahārāja*, and some fields in Āpittī to certain Brahmans (*bamhana*), inhabitants of Āpittī and freeholders (*bhōjaka*) of the settlement of Chillareka, viz. to Golasamaja (*Gōlasarmārya*), to Agisamaja (*Agnīśarmārya*) of the Ātteya (*Ātrēya*) *gōtra* (*gota*), to Mād̐hara, to his son-in-law Agilla (*Agnīla*), to Kālasama (*Kālasarman*) of the Hārīta *gōtra*, to Kumārasama (*Kumārasarman*) of the Bhāraddāya (*Bhāradeāja*) *gōtra*, to the four brothers Kumāranandi (*Kumāranandin*), Kumārasama (*Kumārasarman*), Koṭṭasama (*Koṭṭasarman*), Satti (*Śakti*) of the Kōsika (*Kauṭika*) *gōtra*, to Bhaṭṭi (*Bhaṭṭi*) of the Kaasava (*Kāśyapa*) *gōtra*, to Khaṇḍakoṇḍi (*Skandakoṭi* ?), the Bhāraddāya (*Bhāradeāja*), to Khaṇḍad̐ha (*Skandard̐ha*), to Bappa, to Dattaja (*Dattārya*), to Naṇḍīja (*Nandyārya*), to Rudasama (*Rudrasarman*) of the Vatsa (*Vātsya*) *gōtra*, to Dāmaja (*Dāmārya*), to Sālasamaja (*Syālasarmārya*), to Parimita (? *Harimitra* ?), to Nāganandi (*Nāganandin*), to Gōli, to Khaṇḍasama (*Skandasarman*), to Sāmīja (*Svāmīyārya*). The plates were prepared by the privy councillor (*rahasādhikata*) Bhaṭṭisama (*Bhaṭṭisarman*), the Kolivāla freeholder (*bhōjaka*).

1201. Deotek stone inscription.—1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 28 f.; 102, No. 13 and Plate XV.

— . . . he pa 1 di 10.

Prakrit. Fragment. Mentions some lord (*sāmī*) and Chikambari.

1202. S. 20.—Jagayyapēṭa Buddhist pillar inscription of the time of rājan Mād̐hariputa Sirivira-Purisadatta of the Ikhākas.—1882 Bhagvanlal Indraji, *Notes Amar. Stāpa*, p. 55 f., No. 3; 1882 Bühler, *Ind. Ant.* Vol. XI. p. 259, No. 3;



Burgess-Bühler, *Arch. Surv. South. Ind.* Vol. I. p. 110 f., No. 3, and Plate LXIII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 601.

—*raññ Māḍhariputasa Ikkhakuṇaṃ Sirivira-Purisadatasa saṃvachhara 20 vāsāpakhaṃ 8 divasaṃ 10.*

**Prakrit.** Gift of five entrance pillars (*āyakakhaṃbha*) at the eastern door (*dāra*) of the Great Chaitya (*mahācchēṭiya*) of the holy (*bhagavat*) Budha (*Buddha*) in the village (*gāma*) of Velagiri, by the artisan (*ārēsani*) Sidbatha (*Siddhārtha*), residing in the village (*gāma*) of Mahākāṃḍurāra, the son of the artisan (*ārē(sa\*)ni*) Nākachaiṇḍa (*Nāgachandra*) residing in Naḍatūra (*or* Toḍatūra?) in the district (*raṭṭha*) of Kāṃmāka, together with his mother Nāgilani (*Nāgild*), his wife Samudani (*Samudrā*), his son Mūlasiri (*Mūlasri*), his daughter Nākabudhanikā (*Nāgabuddhā*), his brother Budhinaka (*Buddhi*) and the wife of the same Kanikā (*Krishṇā*) and their sons Nāgasiri (*Nāgasiri*) and Chaiṇḍasiri (*Chandraśiri*) and their daughter Sidbathanikā (*Siddhārthā*).

1203. S. 20.—Jagayyapēṭa Buddhist pillar inscription of the time of *rājan* Māḍhariputa Sirivira-Purisadata of the Ikkākus.—1882 Bhagvanlal Indraji, *Notes Amar. Stūpa*, p. 55 f., No. 2; 1882 Bühler, *Ind. Ant.* Vol. XI. p. 258 f., No. 1; 1887 Burgess-Bühler, *Arch. Surv. South. Ind.* Vol. I. p. 110 f., No. 1, and Plate LXII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 601.

—*raññ Māḍhariputasa Ikkā[kuṇaṃ] Sirivira-Purisadatasa saṃvachhara 20 vāsāpakhaṃ 8 divasaṃ 10.*

**Prakrit.** With the exception of some details, identical with No. 1202. Note the spellings *ārēsani*, *āyakakhaṃbha*, and the non-mentioning of the Great Chaitya.

1204. S. 20.—Jagayyapēṭa Buddhist pillar inscription of the time of [*rājan*] [Māḍhari]puta Sirivira-Purisadata of the Ikkākus.—1882 Bhagvanlal Indraji, *Notes Amar. Stūpa*, p. 55 f., No. 1; 1882 Bühler, *Ind. Ant.* Vol. XI. p. 258 f., No. 2; 1887 Burgess-Bühler, *Arch. Surv. South. Ind.* Vol. I. p. 110 f., No. 2, and Plate LXII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 601.

— . . . . putasa Ikkākuṇaṃ Sirivira-Purisadatasa sa[mvachhara 20] . . . .  
 . . . . divasaṃ 10.

**Prakrit.** Fragment. With the exception of some details, identical with No. 1202. Note the spellings Mūlasiri, Kāṇinikā, Nāgasiri, *ārēsani* by the side of *ārēsani*, and the specification of Naḍatūra as a village (*gāma*).

1205. S. 10.—Mayidavolu (now Madras Museum) copperplate inscription of the Pallava yuvamahārāja Sivakhaṇḍavamma.—1900 Hultzsch, *Ep. Ind.* Vol. VI. p. 84 ff., and Plates.

—*sa[m]vachhara[m] dasamaṃ 10 gimhā pakhō chhaṭhō 6 divasaṃ pañchami 5.*

**Prakrit.** Order of the yuvamahārāja Sivakhaṇḍavamma (*Śivasakandavarman*) of the Palavas (*Pallavas*), who belonged to the Bhārādāja (*Bhāradvāja*) *gōtra* (*gotra*), from Kāṃchīpura to the official (*vāpata*) at Dhāmūkaḍa (*Dhānyakaṭa*), with regard to the gift of the Anūhāpatiya village (*gāma* in *Andhrāpatha*) Viripara to the Brahmana (*bamhāna*) Puvakuṭuja of the Agivesa (*Āgnivēṣya*) *gōtra* (*gotra*) and Gōṇandīja (*Gōṇandyārya*) of the Agivesa (*Āgnivēṣya*) *gōtra* (*gotra*).



1206. Amarāvati (now British Museum) Buddhist rail inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p. 184; 239, No. 1, and Plates XLIX, LXIV, 1, and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p. 202; 261, No. 1, and Plates as before.

Prakrit. Fragment. [Gift] of the female lay-worshipper (*urāsikā*) Saṃgharakhitā (*Saṃgharakshitā*), the daughter of the householder (*gahapati*) Mariti, together with her brothers and sisters, and of her three sons Chada (*Chandra*), Ajuna (*Arjuna*), Chadamugha (*Chandramukha*), of Bhūtāyana (?).

1207. Amarāvati Buddhist rail inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p. 206; 239, No. 2, and Plates LXXXIII, 1 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p. 225; 261, No. 2, and Plates as before.

Prakrit. Gift of tablets of homage (? *yaghāpaṭa*?) to the Great Chaitya (*mahāchētiya*) of Bhagavat, by Bodhi and Nāgamuli (*Nāgamulī*) . . . of the Pusiliyas (*Pushyaliyas*), for the benefit of their nephews, sons-in-law, grand-daughters and grandsons.

1208. Amarāvati Buddhist pillar inscription.—1868 Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p. 239, No. 3, and Plates XC, 7 and XCIX; 1873 Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p. 261, No. 3, and Plates as before.

Prakrit. Fragment. Records the gift of a pillar (*thābha*) by . . . Halikā (?) and others.

1209. Amarāvati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p. 168; 239, No. 4, and Plates LIII, 2 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p. 186; 261, No. 4, and Plates as before.

Prakrit. Gift of two foot-prints (*patuka*) by Sivaka (*Sīsaka*), the Sēthivādicha (inhabitant of *Śrēṣṭhivāda*), the son of the householder (*gahapati*) Pusila (*Pushyala*), the Turulāraka (inhabitant of *Turulāra*), and by his wife Munuri, his son-in-law Vichita, his son-in-law Vichita (?), his son-in-law Mahādēva (*Mahādēva*), his daughter Budhā (*Buddhā*), his daughter Chadapusā (*Chandra-pushyā*), and his daughter Chāmā (*Kshamā*).

1210. Amarāvati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p. 210; 239, No. 5, and Plates LXXXIX and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p. 230; 261, No. 5, and Plates as before; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 560, No. 44; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 18, note 2.

Prakrit. Gift of a Chaitya pillar (*chētiyakhabha*) by the perfumer (*gadhiika*) Haṃgha (*Saṃgha*) together with his sons and daughters.

1211. Amarāvati Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p. 211; 239, No. 6, and Plates XC, 2 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p. 231; 261, No. 6, and Plates as before.

Prakrit. Fragment. Mentions the son of . . . ti, the householder (? [*gahapa*]*tī*) Dhana . . . . .



1212. Amarāvati Buddhist pillar inscription.—1868 Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p. 239, No. 7 and Plates XC, 1 and XCIX; 1873 Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p. 261, No. 7, and Plates as before.  
Prakrit. Mostly illegible. Said to mention the great Chaitya (*mahāchētiya*).
1213. Amarāvati Buddhist rail inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p. 200; 239, No. 8, and Plates LXXVII and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p. 218; 261, No. 8, and Plates as before.  
Prakrit. The slab (*paṭa*) of Mulasiri (*Mūlasiri*), the son of the merchant (*vāniya*) Bōdhisarṃma (*Bōdhisarman*), who lives at Kovurura, together with mother . . . and (?) of Dhammasiri (*Dharmasiri*), Bapisiri (?), Saghā (*Saṅghā*).
1214. Amarāvati Buddhist sculpture inscription.—1837 mentioned by Cunningham-Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 218, and Plate X; 1854 Cunningham, *Bhilsa Topes*, Plate IX; 1868 Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p. 239, No. 9, and Plate XCIX; 1873 Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p. 261, No. 9, and Plates as before.  
Prakrit. Gift of a pillar for lamps (*divatha[bha]*) at the southern entrance (*āyaka*) to the Great Chaitya (*mahāchēdiya*) by the merchant (? *vāniya* ?) Budhi (*Buddhi*), son of the merchant (*vāniya*) Kaṇha (*Krishṇa*), . . . together with his wife, his sons, his daughters, his grandsons, his relatives, friends and connections. There is no mentioning of mahārāja Yaṇasiri Sādakaṇi.
1215. Amarāvati (now British Museum) Buddhist sculpture inscription.—1868 Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p. 240, No. 10, and Plates XCV, 3 and XCIX; 1873 Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p. 262, No. 10, and Plates as before.  
Prakrit. Fragment. Gift of a slab (*paṭa*) by some person together with his daughters, his sons and grandsons.
1216. Amarāvati (now British Museum) Buddhist rail inscription.—1868 Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p. 240, No. 11, and Plates LXXXII, 6 and XCIX; 1873 Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p. 262, No. 11, and Plates as before.  
Prakrit. Fragment. Gift of a Chaitya (*chētiya*), a rail (*vētikā*) and a slab (*paṭa*) by the householder (*gahapati*) Hagha (*Saṅgha*), the son of . . . ti, and his wife Venhā (*Vishṇu*).
1217. Amarāvati Buddhist rail inscription.—1868 Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p. 240, No. 12, and Plates LXXV and XCIX; 1873 Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p. 262, No. 12, and Plates as before.  
Prakrit. Gift of a slab with foot-prints (*padukapaṭa*) by Rakhadī Chadati (?).
1218. Amarāvati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p. 178; 240, No. 13, and Plates LXI, and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p. 196; 62, No. 13, and Plates as before; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. 38, with facsimile, and Plate LXI, No. 56; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 601.  
Prakrit. Gift of Saghā (*Saṅghā*), Saghadāsi (*Saṅghadāsi*), and Kumalā, the wives of Lōṇavalavaka, Sagharakhita (*Saṅgharakshita*), and Mariti.



1219. Amarāvati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p. 172; 240, No. 14, and Plates XLIX, LVIII, 2 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p. 190; 262, No. 14, and Plates as before; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 560, No. 43.

Prakrit. Fragment. Gift of two foot-prints (*pātuka*) by the mother of Ānandā (*Ānandā*).

1220. Amarāvati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p. 167 f.; 240, No. 15, and Plates LIII, I and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p. 185 f.; 262, No. 15, and Plates as before.

Prakrit. Fragment. Gift of P. . . ., the son of the householder (*gahapati*) Kanhati, the [Chada]kicha (? inhabitant of *Ohandaka*), together with his wife, his sons and daughters.

1221. Amarāvati (now British Museum) Buddhist sculpture inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p. 212; 240, No. 16, and Plates XCI, I and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p. 232; 262, No. 16, and Plates as before.

Prakrit. Gift of a coping-stone (*umisa*) by Ajuna (*Arjuna*), the grandson of the householder (*gahapati*) Mariti, the Akhasavādicha (inhabitant of *Akhasavāda*).

1222. Amarāvati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p. 172; 240, No. 17, and Plates XLIX, LVIII, 1 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p. 190; 262, No. 17, and Plates as before.

Prakrit. Gift of the grandson of the householder (*gahapati*) Pāpin, the Valika-chaka (inhabitant of *Valikacha*), and his wife Kaphā (*Kṛishṇā*).

1223. Amarāvati Buddhist sculpture inscription.—1868 Cunningham, *Trees and Serpent Worship*<sup>1</sup>, p. 240, No. 18, and Plate LXXXVII, 5 and XCIX; 1873 Cunningham, *Trees and Serpent Worship*<sup>2</sup>, p. 262, No. 18, and Plates as before; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 561, No. 46.

Prakrit. Gift of a lion-seat (*sihaṭhāna*) by the two, the elder (*thēra*), the Chaitiya worshipper (*Chētiyavāṇḍaka*) bhayaṃta (*bhadanta*) Budhi (*Buddhi*) and his sister, the nun (*bhikkhū*) Budhā (*Buddhā*).

1224. Amarāvati (now British Museum) Buddhist sculpture inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p. 216; 240, No. 19, and Plates XCV, 4 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p. 236; 262, No. 19, and Plates as before.

Prakrit. Made by . . . the son of Dhamadēva (*Dharmadēva*), the Virapura-ka (inhabitant of *Virapura*); the gift of . . . female papil (*atēvāsint*) of Budharakhita (*Buddharakhita*).



1225. Amarāvati (now British Museum) Buddhist rail inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p. 206; 240, No. 20, and Plates LXXV, LXXXII, 1 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p. 224; 262, No. 20, and Plates as before.

Prakrit. Fragment. Gift of two Chaitya slabs (*chētiyapaṭa*), three footprints (*pātuka*), a coping-stone (*uṇṇisa*), a slab with a flower vase (? *pupha-ganiyapaṭa* ?) and other objects to the Great Chaitya (*mahāchētiya*) at Dharmākāṭa (*Dhānyakāṭa*), and erection of some object at (?) the Great Chaitya (*mahāchētiya*) at Rājagiri at the northern door (*dara*) by some person together with his relatives.

1226. Amarāvati (now British Museum) Buddhist sculpture inscription.—1868 Fergusson, *Tree and Serpent Worship*<sup>1</sup>, Plates XCIII and XCVI, 3 (Plates only); 1873 Fergusson, *Tree and Serpent Worship*<sup>2</sup>, Plates as before.

Prakrit. Fragment. Gift of a slab (*paṭa*) by some person.

1227. Amarāvati Buddhist sculpture inscription.—1868 Fergusson, *Tree and Serpent Worship*<sup>1</sup>, Plate XCIV, 4 (Plate only); 1873 Fergusson, *Tree and Serpent Worship*<sup>2</sup>, Plate as before.

Prakrit. Not read except the beginning which contains an invocation of Bhagavat.

1228. Amarāvati Buddhist sculpture inscription.—1868 Fergusson, *Tree and Serpent Worship*<sup>1</sup>, Plate XCVI, 4 (Plate only); 1873 Fergusson, *Tree and Serpent Worship*<sup>2</sup>, Plate as before.

Prakrit. Not read.

1229. Amarāvati Buddhist pillar inscription.—1882 Hultzsch, *Notes Amar. Stūpa*, p. 6, No. 3, and Plate II, No. 1, with correction by Burgess; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 550, No. 4; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 86, and Plates XLV, 1 and LX, No. 47; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Gift of a Chaitya pillar (*chētiyakhabha*), with a relic, at the southern entrance (*āyāka*) by the merchant (*vāṇiya*) Kuṭa together with his relatives.

1230. Amarāvati Buddhist pillar inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 8, No. 8, and Plate II, No. 2; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 52 f., No. 8; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 550 f., No. 5; 1886 correction by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 344, No. 5; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 103, and Plate LX, No. 49.

Prakrit. Fragment. Records after an invocation of [Bha]gavat, the gift of a chief pavilion (? *padhānamēḍava*) to the Order (*sagha*) by the perfumer (*gadhika*), the merchant (*vāṇiya*) Siridata (*Śrīdatta*), son of the merchant (*vāṇiya*) Dharmila (*Dharmila*), . . . of the pupil (? *śiṣya*) of the teacher (*ācā[riya]*) Śāripu[tā] (*Śāriputra*), the Mahāvanasaliya (who lives in *Mahāvanasāla* ?).



1231. Amarāvati Buddhist coping-stone inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 8, No. 2 B, and Plate II, No. 3; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 550, No. 3; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 67, and Plates XXVIII, 6 and LXI, No. 52; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600 f.

Prakrit. Fragment. Gift of a coping-stone (*unisa*) by some woman together with her relatives.

1232. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 10, No. 22; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 345, No. 48; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 103, and Plate LVIII, No. 34.

Prakrit. Fragment. [Gift] of . . . . . of the son of Mugudasama (*Mukundasarma*) . . . with relatives.

1233. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 12, No. 11 B, and Plate II, No. 4; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 53, No. 11 B; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 551, No. 6; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 85, and Plates XLIII, 4 and LVII, No. 23.

Prakrit. Fragment. Mentions the *bhāyanta* (*bhadanta*) Bu . . . . . pupil (*śiṣa*) of *bhāyanta* (*bhadanta*) Nādbasiri (*Nāthasiri*), the Mahemkhānāja (inhabitant of *Mahemkhānāja*), disciple (*[āntē]vasika*) of . . . .

1234. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 12, No. 12B, and Plate III, No. 5; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 551 f., No. 7; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 85, and Plates XLIII, 6 and LVII, No. 22; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Fragment. Mentions, after an invocation of Bhagavat Buda (*Buddha*), the sister of the monk (*pavāta*) Sidanta (*Siddhārtha*), who lived at Maṇḍara.

1235. Amarāvati Buddhist stone-slab inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 13, No. 16B; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 345, No. 47; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 104, and Plate LIX, No. 40.

Prakrit. Fragment. Gift of an upright slab (*udhapa[ta]*) by . . . . . Bhagommū (?), the wife of Sidhatha (*Siddhārtha*), . . . . . and Bodhi.

1236. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 16, No. 34 bis; 1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 83, and Plate XLII, 7 (in the text by mistake called 8).

Prakrit. Fragment. No sense has been made out.



1237. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 16, No. 36; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 53, No. 36; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 552, No. 10; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 102, and Plate LVI, No. 14.  
Prakrit. Gift of the two female pupils (*atidāsini*) of [A]ya-Kamāya (*Ārya-Kamāya*).
1238. Amarāvati Buddhist pillar inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 17, No. 25B, and Plate III, No. 6; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 53, No. 25B; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 552, No. 8; 1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 105, and Plate LX, No. 46.  
Prakrit. Fragment. No name has been preserved.
1239. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 17, No. 26B; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 53, No. 26B; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 552, No. 9; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 343 f., No. 9; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 82, and Plates XLII, 4 and LVIII, No. 28; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.  
Prakrit. Fragment. Records, after an invocation of the Enlightened One, [the gift] of Nākhā, the wife of the lay-worshipper (*upāsaka*), the Nārassala (inhabitant of Narasala?), the merchant (*vāṇiya*) Nāgatissa (*Nāgatishya*), together with her sons, the treasurer (*hēraṇika*) Budhi (*Buddhi*), Mūla, . . . .
1240. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 18, No. 54, and Plate III, No. 7; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 345, No. 49; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 78, and Plates XLI, 6 and LVII, No. 19.  
Prakrit. Fragment. Records, after an invocation of Bhagavat, the erection of a slab (? *paṇḍaka*) by Hāmgi (*Samghī*), the daughter of bhāyanti (*bhadanti*) Bodhi, . . . . of the nun (*pavajitikā*) Vasā (*Vaśyā*) resident in Kevurura.
1241. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 19, No. 60; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 53, No. 60; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 553, No. 13; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 344, No. 13.  
Prakrit. Fragment. Gift of a rail bar ([*su*])ji by Budhara[khita] (*Buddhara-khita*).
1242. Amarāvati Buddhist sculpture inscription.—1882 Hultzsch, *Notes Amar. Stūpa*, p. 19, No. 66; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 553, No. 15; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 101, and Plate LVI, No. 10; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 599.  
Prakrit. Fragment. Gift of the female ascetic ([*sama*])nikā [Si]dhamthi (*Siddhārthi*).



1243. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 20, No. 80, and Plate III, No. 8; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 554 f., No. 21; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 104, and Plate LIX, No. 41.

Prakrit. Gift of an upright slab (*udhampata*) at the foot of the Great Chaitya (*mahāchētiya*) by Damilakanha (*Dravidakrishṇa*) and his brother Chulakanha (*Kshudrakrishṇa*) and his sister Nākha.

1244. Amarāvati Buddhist pillar inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 22 f., No. 86, and Plate III, No. 9; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 555, No. 22; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 103, and Plate LIX, No. 38; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Erection of a pillar for lamps (*divakhambha*) at the foot of the Great Chaitya (*mahāchētiya*) of Bhagavat by Khadā (*Skandā*), wife of the householder (*gahapati*) Sidhatha (*Siddhārtha*) of the Jaḍikiyas, together with her relatives.

1245. Amarāvati Buddhist pillar inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 23, No. 87 (upper inscription), and Plate IV, No. 10; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 555, No. 23 (upper inscription); 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 82, and Plates XLII, 8 (in the text by mistake called 7) and LVII, No. 18 (upper inscription).

Sanskrit. By the glorious Viprajātapriya (?).

1246. Amarāvati Buddhist pillar inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 23, No. 87 (lower inscription), and Plate IV, No. 10; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 555, No. 23 (lower inscription); 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 82, and Plates XLII, 8 (in the text by mistake called 7) and LVII, No. 18 (lower inscription); 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Gift of Aya-Dhamā (*Ārya-Dharmā*), female pupil (*atēvāsint*) of Aya-Rēti (*Ārya-Rēti*).

1247. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 25, No. 114, and Plate IV, No. 13; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 345, No. 50; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 102 f., and Plate LVII, No. 27.

Prakrit. Gift of a rail bar (*suyā*) by the treasurer (*hēranika*) Sidhatha (*Siddhārtha*), the son of the householder (*gahapati*) Budhila (*Buddhila*), together with his relatives.

1248. Amarāvati Buddhist stone inscription of the time of rājan Vāsīthiputa sāmi-Siri-Palumāvi.—1882 Bhagvanlal Indraji-Burgess, *Notes Amar. Stūpa*, p. 26 f., No. 121, and Plate IV, No. 11; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 549 f., No. 1; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 100, and Plate LVI, No. 1; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 212.

—raññ V[āsi]t[h]i[puta]sā s[ā]m[i]-Siri-Palumāveisa savachhara . . . .



Prakrit. Fragment. Gift of a wheel of the Law (*dharmacakka*) at the western gate (*dāra*) to the Great Chaitya (*mahāchētiya*) of [Bhagava]t by the householder (*gahapati*) Kahūtara and Isila (*Ṛishila*), the son of the householder (*gahapati*) Puri, of the Pimḍasutariyas, together with [Isila's] wife Nākānikā (*Nāyā*) and other relatives, as the special property of the school (*nikāya*) of the Chētikīyas (*Chaityakiyas*).

1249. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 28, No. 129; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 346, No. 52; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 102, and Plate LVII, No. 20; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Fragment. Gift of an [a]badamala (?) by some man together with his relatives.

1250. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 30, No. 143, and Plate IV, No. 14; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 346, No. 53; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 53, and Plates XX, 2 and LVI, No. 6; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 599.

Prakrit. Fragment. Gift of the nun (*bhikkhuni*) Budharakhitā (*Buddharakshitā*) . . . female pupil (*āśēvāsī[nī]*) of the elder (*thēra*) bhayata (*bhadanta*) Budharakhita (*Buddharakshita*), the overseer of works (*navakamaka*) of the Chētikas (*Chaityakas*) who lived at Rājagiri, together with her daughter, and of Dhamadinā (*Dharmadattā*) and of Sagharakhita (*Saṅgharakshita*).

1251. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 31, No. 145, and Plate IV, No. 15; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 62, and Plates XXVII, 2 and LVI, No. 15.

Prakrit. Fragment. Gift of a coping-stone (*unisa*) at the northern entrance (*āyāka*) to the Great Chaitya (*mahāchētiya*) by some female person together with her family.

1252. Amarāvati Buddhist coping-stone inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 32, No. 151; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 55, and Plates XXI, 2 and LVI, No. 13, a, b; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Fragment. [Gift] of the lay-worshipper (*upāsika*) Kamā (*Kāmyā*), daughter of the housewife Kaphā (*Kṛishṇā*), daughter of the householder (*gahapati*) Ida (*Indra*), together with her relatives, and of the nun (*bhikkhuni*) Nāgamitā (*Nāgamitrā*).

1253. Amarāvati Buddhist pillar inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 33, No. 58 B; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 552, No. 12.

Prakrit. Gift of a slab with a wheel (*chakapaṭa*) by Kōja (*Kubja*).

1254. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 35, No. 174; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 556, No. 25; 1886 correction by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL.



- p. 344, No. 25; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 48, and Plates XVIII, 2 and LVI, No. 11.
- Prakrit. Gift of two rail bars (*suchi*) with circular panels (*parichaka*) by Makabudhi (*Mṛigabuddhi*), son of the householder (*gahapati*) Budhi (*Buddhi*), together with his relatives.
1255. Amarāvati Buddhist coping-stone inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 35 f., No. 175, and Plate IV, No. 16; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 556, No. 26; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 104 f., and Plate LX, No. 44.
- Prakrit. Fragment. Erection of a gate (*dāra*) at the southern side by the householder (*gaha[pati]*) . . . . ., son of the householder (*gahapati*) Salasa, [together with] . . . . . Nāgata (*Nāgattā*) and his son Salasa, with his daughter . . . . .
1256. Amarāvati Buddhist stone inscription.—1882 note by Burgess, *Notes Amar. Stūpa*, p. 36, No. 179; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 559, No. 39; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 58, and Plate XXIV, 1.
- Prakrit. Fragment. Gift of a coping-stone (*unisa*) by Ajaka together with his father.
1257. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 37, No. 182; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 48, and Plate XVIII, 3.
- Prakrit. Fragment. Gift of some nun (*[bhikkh]unī*).
1258. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 37, No. 185; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 54, No. 185; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 556, No. 27; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 101, and Plate LVI, No. 9.
- Prakrit. Fragment. Gift of some female ascetic (*samanikī*) together with her sister.
1259. Amarāvati Buddhist coping-stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 38, No. 188; 1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 57, and Plate XXII, 2.
- Said to be illegible.
1260. Amarāvati Buddhist pillar inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 38, No. 189; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 54, No. 189; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 556, No. 23; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 104, and Plate LIX, No. 42.
- Prakrit. Gift of a pillar (*khaṁbha*) by the grandsons of Karimā (*Kāmyā*), daughter of Bhagi, wife of the householder (*gahapati*) Rāhula in Hiralūra.
1261. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 39, No. 196; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 557, No. 29; 1886 correction by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 344, No. 29.



Prakrit. Gift of a rail bar (*suchi*) by the righteous hamlet (*bhādanigama*), the Chhadakieha (of *Chhadaka*), headed by the bankers (*seṭhin*).

1262. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 40, No. 205; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 54, No. 205; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 557, No. 30; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 90 f., and Plates XLVI, 2 and LX, No. 50; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Gift of upright slabs (*upaṣa*) by the nun (*pavajitika*) Sagharakhitā (*Saṅgharakshitā*) living in Dēvapavāna (?), and by her daughter, the nun (*pavajitika*) Haṃghā (*Saṃghā*), and by (the latter's ?) daughter Jiyavā.

1263. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 41, No. 65 B, and Plate V, No. 18; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 553, No. 14; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 344, No. 14; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 101 f., and Plate LVI, No. 12.

Prakrit. Gift of a rail bar (*suchi*) by Papin (*Pāpin*), brother of *bhayaṃta* (*bhādanta*) Budhi (*Buddhi*), the Chaitya worshipper (*Chētiavadaka*). Compare No. 1223.

1264. Amarāvati Buddhist coping-stone inscription.—1882 Hultzsch, *Notes Amar. Stūpa*, p. 41, No. 66 B, and Plate IV, No. 17; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 553, No. 16; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 63, and Plates XXVII, 6 and LVI, No. 16; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Fragment. Gift of the nun (*bhikkhuni*) Rohā, daughter of Sujātā.

1265. Amarāvati Buddhist pillar inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 42, No. 68 B; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 54, No. 68 B; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 554, No. 17; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 86, and Plates XLIV, 2 and LVIII, No. 32.

Prakrit. Fragment. Records some gift.

1266. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 42, No. 69 B, and Plate V, No. 19; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 554, No. 18; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 101, and Plate LVI, No. 4; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 599.

Prakrit. The pillar (*thabha*) of the general (*sēnagēpa*) Mudukutala (*Mṛidukutala*).

1267. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 42, No. 71 B, and Plate V, No. 20; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 554, No. 19; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 94, and Plates LI, 1 and LVI, No. 3.

Prakrit. Fragment. [Gift] of the preacher (*dhamakathika*) Budhi (*Buddhi*) dwelling in Oḍiparivenena (?).



1268. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 43, No. 210, and Plate V, No. 21; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 557, No. 31; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 94, and Plates LIV, 2 and LVI, No. 5.  
Prakrit. Fragment. Gift of the female lay-worshipper (*uvāsikā*) Sivalā (*Śivalā*) with her sons and daughters.
1269. Amarāvati Buddhist coping-stone inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 43, No. 74 B; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate LVII, No. 24 (Plate only).  
Prakrit. Fragment. Gift of a rail (*vētikā*) by several persons together with their relatives and friends.
1270. Amarāvati Buddhist pillar inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 44, Nos. 78 B and 217, and Plate V, Nos. 23 and 22; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 554, No. 20; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 102, and Plate LVII, No. 25.  
Prakrit. Fragment. Mentions a monk (*pavachi[ta]*), the pupil (*atavāsika*) of the great Vinaya teacher (*mahāvīṇayamdhara*) Aya-Badhi (*Ārya-Buddhi*) of the . . . liyas.
1271. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 45, No. 222, and Plate V, No. 24; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 54, No. 222; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 557, No. 32; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 90, and Plates XLVI, 1 and LXI, No. 53; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 601.  
Prakrit. Fragment. Records, after an invocation of Bhagapat (*Bhagavat*), the gift of upright slabs (*udhapapa*) by the lay-worshipper (*upāsaka*) Budharakhita (*Buddharakṣita*), the son of Gomdi, the Dhamñakataka (inhabitant of *Dhanyakata*), and by his wife Padumā (*Padmā*), his son Haṁgha (*Samgha*), Budhi (*Buddhi*), Bōdhi . . . , Budharakhita (*Buddharakṣita*).
1272. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 45, No. 231; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 55, No. 231; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 557 f., No. 33; 1886 correction by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 344, No. 33; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 91, and Plates XLVII, 3 and LVIII, No. 35.  
Prakrit. Gift of an upright slab (*udhapapa*) by the mendicant monk (*peṇḍa-pātika*) Pasama (*Prasama*), residing in Mahavanasala (*Mahāvanasāla*), the pupil (*atēvāsika*) of the great elder (*mahāthēra*) Paravanuta who dwells in Pusakavana (? *Pushyakavana*), the brother of Saṁyutaka (? *Samyuktaka*), and by Haṁgha (*Samgha*).
1273. Amarāvati Buddhist sculpture inscription.—1882 Hultzsch, *Notes Amar. Stūpa*, p. 46, No. 232, and Plate VI, No. 25; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 558, No. 34; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 91, and Plates XLVII, 2 and LVIII, No. 36; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.



Prakrit. Gift of a slab with a filled vase (*punaghaḍakapaṭa*) by the leather-worker (*chāmmakāra*) Vidhika, the son of the teacher (*upajhaya*) Nāga, and by his son Nāga, together with their relatives.

1274. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 47, No. 249; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 558, No. 35; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 105, and Plate LX, No. 48.

Prakrit. Fragment. Mentions, after an invocation of Bhagavat, Dasaka (? *Dāshaka* ?), the son of the householder (*ga[ha]pati*) Haṁghi (*Samghin*).

1275. Amarāvati Buddhist pillar inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 48, No. 83 B; 1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 86, and Plate XLIV, 3.  
Not read.

1276. Amarāvati Buddhist *chhatra* inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 49, No. 88 B, and Plate VII, No. 29; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 55, No. 88 B; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 555 f., No. 24; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 87, and Plates XLV, 6 and LX, No. 45;—1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Gift of a parasol (*chhata*) to the Chaitya (*chēdiya*) of the venerable (*āra*) Uṭayipabbhāḥis by the female lay-worshipper (*uvāsikā*) Chadā (*Chandrā*), the mother of Budhi (*Buddhi*).

1277. Amarāvati Buddhist pillar inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 50, No. 17, and Plate VI, No. 27; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 558 f., No. 36; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 106, and Plate LXI, No. 51.

Prakrit. Gift of pillars (*thabha*) by Himala, the son of the householder (*gahapati*) Vāsumita (*Vasumitra*), together with his relatives.

1278. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 50, No. 67; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 346, No. 54.

Prakrit. Fragment. Records, after an invocation of Bhagavat, the gift of some merchant (*vāniya*) together with his relatives.

1279. Amarāvati Buddhist sculpture inscription of the time of *rājan* Siri-Sivamaka-Sada.—1882 Burgess, *Notes Amar. Stūpa*, p. 51, No. 80, and Plate VI, No. 28; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 550, No. 2; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 61, and Plates XXVII, 1 and LVI, No. 2; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.*, p. LII, No. 19.

Prakrit. Fragment. Mentions the superintendent of the water-houses (? *pāniya-gharika*) of *rājan* Siri-Sivamaka-Sada.

1280. Amarāvati Buddhist stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 51, and Plate VI, No. 26; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 55;



- 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 559, No. 37 ; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 344 f., No. 37 ; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 104, and Plate LIX, No. 39.
- Prakrit.** Gift of a pillar (*thambha*) by Chula-Ayira (*Kshudra-Ārya*), the pupil (*[atē]vāsika*) of the great elder (*mahathēra*) Ayira-Bhūtarakhita (*Ārya-Bhūtarakhita*) who lives at [R]āyasēla (*Rajāsaila*), and by the nun (*bhikkhunī*) Nadā (*Nandā*), the pupil (*atēvāsini*) of the Arhat (*arahata*) Ayira-Budharakhita (*Ārya-Buddharakhita*).
1281. Amarāvati (now Bejvādā) Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 51, No. 4 ; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 72, and Plates I and LVII, No. 17.
- Prakrit.** Fragment. Gift of a coping-stone (*unisa*) to the Great Chaitya (*mahā-chētiya*) of Bhagavat by the wife of the merchant (*vāniya*) Samuda (*Samudra*), the son of the householder (*gahapati*) Haraṅga (*Samṅha*), who lived at Adhi-thāna (*Adhishthāna*, or 'in the capital' ?) . . . in the Tompaki (?) district (*raṭha*), and (?) by (?) the householder (*gaha[pati]* ?) Kodachadi . . . . .
1282. Amarāvati Buddhist stone inscription.—1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 559, No. 38.
- Prakrit.** Fragment. Gift of four pillars (*khabha*) saphaṭha (?) and with slabs (*sapaṭa*), by Mahanāga (*Mahānāga*).
1283. Amarāvati Buddhist sculpture inscription.—1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 559, No. 40 ; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 85, and Plates XLIII, 9 and LVIII, No. 31.
- Prakrit.** Fragment. Erection of a coping-stone (*uṇnisa*) by . . . . . Hayadā, Kāmdadā, Saṅghadā.
1284. Amarāvati Buddhist stone inscription.—1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 560, No. 41 ; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 85.
- Prakrit.** Erected by the reverend (?) bhavāta) Dharmasirīā (*Dharmasirīā*) and (?) Pasamā (*Praśamā*), with (?) Hāgisirī (*Agnisiri* ?), Chapā (*Champā*) and the lay-worshipper (*uvasaka*) Ravisirī (*Ravisiri*).
1285. Amarāvati Buddhist stone inscription.—1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 560, No. 42 ; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 85, and Plates XLIII, 8 and LVIII, No. 30.
- Prakrit.** Records, after an invocation of Bhagavat, the erection of a coping-stone (*unisa*) by the merchant's wife (*vāniyini*) Sidhi (*Siddhi*), daughter of Chada (*Chandra*), who lived at Vijayapura.
1286. Amarāvati (now Madras Museum) Buddhist stone inscription.—1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 560 f., No. 45 ; 1887 Bühler, *Arch. Surv. South. Ind.* Vol. I. p. 37, and Plates XII, 3 and LVI, No. 8 ; 1896 correction by Franks, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 599.
- Prakrit.** Gift of footprints (*pāduka*) by Malā (*Mālā*), pupil (*atēvāsini*) of the female teacher (*uvajhāyini*) Samudiyā (*Samudrikā*), pupil (*atēvāsini*) of the Vinaya teacher (*vinayaśādhara*) Aya-Punavasa (*Ārya-Punavasa*).



1287. Amarāvati Buddhist stone inscription.—1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 345, No. 51; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate LXI, No. 55 (Plate only).  
Prakrit. Fragment. Gift of slabs with a *svastika* (*sothikapāṣa*) and of an *abātamālā* by Kaṇhā (*Kṛishṇā*), wife of . . . ka together with her father . . . and her relatives and friends.
1288. Amarāvati Buddhist sculpture inscription.—1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 63, and Plate XXVIII, 3.  
Not read.
1289. Amarāvati Buddhist coping-stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 67, and Plate XXXI, 3.  
Prakrit. Fragment. Mentions the elder (*thēra*) Mahādhammaka (*Mahādhammaka*).
1290. Amarāvati Buddhist sculpture inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate XXXIV, 2 (Plate only).  
Not read.
1291. Amarāvati Buddhist sculpture inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate XXXIX, 4 (Plate only).  
Prakrit. Fragment. Gift of a slab (*pāṣa*) by . . . and the scribe (*lēghaka*) — Kaṇha (*Kṛishṇa*).
1292. Amarāvati Buddhist sculpture inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 85, and Plates XLIII, 3 and LVIII, No. 29.  
Prakrit. Fragment. Mentions the merchant's wife (*vāṇiyinī*) Nākachampakā (*Nāgachampakā*), Chadasiri (*Chandrasiri*) and Budhila (*Buddhila*).
1293. Amarāvati Buddhist sculpture inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate XLIII, 10 (Plate only).  
Not read.
1294. Amarāvati Buddhist sculpture inscription.—1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 92, and Plate XLVIII, 1.  
Not read.
1295. Amarāvati Buddhist sculpture inscription.—1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 93, and Plate XLVIII, 4.  
Prakrit. Gift of a slab (*pāṣa*) at the northern entrance (*āyāka*) by the young monk (*dāharabhikkhu*) Vidhika, pupil (*atavāsika*) of bhayata (*bhadanta*) Nāga, who resides at Kudūra, and by his female pupil (*atavāsini*) Budharakhitā (*Buddharakhitā*) and by her granddaughter Chālabudharakhitā (*Kshudrabuddharakhitā*).
1296. Amarāvati Buddhist sculpture inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate L, 2 (Plate only).  
Not read.



1297. Amarāvati Buddhist image inscription.—1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 97, and Plates LII, 4 and LIX, No. 43.  
Prakrit. Mentions some treasurer (*hēranika*).
1298. Amarāvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate LVI, No. 7 (Plate only).  
Prakrit. Gift of a pillar (*thabha*) by Nadā (*Nanda*), daughter (?) of the artisan ([*a*]rēsani) Nadabhuti (*Nandabhūti*).
1299. Amarāvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate LVII, No. 21 (Plate only).  
Prakrit. Not read.
1300. Amarāvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 102, and Plate LVII, No. 26.  
Prakrit. Fragment. Records the gift of some man, together with his daughter.
1301. Amarāvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 103, and Plate LVIII, No. 33.  
Prakrit. Fragment. Records the gift of some man, together with his relatives.
1302. Amarāvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 103, and Plate LVIII, No. 37.  
Prakrit. Fragment. Gift of a pillar (*thambha*) by some householder (*gaha-[pati]*), together with his wife.
1303. Amarāvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 106, and Plate LXI, No. 54.  
Prakrit. Fragment. [Gift] of the lay-worshipper (*upāsaka*) Utara (*Uttara*), the Kaṭakasōlaka (inhabitant of *Kaṭakasōla*), together with his relatives.
1304. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 19, No. 28 B.  
Fragment. Not read.
1305. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 20, No. 77.  
Fragment. Not read.
1306. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 20, No. 30 B.  
Not read.
1307. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 21, No. 83.  
Fragment. Not read.
1308. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 21, No. 36 B.  
Prakrit. Fragment. No sense has been made out.



1309. Amarāvati Buddhist coping-stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 24, No. 49 B.  
Fragment. Not read.
1310. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 25, No. 112.  
Prakrit. Fragment. No sense has been made out.
1311. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 26, No. 55 B.  
Fragment. Not read.
1312. Amarāvati Buddhist rail inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 29, No. 141.  
Not read.
1313. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 33, No. 163.  
Not read.
1314. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 34, No. 164.  
Not read.
1315. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 37, No. 183.  
Prakrit. Fragment. Records some gift and mentions the nun (*samanikā*) Sāghamitā (*Saṃghamitrā*).
1316. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 38, No. 192.  
Prakrit. Fragment. No name has been preserved.
1317. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 39, No. 194.  
Prakrit. Fragment. Records some gift.
1318. Amarāvati Buddhist image inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 39, No. 62 B.  
Not read.
1319. Amarāvati Buddhist coping-stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 39, No. 63 B.  
Fragment. Not read.
1320. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 40, No. 64 B.  
Not read.



1321. Amarāvati Buddhist coping-stone inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 44, No. 218.  
Prakrit. Fragment. Gift of some object by some man together with his son.
1322. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 44, No. 221.  
Not read.
1323. Amarāvati Buddhist stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 49, No. 61.  
Fragment. Not read.
1324. Amarāvati Buddhist stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 50, No. 18.  
Not read.
1325. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 50, No. 32.  
Fragment. Not read.
1326. Amarāvati Buddhist stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 50, No. 76.  
Fragment. Not read.
1327. Gunapadeya (now British Museum) copperplate inscription of Chārudēvi, of the time of the Pallava mahārāja Vijayakhandavamma.—1876 noticed by Fleet, *Ind. Ant.* Vol. V. p. 175 f.; 1880 Fleet, *Ind. Ant.* Vol. IX. p. 100 ff., and Plate; 1888 corrections by Bühler, *Ep. Ind.* Vol. I. p. 2, note 2; 1900 correction by Hultzsch, *Ep. Ind.* Vol. VI. p. 88, note 10; 1902 correction by Senart, *Ep. Ind.* Vol. VII. p. 67; 69; 1905 Hultzsch, *Ep. Ind.* Vol. VIII. p. 143 f., and Plate.  
*Siri-Vijayakhandava[m]ma-mahārājassa saṁvachchharā . . . . .*  
Prakrit and Sanskrit. Order of Chārudēvi, the queen (*dēvi*) of the yuvamahārāja, the Bhāraddāya (*Bhāradvāja*), Siri-Vijayabuddhavamma (*Śrī-Vijaya-buddhavarman*), of the Pallavas, and mother of Buddhi[yaṁ]kura (*Buddhyaṁkura*), to the official (? *etya[pata]*) at Ka[ḍaka] (? *Kaḷaka*), concerning the gift of a field (*chhetta*) below Rājatalāka (or the King's tank?) to be ploughed by Ātuka to the holy (*bhagavat*) Nārāyaṇa of the Kūḷi-Mahātaraka temple (*dēvakula*) at Dālūra. The village authorities (*gāmevika āyutta*) were to exempt the field with all immunities. The *apatti* was Rōhapiśvā (*Rohiṇyaśvā*).
1328. S. 10.—Konḍamudi (now Madras Museum) copperplate and seal inscription of rājan or mahārāja Jayavarman of the gōtra of the Bṛihatphalāyanas.—1901 Hultzsch, *Ep. Ind.* Vol. VI. p. 315 ff., and Plates.  
—*saṁva 10 hē pa 1 dīva 1.*  
Prakrit and Sanskrit. Order of rājan Siri-Jayavamma (*Śrī-Jayavarman*) of the gōtra (*gota*) of the Bṛihatphalāyanas, from the victorious camp, the town (*nagara*) of Kūdūra, to the official (*vāpata*) at Kūdūra, concerning the gift of the village (*gāma*) of Pāṁtūra (or Pāṭūra) in the district of Kūdūra (*Kūdūrahāra*)



to eight Brahmans (*bahmhana*), viz. Savagutaja (*Sarvaguptārya*), a householder (? *jāyapara*) of the Gōtama (*Gautama*) *gōtra* (*gota*); Savigija, the Tānava (*Tānava*); Gōginaja (*Gōginārya*); Bhavaminaja (*Bhavanārya*) of the Koḍina (*Kauṇḍīnya*) *gōtra*; Rudaveninbha (*Rudravishṇvārya*), the Bhāradāya (*Bhāradvāja*); Isaradataja (*Iśvaradattārya*), the Kāmabhāyana (*Kārshṇāyana*); Rudaghōsaja (*Rudraghōshārya*), the Ōpamaminava (*Upamanyava*); Khāindarudaja (*Skandarudrārya*) of the Kōsika (*Kauśika*) *gōtra*. The plates were prepared by the great general (*mahādandanāyaka*) Bhāpahanavarman (*Bhāpahanavarman*), the best of the Mahātagis (or the *mahātagivara*?). The seal bears the inscription: Of the mahārāja Śrī-Jayavarman of the Brīhatphalāyana *gōtra*.

1329. Bhaṭṭiprōlu Buddhist casket inscription.—1892 Bühler, *Academy*, Vol. XLI. p. 522, No. 1 = *Journ. Roy. As. Soc.* 1892, p. 608, No. 1; 1892 Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 1; 155, No. 1 B; 1894 Bühler, *Ep. Ind.* Vol. II. p. 326 f., No. 1 B, and Plate; 1908 Fleet, *Journ. Roy. As. Soc.* 1908, p. 101; 105.

Prakrit. The casket (*majuss*) of Kura, the son of Banava, together with his parents.

1330. Bhaṭṭiprōlu Buddhist casket inscription.—1892 Bühler, *Academy*, Vol. XLI. p. 522, No. 1 = *Journ. Roy. As. Soc.* 1892, p. 608, No. 1; 1892 Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 1; 155, No. 1 A; 1894 Bühler, *Ep. Ind.* Vol. II. p. 326 f., No. 1 A, and Plate; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 215; 1908 Fleet, *Journ. Roy. As. Soc.* 1908, p. 101 ff.

Prakrit. Gift of a quartz-casket (*majuss*) and a crystal box (*śhanuga*) for relics of Budha (*Buddha*) by the father of Kura, the mother of Kura, and Kura.

1331. Bhaṭṭiprōlu Buddhist casket inscription.—1892 Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 2; 155, No. 2; 1894 Bühler, *Ep. Ind.* Vol. II. p. 327, No. 2, and Plate; 1908 Fleet, *Journ. Roy. As. Soc.* 1908, p. 101.

Prakrit. Utara (*Uttara*), the son of Pigaha (*Vigraha*), was the *kānisha* (?).

1332. Bhaṭṭiprōlu Buddhist casket inscription.—1892 noticed by Bühler, *Academy*, Vol. XLI. p. 522, No. 3 = *Journ. Roy. As. Soc.* 1892, p. 608, No. 3; 1892 noticed by Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 3; 1894 Bühler, *Ep. Ind.* Vol. II. p. 327, No. 3, and Plate.

Prakrit. The committee (*goṭhī*); Hiraṇavaghavā (*Hiranyavyāghrapād*), Vugālaka (*Udgālaka*), Kālaha, Visaka (*Vīśaka*), Thōrasisi (*Sthaulasīrishi*), Samapa (*Śramaṇa*), Ōdala, Apakara, Shamuda (*Samudra*), Anugaha (*Anugraha*), Kura, Satagha (*Satrughna*), Jetaka (*Jayantaka*), Jeta (*Jayanta*), Ālinaka, Varupa, Pigalaka (*Piṅgalaka*), Kōshaka (*Kauśika*), Suta (*Śruta*), Pāpa, Kabhērakha (? *Kubēraka*?), Ghāleka, Samapadāsha (*Śramaṇadāśa*), Bharada (*Bharata*), Ōdala (*Audāra*), Thōratisa (*Sthaulatishya*), Tisa (*Tishya*), Gūlāpa (*Glāna*), Jaribha (?), Putara, Āba (*Āmra*), Gālavata . . . ., Janaka of the Gōsālakas (*Gōsālakas*), Kūra, the son of Upōshatha (*Upōśatha*), Utara (*Uttara*), the son of Kāraha.

1333. Bhaṭṭiprōlu Buddhist casket inscription.—1892 noticed by Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 5; 1894 Bühler, *Ep. Ind.* Vol. II. p. 328, No. 5, and Plate.



- Prakrit. The ascetic of the committee (*goḥisamaṇa*) was Kuba (*Kumbha*).  
The treasurer (*hiraṇakārā*) was Bāba, the son of the village-headman (*gāmaṇī*).
1334. Bhaṭṭiprōlu Buddhist casket inscription.—1892 noticed by Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 4; 1894 Bühler, *Ep. Ind.* Vol. II. p. 328, No. 4, and Plate.  
Prakrit. Mentions Samanādāsha (*Śramaṇadāsa*) and relics of Budha (*Buddha*).  
The rest is uncertain.
1335. Bhaṭṭiprōlu Buddhist casket inscription.—1892 Bühler, *Academy*, Vol. XLI. p. 522, No. 6=*Journ. Roy. As. Soc.* 1892, p. 608, No. 6; 1892 Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 6; 1894 Bühler, *Ep. Ind.* Vol. II. p. 328, No. 6, and Plate; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil.-Hist. Kl.* 1895, p. 215.  
Prakrit. This committee (*goḥī*) of the inhabitants of the hamlet (*nigamaṇṭa*) (i.e. the committee mentioned in No. 1332) was headed by the king (*rājan*) who was Khairaka (*Kubēraka*), the son of Shā . . ; their gift was the casket (*majūsā*), the crystal-box (*śamuga*) and the stone-box (*śamuga*).
1336. Bhaṭṭiprōlu Buddhist casket inscription.—1892 noticed by Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 7; 1894 Bühler, *Ep. Ind.* Vol. II. p. 328, No. 7, and Plate.  
Prakrit. The ascetic (*samaṇa*) Utara (*Uttara*), the son of Ghakhā (or Chaghakhā ?) presented the park (*ārāma*).
1337. Bhaṭṭiprōlu Buddhist casket inscription.—1892 noticed by Bühler, *Academy*, Vol. XLI. p. 522, No. 8=*Journ. Roy. As. Soc.* 1892, p. 608, No. 8; 1892 noticed by Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 8; 1894 Bühler, *Ep. Ind.* Vol. II. p. 328 f., No. 8, and Plate.  
Prakrit. The inhabitants of the hamlet (*nēgama*) are: Vachha (*Vatṣa*), Chagha, Jeta (*Jayanta*), Jāmbha, Tisa (*Tishya*), Rēta, Achina (*Achīrṇa* ?), Shabhika (*Sabbhika*), Akhagha (*Akshaghna*), Kēla, Kēsa (*Kēśa*), Maha, Soṭa (*Śrēṣṭha*), Ohhadikōgha, Khabūla, Sōuttara (*Śravaṇōttara*), Samaṇa (*Śramaṇa*), Samanādāsha (*Śramaṇadāsa*), Sāmaka (*Śyāmaka*), Kāmuka, Chitaka (*Chitraka*).
1338. Bhaṭṭiprōlu Buddhist casket inscription.—1892 Bühler, *Academy*, Vol. XLI. p. 522, No. 9=*Journ. Roy. As. Soc.* 1892, p. 608 f., No. 9; 1892 Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149; 1894 Bühler, *Ep. Ind.* Vol. II. p. 329, No. 9, and Plate.  
Prakrit. The casket (*majūsā*) and the box (*śamuga*) of the committee (*goḥī*) of the Arahādinas (*Arhaddattas*). At that time Kubiraka (*Kubēraka*) was king (*rājan*).
1339. Bhaṭṭiprōlu Buddhist crystal inscription.—1894 mentioned by Rea, *Arch. Surv. Ind.* New Imp. Ser. Vol. XV. p. 11, and Plate V; 1894 Bühler, *Ep. Ind.* Vol. II. p. 329, No. 10, and Plate.  
Prakrit. Gift by the women from Naindapura (?) and the novices (*samanūdēsa*) from Suvanamāha (?), in the Aya-Sakasāḥī (? *Ārya-Sakasāḥī* ?) committee (? *goḥī*) of Gilānakēra (? *Glanakārya* ?).



1340. S. 27.—China (now Madras Museum) Buddhist (?) stone inscription of the time of *rājan* Gōtamiputa Siriyañña-Sātakaṇi.—1889 Bühler, *Ep. Ind.* Vol. I. p. 95 f.; 1905 correction by Fleet, *Journ. Roy. As. Soc.* 1905, p. 305.

—*raññō Gōtamiputasa araka-Siriyañña-Sātakaṇisa vasasatāya saṁvachhara satavi . . . mañ 20 7 hēmatānaṁ pakhaṁ catuṭṭhaṁ 4 di . . . . . mañ 5 ētiya puvāya.*

Prakrit. Fragment. Opens with an invocation of Bhagavat and mentions the lord (*araka*), the chamberlain (*mahataraka*) Mahā . . . .

1341. S. 13 (?).—Kodavolu well inscription of the time of Vasīṭhiputa sāmī-Siri-Chaḍa-sāta.—1908 Konow, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LXII. p. 592.

—*raññō Vasīṭhiputa sāmī-Siri-Chaḍasātasa savachharē 10 3 (?) hē pa 3 diva dasamē (?)*.

Prakrit. Establishment of the earth-dwelling (*bhūmicēśa*) of the minister (*amaśa*).

1342. Khaṇḍagiri cave (Ananta cave) inscription.—1882 noticed by Beglar, *Arch. Surv. Rep.* Vol. XIII. p. 81, with facsimile.

Fragment. Not read.

1343. Khaṇḍagiri cave inscription.—1882 Beglar-Cunningham, *Arch. Surv. Rep.* Vol. XIII. p. 82, with facsimile.

Prakrit. Fragment. No sense has been made out.

1344. Khaṇḍagiri cave inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1074, with facsimile; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104, No. 1, and Plate XVII, 1; 1882 Beglar, *Arch. Surv. Rep.* Vol. XIII. p. 83.

Prakrit. The cave (*lēṇa*) of the servant (*pādamulika*) Kusuma.

1345. Udayagiri cave (Hathigumphā) inscription of the Kāliṅgādhipati Khāravēla.—1825 noticed by Stirling, *As. Res.* Vol. XV. p. 313 f., and Plate; 1837 Kittoe-Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1075-91, and Plate LVIII; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 27 f.; 98-101; 132 f., and Plate XVII; 1880 Rajendra-lala Mitra, *Antiquities of Orissa*, Vol. II. p. 16 ff., with facsimile; 1885 Bhagvan-lal Indraji, *Actes Six. Congr. Or. à Leide*, Part III. Sect. II. p. 152-177, and Plate; 1895 correction by Bühler, *Ind. Studies*, No. III, p. 13 f.=1898 Bühler, *Origin of Indian Brāhma Alphabet*, p. 13 f.; 1910 corrections by Fleet, *Journ. Roy. As. Soc.* 1910, p. 242 ff.; 824 ff.

Prakrit. Fragment. After an invocation of the Arahantas (*Arhats*) and all Sidhas (*Siddhas*), the inscription gives a description of the deeds of the noble (*aira*) mahārāja Siri-Khāravēla (or Khāravēla-siri), Mahāmēghavāhana, lord (*adhipati*) of Kāliṅga, the propagator of the royal family of the Chetas; called also the king of peace (*khēmarājan*), the king of old people (*vadharājan*), the king of monks (*bhikkharājan*). When he was fifteen years old, he obtained the position of heir-apparent (*yovarāja*) which he held for nine years. When he had completed his twenty-fourth year, he was anointed mahārāja in the third generation of the royal family of Kāliṅga. In the first year he repaired some buildings in the city (*nagara*) of Kāliṅga. In the second year, without taking heed of Sātakaṇi, he sent a large army to the west and took (?) some



town with the help of the Kusāmbas (? *Kauśāmbas*). In the third year he delighted the city with festivals. In the fourth year he honoured some sanctuary that had been honoured by the former kings of Kāliṅga and received the homage of the provincial (*raṭhika*) and local chiefs (*bhōjaka*). In the fifth year he had an aqueduct (*panāḍi*) that had not been used for 103 years since king (*rājan*) Nāmā (*or* since the Nāmā kings ?) conducted into the city. In the eighth year, after having killed . . . . . he was harassing the king (*napa*) of Rājagaha (*Rājagriha*) so that he fled (?) to Madhurā (*Mathurā*). In the ninth year he made great gifts to Brahmans (*bamaṇa*) and constructed the Mahāvijaya palace. In the record of the tenth year Bhārataharṣa (*Bhāratavarsha*) is mentioned. In the eleventh year he had some place founded by former kings, perhaps Pithuḍa, ploughed with a plough, and revived the meditation on the feet of Jina that had not been practised for 113 years. In the twelfth year, harassing the kings (*rājan*) of Utarāpatha (*Uttarāpatha*) and striking terror into the Magadhas, he watered his elephants in the Gaṅgā and made the Māgadha king (*rājan*) bow at his feet; he also adorned some temple and made great gifts. Besides, the record of this year mentions again king (*rājan*) Nāmā (*or* the Nāmā kings ?). In the thirteenth year he erected pillars (*thabha*), etc. on the Kumāripavata (*Kumāripavata*) in the vicinity of the dwelling (*niridiyā*) of the Arāhats (*Arhats*). There is no date in this inscription.

1346. Udayagiri Jainā cave (Svargapuragumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1074, No. 8, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 33; 105, No. 9; 136, No. 8, and Plate XVII, 9; 1880 Rajendralala Mitra, *Antiquities of Orissa*, Vol. II. p. 15 f., with facsimile; 1885 Bhagvanlal Indraji, *Actes Siz. Congr. Or. à Leide*, Part III. Sect. II. p. 177 f., No. 2, and Plate.

Prakrit. Fragment. Establishment of a cave (*lēna*) for the Kāliṅga (*Kāliṅga*) monks (*samana*) in honour of the Arāhamtas (*Arhats*) by the chief queen (*agamahisi*) of [Siri-Khāra]vēla, emperor (? *cha[kavati]* ?) of Kāliṅga (*Kāliṅga*), and daughter of rājan Lālaka, great-grandson of Hathisiṁha (*Hastisimha*).

1347. Udayagiri cave (Mañchapurigumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1074, No. 6, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 33; 104, No. 7; p. 136, No. 6, and Plate XVII, 7; 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol. II. p. 16, with facsimile; 1885 Bhagvanlal Indraji, *Actes Siz. Congr. Or. à Leide*, Part III. Sect. II. p. 179, No. 3, and Plate.

Prakrit. The cave (*lēna*) of the noble (*aira*) mahārāja, the lord (*adhipati*) of Kāliṅga, Mahāmēghavāhana Vakadēpa-siri (*śrī-Vakradēva*).

1348. Udayagiri cave (Mañchapurigumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1074, No. 7, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 33; 105, No. 8; 136, No. 7, and Plate XVII, 8; 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol. II. p. 16, with facsimile; 1885 Bhagvanlal Indraji, *Actes Siz. Congr. Or. à Leide*, Part III. Sect. II. p. 179, No. 4, and Plate.

Prakrit. The cave (*lēna*) of prince (*kumāra*) Vaḍukha.



1349. Udayagiri cave (Hattigumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1073, No. 1, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104, No. 2; 135, No. 1, and Plate XVII, 2; 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol. II. p. 30 f., with facsimile.  
Prakrit. The *koṭhā* (?) and *jeya* (?) of Chūlakama (*Kṣudrakarman*).
1350. Udayagiri cave (Hattigumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1073, No. 2, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104, No. 3; 135, No. 2, and Plate XVII, 3; 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol. II. p. 30 f., with facsimile.  
Prakrit. Fragment. Gift of Kama (*Karman*) and Harakhinā (?).
1351. Udayagiri cave (Bāghgumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1073, No. 3, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104, No. 4; 135, No. 3, and Plate XVII, 4; 1880 Rajendralala Mitra, *Antiquities of Orissa*, Vol. II. p. 31, with facsimile.  
Prakrit. The cave (*lēna*) of the town-judge (*nāgaraakḥadamsa*) Bhūti.
1352. Udayagiri cave (Jambésvaragumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1073, No. 4, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104, No. 5; 136, No. 4, and Plate XVII, 5.  
Prakrit. The cave (*lēna*) of Nāki (*Nāgi*), wife of Mahāmada.
1353. Udayagiri cave (Haridāsgumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1074, No. 5, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104, No. 6; 136, No. 5, and Plate XVII, 6; 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol. II. p. 30, with facsimile.  
Prakrit. Gift of a *koṭhā* and (?) a *je[ya]* (?) by Chūlakama (*Kṣudrakarman*).

#### ADDITIONS AND CORRECTIONS.

##### I.—NORTHERN INSCRIPTIONS.

- 12\*. (1354). S. 51.—Anyōr (now Mathurā Museum) Buddhist statuette inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 63, No. A 65.  
*sa 50 1 g[ri] 3 di . .*  
Nothing beyond the date has been read.
13. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 48 f., No. A 2, and Plate VIII.
- 13\*. (1355). S. 31.—Rāl-Bhaḍār (now Mathurā Museum) Buddhist image inscription of the time of Huvishka.—1910 noticed by Vogel, *Cat. Arch. Mus. Mathura*, p. 65, No. A 71.  
. . . *Huvishkasya [sam] 30 1 . . . di 20.*  
Mixed dialect (?). Fragment. Gift of Khudā (*Kṣudra*) and . . . , the female pupils (*antōvāsini*) of Dinnā (*Dattā*).
- 13\*. (1356). Rāl-Bhaḍār (now Mathurā Museum) image inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 92, No. C 28.  
Mixed dialect. 'May the Sidha (*Siddha*) be pleased.'
14. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 184, No. Q 1.



- 14<sup>a</sup>. (1357). Morā (now Mathurā Museum) image inscription of the time of Kanishka.  
— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 109, No. E 20.  
. . . . . *śya Kanishkasya* . . . . . *śtasya purvayē*.  
Mixed dialect. Fragment. Records the setting up of the image and mentions  
Kalavadā, the Māthuri (inhabitant of Mathurā).
- 14<sup>b</sup>. (1358). Naugavā (now Mathurā Museum) Buddhist image inscription.— 1910 Vogel,  
*Cat. Arch. Mus. Mathura*, p. 60, No. A 50.  
Sanskrit. Fragment. Records the erection of the image at some *vihāra*.
- 14<sup>c</sup>. (1359). Saknā (now Mathurā Museum) image inscription.— 1910 Vogel, *Cat. Arch.  
Mus. Mathura*, p. 123, No. G 47.  
Mixed dialect. Fragment. No name is preserved.
- 14<sup>d</sup>. (1360). Gaṇḍarā (now Mathurā Museum) image inscription.— 1910 Vogel, *Cat. Arch.  
Mus. Mathura*, p. 122, No. G 42.  
Mixed dialect. The image of Ulana. The rest is uncertain.
- 14<sup>e</sup>. (1361). Mahōli (now Mathurā Museum) Nāga (?) image inscription.— 1910 Vogel,  
*Cat. Arch. Mus. Mathura*, p. 90, No. O 16.  
Sanskrit. [Gift] of Śrī-Aśvadēva, the son of Bhuvana, who has three ancestors  
(*tripravara*).
15. Read 'Kōṭā' instead of 'Kōta', and add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 122,  
No. G 43.
- 15<sup>a</sup>. (1362). Kōṭā (now Mathurā Museum) railing pillar inscription.— 1910 Vogel, *Cat.  
Arch. Mus. Mathura*, p. 154, No. J 58.  
Only the figures 40 8 (?).
16. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.  
Summary. Read 'Arya-Hāṣṭakiya (*Ārya-Haṣṭakiya*)' instead of 'Arya-Hāṣṭakiya (*Ārya-  
Haṣṭakiya*).'
17. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.  
Summary. Read 'Kōṭiya (*Kauṭika*)' instead of 'Kōṭtiya (*Kauṭika*).'
18. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.  
Summary. Read 'Kōṭiya (*Kauṭika*)' instead of 'Kōṭtiya (*Kauṭika*).'
19. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 79, No. B 70; 1911 correction by  
Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.  
Summary. Insert after dedication 'of an image with gods in all directions  
(*viśvadevā*)', read 'Kōṭ[īya] (*Kauṭika*)' instead of 'Kōṭtiya (*Kauṭika*)', and add:  
The date is not quite certain. Possibly '30 5' is to be read instead of 'sa 5.'
20. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 80, No. B 71; 1911 correction by  
Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.  
Summary. Read 'Kōṭ[īya] (*Kauṭika*)' instead of 'Kōṭ[tiya] (*Kauṭika*).'
22. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084 f.  
Summary. Read 'Kōṭiya (*Kauṭika*)' instead of 'Kōṭtiya (*Kauṭika*).'



- 22\*. (1363). S. 9.—Lucknow Provincial Museum Jaina image inscription.—1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 273, No. 3*; 1910 R. D. Banerji, *Ep. Ind. Vol. X. p. 109 f., No. 3*, and Plate I and Plate of Images I; 1911 correction by Lüders, *Journ. Roy. As. Soc. 1911, p. 1086*; 1912 Lüders, *Journ. Roy. As. Soc. 1912, p. 157 f.*  
—*sañ 9 hē 3 di 10.*  
Mixed dialect. Gift of Grahapālā (*Grahapālā*), daughter of Grahamitra, daughter-in-law of Avaśiri (*Avaśiri*), wife of Kalala, at the request of Arya-Taraka (*Ārya-Taraka*) out of the Kōḷiya (*Kauṭika*) *gaṇa*, the Ṭhaniya (*Ṭhaniya*) *kula*, the Vairā (*Vajri*) *śākhā*. There is besides an inscription: the female pupil (*śiṣinī*) of Arya-Aghama (*Ārya-Aghama*).
- 23\*. (1364). S. 12.—Lucknow Provincial Museum Jaina image inscription.—1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 273 f., No. 4*; 1910 R. D. Banerji, *Ep. Ind. Vol. X. p. 110 f., No. 4*, and Plate I and Plate of Images II; 1911 correction by Lüders, *Journ. Roy. As. Soc. 1911, p. 1084*; 1912 Lüders, *Journ. Roy. As. Soc. 1912, p. 170 ff.*  
—*sa[m] 10 2 va 4 d[i] 10 1 śtas[y]a purv[ā]yañ.*  
Mixed dialect. Fragment. [Gift] of the female lay-hearers (*sāviki*), the *vaddha-ddhinis* (?), Jinadāsi, Rudradāvā (?), Dāttāgālī (?), Rudradēvasāminī (*śvāminī*), Rudrad . . . . . dātā (*°dattā*), Grahamitrā (*Grahamitrā*), Rudra . . . . . n. ā, Kumārasīri (*Kumārasīri*), Vamadāsi, Hastisānā, Grahāsīri (*Grahāsīri*), Rudradatā (*Rudradattā*), Jayadāsi, Mitrasīri (*Mitrasīri*) . . . . . at the request of Dēvā, the *paṇatīhart*, the sister of Nāndi (*Nandin*), the female pupil (*śiṣinī*) of Aryya-Puśila (*Ārya-Puśyala*), the *gaṇin* out of the Kōḷiya (*Kauṭika*) *gaṇa*, the Brahmadāsiya (*Brahmadāsika*) *kula*, the Uchēnagari (*Uchchāinagari*) *śākhā*.
25. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc. 1911, p. 1085.*  
Summary. Read '[Kōḷi]ya (*Kauṭika*)' instead of '[Kottī]ya (*Kauṭika*).'
27. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc. 1911, p. 1084.*  
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Kottīya (*Kauṭika*).'
28. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc. 1911, p. 1082 ff.*  
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Kottīya (*Kauṭika*).'
29. Add: 1911 corrections by Lüders, *Journ. Roy. As. Soc. 1911, p. 1084; 1086.*  
Summary. Read 'daughter of the jeweller (*mānikara*) Khamamitta (*Khamamitra*)' instead of 'daughter of the Khoṭṭamitta (?), the *mānikara*', and 'Kōḷiya (*Kauṭika*)' instead of 'Kottīya (*Kauṭika*).'
30. Insert after Kaṅkāli Ṭilā 'now Lucknow Provincial Museum.'
32. Add: 1911 corrections by Lüders, *Journ. Roy. As. Soc. 1911, p. 1082; 1084.*  
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Kottīya (*Kauṭika*).'
33. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 60, No. A 49; 1910 correction by Vogel, *Journ. Roy. As. Soc. 1910, p. 1314.* Read 'of the time of [Vā]s[i]abka' instead of 'of the time of . . . . . sbka.'
36. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc. 1911, p. 1085.*  
Summary. Read '[Kōḷi]ya (*Kauṭika*)' instead of '[Kottī]ya (*Kauṭika*).'



38. Add: 1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII. p. 109.
39. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.  
Summary. Read 'Kōliya (Kauṭika)' instead of 'Kottiya (Kauṭtika).'
40. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 241, No. 5, and Plate X. The date is to be cancelled.  
Summary. Read: Mixed dialect. Fragment. Gift of the monk (*bhikṣu*) Buddhādāsa, the companion (*sudēvihārī* ?) of Saṅghamitra (*Saṅghamitra*). The rest is uncertain.
41. (1365). S. 43.—Mathurā (now Mathurā Museum) image inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 110, No. E 25.  
*sa[m]vatsara 40 [3 hē] . . . . . sē pratha . . . .*  
Mixed dialect (?). Fragment. No name is preserved
42. Add: 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 113 f., No. 7, and Plate I, and read 'S. 58' instead of 'S. 44.'  
Date. Read:—*śarasatama(?) maharajasya Huvikṣasya savas[ī]rē aṣṭapana gri[s]yamasa 3 divisa 2 ēta[syām] purvayām.*
43. Insert after Kaṅkāli Tilā 'now Lucknow Provincial Museum.'
44. (1366). S. 48.—Lucknow Provincial Museum Jaina image inscription of the time of mahārāja Huvikṣa.—1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 274 f., No. 5; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 112, No. 5, and Plate I and Plate of Images III; 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 158 f.  
*mahārājasya Huvikṣasya savacharā 40 8 va 2 d[ī] 10 7 ētasya purvayām.*  
Mixed dialect. Gift of an image of Saṁbhava by Yaśā, the daughter-in-law of Budhika, grand-daughter of Śavatrātā (*Śicatrātā* or *Śarvatrātā*), at the request of Dhañāsiri (*Dhanyāśiri*), the female pupil (*śiṣiṇī*) of Dhañāvala (*Dhanyāvala*) in the Kōliya (*Kauṭika*) gaṇa, the Bama[dā]siya (*Brahmadāsika*) kula, the Pa(U)chanāgari (*Uchchānāgari*) śākhā.
47. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.  
Summary. Read 'Kōliya (Kauṭika)' instead of 'Kottiya (Kauṭtika).'
48. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.  
Summary. Read 'Āryya-Hāḷakiya (*Ārya-Hāḷakīya*)' instead of 'Āryya-Haṭṭakiya (*Ārya-Haṭṭakīya*).
50. Add: 1912 correction by Lüders, *Journ. Roy. As. Soc.* 1912, p. 170.  
Summary. Read 'of Ayya-Jinadāsī (*Ārya-Jinadāsī*), the paṇatidharī' instead of 'obeying the command (paṇatidharitā) of Ayya-Jinadāsī (*Ārya-Jinadāsī*).
51. Add: 1910 correction by Fleet, *Journ. Roy. As. Soc.* 1910, p. 1316, note 2; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 74, No. B 29, and read 'Jaina (?)' instead of 'Buddhist.'  
Date. Read 'rajya-sa' instead of 'rajyasam.'



52. Add: 1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII, p. 108; 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 243 f., and Plate XI, 11; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 112 f., No. 6, and Plate I.  
 Date. Read: *mahārājasya dēvaputrasya Hupeshkasya savatsarē 50 1 hamantamāsa 1*  
*divas . . . sy. pu[ra]yām.*  
 Summary. Read: Mixed dialect. Fragment. Setting up of an image in the  
 Mahārājadēvaputravihāra by the monk (*bhikṣu*) Buddhavarman for the worship  
 of all Buddhas, for the attainment of Nirvāṇa by the teacher (*upādhyāya*)  
 Saṅghadāsa, and for the welfare of Buddhavarman (*Buddhavarman*).
- 52<sup>a</sup>. (1367). S. 52.—Mathurā (Bhūtēsar Mound, now Mathurā Museum) Nāga statnette  
 inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 91, No. C 21.  
*saṁ 50 2 va 3 di 2C 5.*  
 Mixed dialect. [Image] of the lord (*bhagavat*).
53. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084; 1086.  
 Summary. Read 'the Gōlika' instead of 'the member of the committee (*goṭhika*)'  
 and 'Kōliya (*Kauṭika*)' instead of 'Kottīya (*Kauṭika*).'
54. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.  
 Summary. Read 'Kōliya (*Kauṭika*)' instead of 'Kottīya (*Kauṭika*).'
55. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 69 f., No. B 15, and read 'Sitalāghāṭi'  
 'instead of 'Sitalghāṭi.'
56. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.  
 Summary. Read 'Kōliya (*Kauṭika*)' instead of 'Kottīya (*Kauṭika*).'
57. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 239 f.,  
 No. 3, and Plate X.  
 Date. Read '*ētāyē purvayē*' instead of '*ētāyē purvāyē*.'  
 Summary. Read 'the gift of the community of the four classes (*chaturvāri saṅgha*)  
 for the welfare in this world, the merit being shared according to the amount  
 given' instead of 'the gift—Vaiṇikā (?)', 'Gahabala (? *Grahabala* ?)' instead of  
 'Grahabala', and 'the Rāraka (?)' instead of 'the preacher (*vāchaka*).'
- 58<sup>a</sup>. (1368). S. 71.—Lucknow Provincial Museum spurious Jaina image inscription.—  
 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 275 f.,  
 No. 6; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 114 f., No. 8, and Plate I and  
 Plates of Images IV and V; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 176 ff.  
*sa 70 1 va 1 di 10 5 ētaya pūcāyā.*  
 Apart from the date, the inscription is void of sense.
- 59<sup>a</sup>. (1369). S. 74.—Lucknow Provincial Museum Jaina image inscription.—1909 R. D.  
 Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 276, No. 7; 1910  
 R. D. Banerji, *Ep. Ind.* Vol. X. p. 115 f., No. 9, and Plate I and Plate of Images  
 VI; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 168 ff.  
*[saṁ 70] 4 grī 1 di 5.*



Mixed dialect. Fragment. Gift of Dharāvalā . . . . . [at the request of] Arhadāsi (*Arhaddāsi*), the female pupil (*śiṣini*) of the *paṇatidhārī* Grahavilā . . . . . the female pupil (*śiṣini*) of the preacher (*vāchaka*) . . . . . nadhana out of the Aya-Varaṇa (*Ārya-Varaṇa*) *gaṇa*, the . . . . . *kula*, the Vajanākari (*Vārjanāgari*) *śākhā*, the Aya-Śirika (*Ārya-Śirika*) [*sambhāga*].

- 62<sup>a</sup>. (1370). S. 77.—Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 38.  
*saṃ 70 7 grī 4 di [20] aṣyaṃ purvayaṃ.*

Mixed dialect. Fragment. Records the gift of some monk (*bhikṣu*).

- 62<sup>b</sup>. (1371). S. 77.—Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 176, No. P 20.  
*saṃ 70 7 grī 4 di 20 5.*

Mixed dialect. Gift of the monk (*bhikṣu*) Buddhīśrēṣṭha, the keeper of vessels (? *bhajanaka* ?), to the community (*saṅgha*) of the four quarters. There is a second inscription which records once more that the pillar is the gift of Buddhīśrēṣṭha, the *bhajanaka* (?).

63. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 238, No. 1, and Plate X.

Summary. Read '(*Dadhikarṇṇa-dēvakulika*)' instead of '(*Dadhikarṇṇa-dēvikulika*).'

64. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 238, No. 2<sup>a</sup>, and Plate X.

Date. Read 'va 2' instead of 'va.'

Summary. Read 'Dharmmadatta (*Dharmadatta*)' instead of 'Dharmmadēva.'

- 64<sup>a</sup>. (1372). Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 239, No. 2<sup>b</sup>, and Plate X.

Mixed dialect. Fragment. Gift of the monk (*bhikṣu*) Dharmmadatta, the preacher of the law (*dharma-kathika*), to the community (*saṅgha*) of the four quarters. The inscription is on the same pillar as No. 64, and the donor is undoubtedly identical with that of No. 64. It is extremely doubtful whether there was a date in the inscription.

65. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 35.

66. Add: 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 116 f., No. 10, and Plate I and Plates of Images VII and VIII.

Date. Read 'hamava' instead of 'hāva va.'

Summary. Read 'Saṅghanādhī' instead of 'Saṅghanadhi.'

68. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 66, No. B 2.

69. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 66, No. B 3.



- 69<sup>a</sup>. (1373). S. 84.—Mathurā (Balabhadra Kuṇḍ, now Mathurā Museum) Jaina image inscription of the time of mahārāja rājātīrāja devaputra śāhi Vāsudēva.—1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 276 f., No. 8; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 67, No. B 4, and Plate XI.  
—mahārājasya rājātīrājasya devaputrasya [śā]hi-Vāsudēvasya rājya-sa[m]vatsarē 80 4 grishmamāsē dei 2 di 5 ētasya purvāyām.  
Mixed dialect. Setting up of an image of the holy (bhagavat) Arhat Rishabha by the daughter-in-law of Bhaṭadatta, the Ūgibhinaka, the wife of Piṇḍi (?), the wife of a village-head man (? grāmika ?), and (?) by the wife of Dharasimha, at the request of Kumāraka, pupil (śishya) of Gamikagutta (? Grāmikagupta ?).
73. Add : 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 68, No. B 5; 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.  
Summary. Read 'Kō[liya] (Kauṭika)' instead of 'K[oṭṭiya] (Kauṭika).'
75. Add : 1905 correction by Smith, *Journ. Roy. As. Soc.* 1905, p. 152; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 117 f., No. 11, and Plate III; 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084; 1912 correction by Lüders, *Journ. Roy. As. Soc.* 1912, p. 154, and read 'S. 99' instead of 'S. 95.'  
Date. Read '—sam 90 9 gri 2 di 10 6.'  
Summary. Read 'Dharmadharā (Dharmadharā)' instead of 'Dhāmathā (?)' and 'Kōliya (Kauṭika)' instead of 'Kōṭṭiya (Kauṭika).'
77. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.  
Summary. Read 'Kōliya (Kauṭika)' instead of 'Kōṭṭiya (Kauṭika).'
78. Summary. Insert 'and' before 'Ārabātas,' and read 'sadvikā°' instead of 'sadvikā°.'
- 81<sup>a</sup>. (1374). Mathurā Museum Jaina (?) image inscription of the time of some mahārāja.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 122, No. G 39.  
—mahārājā . . . .  
Mixed dialect (?). Fragment. Records the setting up of the image. No name is preserved.
84. Add : 1911 corrections by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.  
Summary. Read 'Kōliya (Kauṭika)' instead of 'Kōṭṭiya (Kauṭika).'
88. Add : 1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII. p. 108; 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 272 f., No. 2; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 109, No. 2, and Plate I; and insert after Mathurā '(now Lucknow Provincial Museum).'
- Date. Read 'varshamāsē' instead of 'varshamāsē.'  
Summary. Read : Mixed dialect. Fragment. Records the setting up of a Bodhisāta (Bodhisattva).
89. Add : 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 240 f., No. 4, and Plate X.
- 89<sup>a</sup>. (1375). Mathurā (Dhānsarpārā Quarter, now Mathurā Museum) Buddhist image inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 62, No. A 64.  
. . . . d[ī]vas[ā] 30 ēta[sya] . . . .  
Mixed dialect. Fragment. Mentions Dēvarakshi[ta] or Dēvarakshi[tā].



- 89<sup>b</sup>. (1876). Year 1 (?).—Lucknow Provincial Museum coping-stone inscription.—1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 271 f., No. 1*; 1910 R. D. Banerji, *Ep. Ind. Vol. X. p. 107 f., No. 1, and Plate I*; 1912 note by Lüders, *Journ. Roy. As. Soc. 1912, p. 175 f.*  
 . . . . . *rshē* (?) *pratha[mē]* . . . . . *vasē 10 I.*  
 Sanskrit. Fragment. Mentions . . . . . the son of Śau . . . . ., the son of a Bhārgavi, the grandson of . . . . ., the great-grandson of . . . . . namitra, and Pāñchāliya (belonging to *Pañchāla*). The reading *rshē* is not certain.
- 89<sup>c</sup>. (1377). S. 97 (?).—Mathurā (now Mathurā Museum) Jaina inscription.—1910 Vogel-Lüders, *Cat. Arch. Mus. Mathura, p. 74, No. B 31.*  
 . . . . . *eva 90 [7] varṣamā 1.*  
 Mixed dialect (?). Fragment. Records the setting up of the image and mentions the Koṭṭya(Kauṭika)-gaṇa, the Vaira-śakha (*Vajri śakhā*). The date refers to the Gupta era. The unit in the date of the year is quite uncertain.
90. Add : 1873 Cunningham, *Arch. Surv. Rep. Vol. III. p. 22*, and insert 'Jail Mound,' before 'now.'
91. Add : 1873 Cunningham, *Arch. Surv. Rep. Vol. III. p. 22*, and insert 'Jail Mound,' before 'now.'
- 91<sup>a</sup>. (1378). Mathurā (Bhūtāsar-Mound, now Mathurā Museum) railing pillar inscription.—1873 Cunningham, *Arch. Surv. Rep. Vol. III. p. 21 f.*; 1910 Vogel, *Cat. Arch. Mus. Mathura, p. 141, No. J 1.*  
 Only the figure 30.
- 91<sup>b</sup>. (1379). Mathurā (Jamālpur, now Mathurā Museum) railing pillar inscription.—1909 Vogel, *Bulletin de l'École Française d'Extrême-Orient, Vol. IX. p. 530* (Plate only); 1910 Vogel, *Cat. Arch. Mus. Mathura, p. 150, No. J 41.*  
 Only the figure 30.
- 91<sup>c</sup>. (1380). Mathurā (now Mathurā Museum) railing pillar inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura, p. 152, No. J 48.*  
 'Three symbols.'
- 92<sup>a</sup>. (1381). Lucknow Provincial Museum sculpture inscription.—1910 R. D. Banerji, *Ep. Ind. Vol. X. p. 118, No. 12, and Plate II.*  
 Prakrit. Fragment. Of the goldsmith (*śvayā[ika]*) Ūtara (*Uttara*), the Gotiputa (son of a *Gaupti*).
94. Add : 1907 note by V. Smith, *Zeitschr. Deutsch. Morgenl. Ges. Vol. LVI. p. 404 ff.*  
 Summary. Read 'of the *kālavāḥa* Poṭhayaśaka (*Praushthayāsaka*), the Gotiputra (*Gaupti*putra)' instead of 'of Gotiputra (*Gaupti*putra), a black serpent to the Poṭhayaśa (*Prōshthakas*) and Śakas.'
97. Add : 1910 Vogel, *Cat. Arch. Mus. Mathura, p. 186, No. Q 3.*
98. Add : 1910 Vogel, *Cat. Arch. Mus. Mathura, p. 144, No. J 7 and Plate XXII.*  
 Summary. Read 'abhyamtarōpasthāyaka' instead of 'kī' (misprint).
102. Add : 1910 Vogel, *Cat. Arch. Mus. Mathura, p. 185 f., No. Q 2, and Plate V.*







118. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1083, note 2.
121. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.  
Summary. Read 'Kōliya (*Kauṣika*)' instead of 'Kottiya (*Kauṣika*).'
122. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.  
Summary. Read 'Kōliya (*Kauṣika*)' instead of 'Kottiya (*Kauṣika*).'
123. Add : 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 69, No. B 14.
124. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.  
Summary. Read 'Kōliya (*Kauṣika*)' instead of 'Kottiya (*Kauṣika*).'
- 124<sup>a</sup>. (1390). Lucknow Provincial Museum Jaina (?) stone inscription.— 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 121, No. 20, and Plate III; 1912 correction by Lüders, *Journ. Roy. As. Soc.* 1912, p. 160 f.  
Mixed dialect. Fragment. No name is preserved.
- 124<sup>b</sup>. (1391). Lucknow Provincial Museum image inscription.— 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 121, No. 19, and Plate III; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 160.  
Mixed dialect. Fragment. Mentions the wife of [Gh]ṛitakuṇḍaka.
- 125<sup>a</sup>. (1392). Mathurā (Kaṭrā Mound, now Mathurā Museum) Buddhist statuette inscription.—1908 Vogel, *Ann. Progr. Rep. of Superint. Arch. Surv. Northern Circle*, 1907-08, p. 37; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 47 f., No. A 1, and Plate VII.  
Prakrit. Records the erection of a Bōdhisatva (*Bōdhisattva*) by Amōhāsi, the mother of Budharakhita (*Buddharakhita*), in her own viḥāra.
- 125<sup>b</sup>. (1393). Mathurā (now Mathurā Museum) Buddhist image inscription.— 1910 mentioned by Vogel, *Cat. Arch. Mus. Mathura*, p. 61, No. A 56.  
Not read.
- 125<sup>c</sup>. (1394). Mathurā (Galatōsvar Mahādēv Math near Kaṭrā Mound, now Mathurā Museum) Buddhist image inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 63, No. A 66.  
Mixed dialect. Fragment. Records the gift of the [Bō]dhisatva (*Bōdhisattva*) by the female lay-worshipper ([*upāsi*]kā) Nandā as the special property of the Śavasthidiyas (*Sarvāstivādis*?). Mentions besides a *kshatrapa*.
- 125<sup>d</sup>. (1395). Mathurā (Jamālpur, now Mathurā Museum) Buddhist image inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 120, No. G 10.  
Mixed dialect. Sugatapara Buddhadarśava, the meaning of which is doubtful.
- 125<sup>e</sup>. (1396). Lucknow Provincial Museum Buddhist image inscription.— 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 121, No. 21, and Plate III.  
Mixed dialect. [Gift of] an image of Buddha by the wife of Buddhacēva.
- 125<sup>f</sup>. (1397). Mathurā Museum railing pillar inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 147, No. J 21.  
Prakrit. Of Jōda (f).



- 125<sup>a</sup>. (1398). Mathurā Museum Buddhist railing pillar inscription.—1909 Vogel, *Bulletin de l'École Française d'Extrême-Orient*, Vol. IX. p. 529 (Plate only); 1909 Vogel, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 137 and fig. 1; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 150, No. J 36.  
Prakrit. Dasa, meaning 'ten' (?).
- 125<sup>b</sup>. (1399). Mathurā Museum Buddhist railing pillar inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 153, No. J 52.  
Prakrit. Śivara (?).
- 125<sup>c</sup>. (1400). Mathurā (Gopālpur Quarter, now Mathurā Museum) railing pillar inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 156 f., No. J 68.  
Prakrit. Rama (*Rāma* ?).
- 125<sup>d</sup>. (1401). Mathurā Museum Buddhist railing pillar inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 145, No. J 13.  
Prakrit. Of Saṅghadōva.
- 125<sup>e</sup>. (1402). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII. p. 108, No. 1; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 178, No. P 31.  
Mixed dialect. Gift of the monk (*bhikkhu*) Saṅghadōva, pupil (*atēśika*) of Vakuḍa.
- 125<sup>f</sup>. (1403). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII. p. 108, No. 4; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 177, No. P 23.  
Mixed dialect. Gift of . . . jamitra, the Vojyavaśika (?), for the gift of health to his companion (*saddhyicikari*) Dharmadōva.
- 125<sup>g</sup>. (1404). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII. p. 108, No. 2; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 177 f., No. P 27.  
Mixed dialect. Gift of the monk (*bhikkhu*) Bhadra and Bhadraghōsha. Compare No. 125<sup>a</sup>.
- 125<sup>h</sup>. (1405). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 178, No. P 28.  
Mixed dialect. Gift of the monk (*bhikkhu*) Bhadra and Bhadraghōsha. Compare No. 125<sup>g</sup>.
- 125<sup>i</sup>. (1406). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 33.  
Mixed dialect. Fragment. Gift of the monk (*bhikkhu*) Buddhāmītra (*Buddhamitra*).
- 125<sup>j</sup>. (1407). Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S.* Vol. V p. 238, No. 3.  
Mixed dialect. Fragment. Gift of some monk (*bhikkhu*)



- 125<sup>a</sup>. (1408). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—  
1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 178, No. P 30.  
Mixed dialect. Gift of the pillar-base (*kumbhaka*) by Viśvasika Sāsya together  
with his wife and his sons.
- 125<sup>c</sup>. (1409). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—  
1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 178, No. P 32.  
Mixed dialect. Gift of the pillar-base (*kumbhaka*) by the monk (*bhikṣu*) Saṅgha-  
varma (Saṅghavarman) and Vaddha (? *Vṛiddha*?).
- 125<sup>d</sup>. (1410). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—  
1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 176, No. P 21.  
Mixed dialect. Gift of the pillar-base (*kumbhaka*) by the supporters of the Order  
(? *saṅghaprakṛita*), headed by Bhadraghōṣa. There is a second inscription  
which is probably to the same effect. Compare Nos. 125<sup>a</sup> and 125<sup>b</sup>.
- 125<sup>e</sup>. (1411). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—  
1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 177, No. P 25.  
Mixed dialect. Gift of the pillar-base (*kumbhaka*) by the supporters of the Order  
(? *saṅghaprakṛita*), headed by Bhadraghōṣa. Compare Nos. 125<sup>a</sup> and 125<sup>b</sup>.
- 125<sup>f</sup>. (1412). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—  
1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 177, No. P 26.  
Mixed dialect. Fragment. Gift of the pillar-base (*kumbhaka*) by the supporters  
of the Order (? *saṅghaprakṛita*), [headed by] Bhadraghōṣa. Compare Nos. 125<sup>a</sup>  
and 125<sup>b</sup>.
- 125<sup>g</sup>. (1413). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—  
1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 177, No. P 24.  
Mixed dialect. Gift of the supporters of the Order (? *saṅghaprakṛita*), headed by  
Bhādila (*Bhadrīla*). Compare No. 125<sup>a</sup>.
- 125<sup>h</sup>. (1414). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—  
1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 37.  
Mixed dialect. Fragment. Gift of the supporters of the Order (? *saṅghaprakṛita*),  
headed by Bhaddila (*Bhadrīla*). Compare No. 125<sup>a</sup>.
- 125<sup>i</sup>. (1415). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—  
1910 mentioned by Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 36.  
Not read.
- 125<sup>j</sup>. (1416). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—  
1910 mentioned by Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 39.  
Not read.
126. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 176 f., No. P 22.
127. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 242*,  
No. 8, and Plate XI.  
Summary. Read 'Mixed dialect. Gift of Viśvasika Vakamihira together with his  
'son Horamurpāta (?). Compare Nos. 128 and 141.'
128. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 243 f.*,  
No. 10, and Plate XI.



- Summary. Read 'Mixed dialect. Gift of Viśvasika Vakamihira together with his son Horamudakhara (?). There is a second inscription recording the gift of Horamudkhaphara (?), the son of Vakamihira. Compare Nos. 127 and 141.'
129. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 178, No. P 29.
133. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 241 f.*, No. 7, and Plate XI.  
Summary. Read 'Mixed dialect. Gift of the monk (*bhīkṣu*) Buddharakṣita, the *ḍhaṇḍakṣha* (?), to the Community (*saṅgha*) of the four quarters.'
135. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 241*, No. 6, and Plate XI.  
Summary. Read 'Baudhaghōsha (*Bauddhaghōsha*)' instead of 'Buddhaghōsha.'
136. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 166, No. N 1, and Plate IV, and insert 'Buddhist' before 'stūpa.'  
Summary. Read 'Nuśāpriyā' instead of 'Naśāpriyā.'
137. Add: 1884 Cunningham, *Arch. Surv. Rep. Vol. XVII. p. 108*, No. 3.
139. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 34.  
Summary. Add after 'Datta' 'to the Community (*saṅgha*) of the four quarters. [Pillar ?] 37'.
140. Add: 1910 R. D. Banerji, *Ep. Ind. Vol. X. p. 118 f.*, No. 13, and Plate II; 1912 Lüders, *Journ. Roy. As. Soc. 1912*, p. 154 ff.; and insert after Mathurā, '(now Lucknow Provincial Museum).'  
Summary. Read: 'Mixed dialect. Fragment. Records the setting up of the cooking place (*pachana*) of the Kakaṭikas, in the grove . . . . at Śrīkuṇḍa (*Śrīkuṇḍa*), in their own *vihāra*, by the merchants (*vyavahārin*), the supporters of the Order (*saṅghaparakita*) . . . . Sthāvarajāta, Buddharakṣita, Jivaśiri (*Jivaśiri*), Buddhadāsa, Saṅgharakṣita, Dhārmavarmma (*Dharmavarmman*), Buddhadēva, Akhila . . . .'
141. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 242 f.*, No. 9, and Plate XI.  
Summary. Read: Mixed dialect. Gift of Viśvasika Vakamihira together with his son Horamudkhata (?). Compare Nos. 127 and 128.
146. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 50, No. A 5, and Plate IX.
- 149\*. (1417). S. 24.—Isāpur (now Mathurā Museum) column inscription of the time of mahārāja rājātirāja dēvaputra śāhi Vāsishka.—1910 Vogel-Daya Ram Sahai, *Journ. Roy. As. Soc. 1910*, p. 1311 ff.; 1910 note by Fleet, *Journ. Roy. As. Soc. 1910*, p. 1315 ff.; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 189, No. Q 13.  
—mahārājāya r[ā]jāt[ī]rājāyā dēva[pu]trasya śāhār-Vāsishkasya rājyasamvatsarē [cha]turviṃśē 20 4 gr[ā]hmanāsē chaturthiē 4 diva[sē] trītiē 30 asyām pūrvayām.  
Sanskrit. Setting up of the sacrificial post (*yūpa*) by the Brahman (*brāhmaṇa*) Drūpa, the son of Rudrila, of the Bhāradvāja *gōttra*, the Mānachchhandōga (?), after having performed a *sattra* of twelve nights.



- 149<sup>b</sup>. (1418). S. 40.—Chhargāon (now Mathurā Museum) Nāga image inscription of the time of *mahārāja rājātīrāja* Huvishka.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 88 f., No. C 13.

*maharajasya rajattirajasya Huvishkasya savatsara chaturita 40 hemattamasā 2 divasē 20 3 etta puroṣyā.*

Mixed dialect. Records the erection of the Nāga, at their own tank (*pushkaraṇī*), by the two friends Sēnahastin, the son of Piṇḍapayya (*Piṇḍapārya*), and Bhoṇḍaka, the son of Viravṛiddhi (*Viravṛiddhi*).

- 149<sup>c</sup>. (1419). Chhargāon (now Mathurā Museum) stone-slab inscription of the time of some *rājātīrāja* [*dēva*]putra.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 186, No. Q 4.

. . . . . [ra]jati[raja] . . . . . [pu]tra . . . . .  
. . . . . puroṣyā.

Mixed dialect. Fragment. No name has been preserved.

150. Add: 1909 Konow, *Ind. Ant.* Vol. XXXVIII. p. 147; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 83, No. C 1, and Plate XII.

Summary. Read 'Prakrit. Made by Gōmitaka (*Gōmitraka*), the pupil (*atēvāsin*) of Kuṇika. The rest of the inscription is quite uncertain.'

- 151<sup>a</sup>. (1420). S. 35.—Lākhanū (now Mathurā Museum) Buddhist image inscription of the time of *mahārāja dēcaputra* Huvishka.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 62, No. A 63.

—*maharajasya dēcaputrasya Huvishkasya saṁ 30 5 hēmata* . . . . .

Mixed dialect. Fragment. Only the date has been preserved.

- 151<sup>b</sup>. (1421). Lākhanū (now Mathurā Museum) Buddhist (?) image inscription, probably of the time of *mahārāja* Vāsu[dēva].—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 122, No. G 38.

—*mahārājasya Vā[su]* . . . . .

Mixed dialect. Fragment. Mentions the daughter-in-law of . . . . .  
the . . . . . of Sēna.

161. Add: 1910 correction by Vogel, *Journ. Roy. As. Soc.* 1910, p. 1314, and read 'S. 23' instead of 'S. 68.'

Date. Read 'saṁ 20 8' instead of 'saṁ [60] 8.'

Summary. Omit 'The date of the year is quite uncertain.'

188. Summary. Read 'Bhādanakaḍiṇa (inhabitant of *Bhādanakaḍa*)' instead of 'Bhadata-Kaḍiṇa (pupil of *bhādanta Kaḍa* ?).'

256. Summary. Read 'Gift of the mother of Tāpasi, the Kurari (inhabitant of *Kurara*)' instead of 'Gift of Kurari, mother of Tāpasi.'

265. Summary. Read 'Mōrajāhikāṭa' instead of 'Mōrasihikāṭa (*Mayūrasimhikāṭa*).'

314. Summary. Read 'the Bha[ḍana]kaḍ[iya] (inhabitant of *Bhādanakaḍa*)' instead of 'from Bhasikaḍa (?).'

346. Add: 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.*, p. XLVI f., No. 4.



354. Summary. Read 'Mōrajahikaḍiḥa (inhabitant of Mōrajahikaḍa)' instead of 'Ramōrajahikaḍi[ka] (? inhabitant of Ramōrajahikaḍa).'
578. Read 'Plate XXI' instead of 'Plate.'
669. Add: 1910 correction by Venis, *Journ. Roy. As. Soc.* 1910, p. 813 f., No. A; 1910 Fleet, *Journ. Roy. As. Soc.* 1910, p. 815 ff.
670. Add: 1910 Venis, *Journ. Roy. As. Soc.* 1910, p. 814 f., No. B.
- 684<sup>a</sup>. (1422). S. 13.—Jānkhaṭ stone inscription of the time of *svāmī* Virasēna.—1900 mentioned by Burn, *Journ. Roy. As. Soc.* 1900, p. 553; 1911 Pargiter, *Ep. Ind.* Vol. XI. pp. 85 ff., and Plate.  
*svāmī* Virasēna *saṁvatsarē* 10 3 *gishmānām pākshē 4 divasē pañchamē*.  
Mixed dialect. Nothing beyond the date has been made out.
920. Add: 1911 Boyer, *Mélanges d'Indianisme offerts à M. Syleain Lévi*, p. 121-128.
921. Add: 1911 Lüders, *Bruchstücke Buddhistischer Dramen*, p. 41 f.  
Summary. Add 'Prakrit.'
- 921<sup>a</sup>. (1423). Sārṇāth Buddhist rail stone inscription.—1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 95, No. 1, and Plate XXX.  
Prakrit. Gift of the base stone (*alabana*) by the nun (*bhikkhunikā*) Sarivahikā.
- 921<sup>b</sup>. (1424). Sārṇāth Buddhist railing pillar inscription.—1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 66; 102, No. 2, and Plate XXXII.  
Prakrit. Not read.
- 921<sup>c</sup>. (1425). Sārṇāth Buddhist railing pillar inscription.—1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 66; 102, No. 3, and Plate XXXII; 1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 95.  
Prakrit. The pillar (*thabha*) of Jantōyikā together with Sihā (*Sinhā*). Compare No. 921<sup>d</sup>.
- 921<sup>d</sup>. (1426). Sārṇāth Buddhist railing pillar inscription.—1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 95, No. 2, and Plate XXX.  
Prakrit. Fragment. [Gift] of Jatōyikā together with Bharini. Compare No. 921<sup>c</sup>.
- 921<sup>e</sup>. (1427). Sārṇāth Buddhist railing pillar inscription.—1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 66; 102, No. 4, and Plate XXXII.  
Prakrit. Not read.
922. Add: 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 70; 103, No. 8.
923. Add: 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 70; 103, No. 10.
924. Add: 1908 mentioned by Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 103, No. 9.
925. Add: 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 80 102, No. 7.
926. Add: 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 76; 102, No. 6, and Plate XXVIa.



927. Add: 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 78; 102, No. 6, and Plate XXVIb.
928. Read 'Vol. IX.' instead of 'Vol. VIII.,' and add: 1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 95 f., No. 3, and Plate XXX.
929. Read 'Vol. IX.' instead of 'Vol. VIII.'
- 929<sup>a</sup>. (1428). Sārnāth Buddhist railing inscription.—1908 Oertel-Vogel-Konow, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 68, and Plate XXXII, No. 9; 1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 96 f.  
Mixed dialect. The property of the teachers (*āchārya*), the Sarvvāstivādins.
- 929<sup>b</sup>. (1429). Sārnāth Buddhist railing inscription.—1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 96, No. 4, and Plate XXX.  
Mixed dialect. The property of the teachers (*āchāryya*), the Sarvvāstivādins.
- 929<sup>c</sup>. (1430).<sup>1</sup> Sārnāth Buddhist railing pillar inscription.—1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 66 f.; 103, No. 11, and Plate XXXII.  
Mixed dialect. Fragment. Gift of a lamp (*pradīpa*) by the devout female lay-worshipper (*paramōpāsikā*) Sulakshmapā in the Mūla[gandhakuṭi] of the lord (*bhagavat*) Buddha.
- 929<sup>d</sup>. (1431). Sārnāth Buddhist railing pillar inscription.—1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 97 ff., No. 5, and Plate XXX.  
Sanskrit. Fragment. Gift of a lamp (*pradīpa*) by the devout lay-worshipper (*paramōpāsaka*) Kirtti in the Mūlagandhakuṭi.
- 929<sup>e</sup>. (1432). Sārnāth Buddhist image inscription.—1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 99, No. 6, and Plate XXX.  
Sanskrit. Gift of the Śākya monk (*Śākyabhikṣu*) Dhanadēva. Comp. No. 929<sup>f</sup>.
- 929<sup>f</sup>. (1433). Sārnāth Buddhist image inscription.—1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 99, No. 7, and Plate XXX.  
Sanskrit. Gift of Dhanadēva. Compare No. 929<sup>e</sup>.
- 929<sup>g</sup>. (1434). Sārnāth Buddhist image inscription.—1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 99, No. 8, and Plate XXX.  
Sanskrit. Gift of Kumāragupta.
- 929<sup>h</sup>. (1435). Sārnāth Buddhist stone-slab inscription.—1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 89; 103, No. 12, and Plate XXXII.  
... māgha di 30.  
Sanskrit (P). Fragment. No name has been preserved.
- 929<sup>i</sup>. (1436). Sārnāth Buddhist image inscription.—1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 89; 103, No. 13, and Plate XXXII.  
Sanskrit. Records that Śīlayāsas caused to be made the image of Buddha, the Ādityabandhu.

<sup>1</sup> The inscriptions Nos. 929<sup>c</sup> to 929<sup>h</sup> are later than A.D. 400, but have been included on account of the similarity of the tenor of them with the earlier votive inscriptions.



- 929<sup>l</sup>. (1437). Sarnāth Buddhist image inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 89 f.; 103, No. 14, and Plate XXXII.  
Sanskrit. Fragment. Records the gift of some Śākya monk (*Śākyabhikṣu*).
- 929<sup>k</sup>. (1438). Sarnāth Buddhist image inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 89 f.; 103, No. 15, and Plate XXXII.  
Sanskrit. Fragment. Records the gift of Dharmasīmha (?).
- 929<sup>j</sup>. (1439). Sarnāth Buddhist image inscription.— 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 103, No. 16, and Plate XXXII.  
Not read.
- 929<sup>m</sup>. (1440). Sarnāth Buddhist image inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 90; 103, No. 17, and Plate XXXII.  
Mixed dialect. Gift of the Śākya monk (*Śākyabhikṣu*) Buddhapriya (*Buddhapriya*).
- 929<sup>n</sup>. (1441). Sarnāth Buddhist image inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 81; 103, No. 18, and Plate XXXII.  
Sanskrit. Gift of the devout lay-worshipper (*paramōpāsaka*), the chief of the district (*vishayapati*) Suyātra.
- 929<sup>o</sup>. (1442). Sarnāth Buddhist statuette inscription.— 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 103, No. 19.  
Not read.
- 929<sup>p</sup>. (1443). Sarnāth Buddhist statuette inscription.— 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 103, No. 20.  
Mixed dialect. The Buddhist creed.
- 929<sup>q</sup>. (1444). Sarnāth Buddhist inscription on hand of image.— 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 103, No. 21, and Plate XXXII.  
Mixed dialect. The Buddhist creed.
- 929<sup>r</sup>. (1445). Sarnāth Buddhist image inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 81; 103, No. 22, and Plate XXXII.  
Sanskrit. Gift of the Śākya monk (*Śākyabhikṣu*), the elder (*sthavira*) Bandhugupta.
- 929<sup>s</sup>. (1446). Sarnāth Buddhist stone-alab inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 103, No. 23, and Plate XXXII.  
Sanskrit. Fragment. No name has been preserved.
- 929<sup>t</sup>. (1447). Sarnāth Buddhist rail post inscription.— 1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 100, No. 9, and Plate XXX.  
Mixed dialect. Fragment. Of the Śākya monk (*[Śākyabhi]kṣu*) Vaddhishōpa (*Bodhishōpa*).
- 929<sup>u</sup>. (1448). Sarnāth Buddhist rail post inscription.— 1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 100, No. 10, and Plate XXX.  
Sanskrit. Fragment. The lamp (*pradīpa*) of the devout lay-worshipper (*[paramōpā]śaka*) Bhavarudra.



- 937\*. (1449). Kasiā stone inscription.— 1909 Vogel, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 61 f., No. 1.  
Prakrit (?). Fragment. No sense has been made out.
- 937\*. (1450). Kasiā Buddhist statuette inscription.— 1909 Vogel, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 62, No. 2.  
Sanskrit. Gift of the Śākya monk (*Śākyabhikṣu*) *bhādanta* Savira. The work of Dinna (*Datta*).
- 958\*. (1451). Rājgir image inscription.— 1909 mentioned by Marshall, *Arch. Surv. Ind. Ann. Rep.* 1905-6, p. 106.  
Fragment. Not read.
959. Add: 1909 Bloch, *Arch. Surv. Ind. Ann. Rep.* 1905-6, p. 98, note 1, and read 'Rājgir (Son Bhāṇḍār) Jaina' instead of 'Rājgir (Sonbbāṇḍār) Buddhist.'  
Summary. Read 'Vairadōva' instead of 'Vīradōva.'

## II.—SOUTHERN INSCRIPTIONS.

- 964\*. (1452). Year 52.— Andhan stone inscription of the time of rājan Rudradāman.— 1909 mentioned by Konow, *Arch. Surv. Ind. Ann. Rep.* 1905-6, p. 166 f.; 1910 D. R. Bhandarkar, *Journ. Bo. Br. Roy. As. Soc.* Vol. XXIII. p. 68.  
*Rājās Chāshṭanasa Ghsamōtikaputrasa rajās Rudradāmasa Jayadāmaputrasa varshē dvipamchāsē 50 2 Phaguṇabahulasa dvitiyaṁ 15 2.*  
Mixed dialect. Nothing beyond the date has been read. There are four copies of this inscription.
- 964\*. (1453). Year 114.— Andhan stone inscription.— 1909 mentioned by Konow, *Arch. Surv. Ind. Ann. Rep.* 1905-6, p. 166 f.  
Said to be dated in the year 114, the 12th day of the bright half of Jyēṣṭhāmāsa.
987. Summary. Read 'the son of Ā[ṇada] (*Ānanda*)' instead of 'the son of Ā . . .', and add 'Compare No. 1024.'
- 1205\*. (1454). Amarāvati Buddhist coping-stone inscription.— 1909 mentioned by Rea, *Arch. Surv. Ind. Ann. Rep.* 1905-6, p. 117, and Plate XLVIII, No. 1.  
Prakrit. Fragment. Gift of a slab (*paṭa*) by Tukā, the wife of Budhi(*Buddhi*), son of the householder (*gaḥapati*) Kubala, the Tulakicha (inhabitant of Tulaka), with her son and her sister.
1220. Summary. Read '[Chhada]kicha' and 'Chhandaka' instead of '[Chada]kicha' and 'Chandaka'.
1223. Summary. Add 'Compare No. 1263.'
1230. Summary. Read 'hall for practising religious exercises (*padhānamaḍava*)' instead of 'chief pavilion (? *padhānamaḍava*).'







# INDEX OF PERSONAL NAMES.<sup>1</sup>

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Āchala (?) f., . . . . .		107	Alambusā, apsaras, . . . . . 747
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Āchina, m., . . . . .		1337	Āmgiya, mahārāṭhi family, . . . . . 1112
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Āgaraju, prince (= Āgaraju), . . . . .		687	Āmtalikita, Greek king, . . . . . 669
Āghama, J. monk, . . . . .		22*	Āpada, m. (= Āpada), . . . . . 1024
Āgidēva, f., . . . . .		178	Āpada, banker, . . . . . 1109
Āgila, m., . . . . .		600	Āpada, member of the gōlika caste, . . . . . 1151
Āgilla, Brahman, . . . . .		1200	Āpada, m., . . . . . 1178
Āgimita, B. monk, . . . . .		1041	Āpada, m. (= Āpada), . . . . . 987
Āgimitrapaka, mahārāṭhi, . . . . .		1088	Āpada, B. monk, . . . . . 999
Āgisamaṇa, Brahman, . . . . .		1200	Ānadā, f., . . . . . 1219
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Āgnivarmman, Śaka, . . . . .		1137	Ānammitaka (?) m., . . . . . 578
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Āhila, m., . . . . .		1058	Ānurādha, f., . . . . . 784
Āhimita, prince, . . . . .		169	Āpadēvanaka, mahārāṭhi, . . . . . 1111
Ājaka, m., . . . . .		1256	Āpagira, B. saint, . . . . . 660
Ājakālaka, yaksha, . . . . .		795	Āpaguriya, family, . . . . . 1152, 1155
Ājamita, m., . . . . .		672	Āpajita, B. school (?) , . . . . . 1158
Ājarkāni, f., . . . . .		389	Āpākāni, f., . . . . . 393
Ājatasata, king, . . . . .		774	Āpakara, m., . . . . . 1333
Ājitiṅguta, m., . . . . .		264; 549	Āparājita, B. school (?) , . . . . . 1163
Ājivika, monks, . . . . .		954, 955, 956	Āparēṇu, merchant, and B. upāsaka (= Āparēnuka), . . . . . 1024
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<sup>1</sup> Abbreviations:—B.=Buddhist; Br.=Brahmanic; J.=Jaina. If the name of the same person or the same kula, śākhā, etc. occurs in two different forms, references are given under both forms. If it occurs in more than two different forms, all the forms are enumerated under the form that appears first in the Index, and references to this form are given under the other forms. The figures refer to the numbers in the List. Figures separated by a semicolon refer to different persons.



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Apa . . . . yaha (?), <i>m.</i> , . . . .	391	Aryya-Gōshṭha, <i>J. monk</i> , . . . .	21
Apikinaka, <i>B. monk</i> , . . . .	842	Aryya-Hāḷakiya, <i>J. kula</i> (= Aya-Hāḷiya), . .	48
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Arahādina, . . . .	265; 286; 354	Āryya-Kharṇa (?), <i>J. gaṇin</i> , . . . .	56
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Arahādina, <i>gōshṭhī</i> , . . . .	1338	Aryya-Kshēraka, <i>J. preacher</i> , . . . .	20, 122
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Arahaguta, <i>m.</i> , . . . .	428, 429	Aryya-Māghahasti, <i>J. gaṇin</i> (= Aryya- Māṃguhasti), . . . .	54
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Arahagutā, <i>f.</i> , . . . .	243; 435	Aryya-Mātridina, <i>J. preacher</i> (= Aryya- Mātridina), . . . .	37
Arahaka, <i>B. monk</i> , . . . .	602	Aryya-Mātridina, <i>J. preacher</i> (Aryya- Mātridina), . . . .	30
Arahaka, <i>m.</i> , . . . .	323	Aryya-Mihila, <i>J. monk</i> , . . . .	121, 122
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Arahatapālita, <i>B. monk</i> , . . . .	323	Aryya-Nāgadattā, <i>f.</i> , . . . .	86
Arahatarakhita, <i>m.</i> , . . . .	521	Aryya-Ōgha (?), <i>J. monk</i> , . . . .	29
Arahadāsi, <i>J. nun</i> , . . . .	59*	Aryya-Pala, <i>J. gaṇin</i> , . . . .	29
Aribadattā, <i>f.</i> , . . . .	497	Aryya-Paśila, <i>J. gaṇin</i> , . . . .	23*
Ariṣṭapāmi, <i>J. arhat</i> , . . . .	26	Aryya-Śamā, <i>J. nun</i> , . . . .	121
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Arya-Kakasaṅghasta, <i>J. preacher</i> (= Āya- Karkuṣastha), . . . .	57	Aryya-Vasulā, <i>J. nun</i> (= Aya-Vasulā), . .	24
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Ārya-Taraka, <i>J. monk</i> , . . . .	22*	Asāḍa, <i>f.</i> , . . . .	697
Āryavati, <i>J. goddess</i> (?), . . . .	59	Asāḍa, <i>m.</i> , . . . .	306, 396
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Aryya-Bahma . . . ., <i>J. nun</i> , . . . .	119	Asadēva, <i>B. nun</i> , . . . .	618, 629
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Aryya-Balātirata, <i>J. monk</i> (= Aya-Balātirata), .	119	Āsāḍhasēna, <i>prince</i> (= Āśhāḍhasēna), . .	904
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Āryya-Chēra (?), <i>m.</i> , . . . .	49	Asāḷamita, <i>m.</i> , . . . .	1066
Aryya-Datta, <i>J. preacher</i> , . . . .	29	Asāḷamita, <i>B. monk</i> , . . . .	1110
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	NUMBER.		NUMBER.
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Āsāḍhasēna, <i>prince</i> (=Āsāḍhasēna), . . . . .	905	Aya-Śirika, <i>J. saṃbhōga</i> , . . . . .	59*
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Asvadeva, <i>m.</i> , . . . . .	14*	Aya-Vasulā, <i>J. nun</i> (=Aryya-Vasulā), . . . . .	70
Asvadeva, <i>f.</i> , . . . . .	241; 244; 550	Aya-Vṛddhabasti, <i>J. preacher</i> (=Āryya-Vṛddhabasti), . . . . .	47
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Asvarakhita, <i>f.</i> , . . . . .	405	Ayira-Budharakhita, <i>B. Arhat</i> , . . . . .	1280
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Ātuka, <i>m.</i> , . . . . .	1327		
Ārāsika, <i>m.</i> , . . . . .	619		
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Aya-Pamthaka, <i>B. monk</i> , . . . . .	716		
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Aya-Punāvasu, <i>B. monk</i> , . . . . .	831		
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Banava, m., . . . . .	1329	Bhatibala, f., . . . . .	73
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2c







	NUMBER.		NUMBER.
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Pandu . . . . . (P), <i>m. or f.</i> , . . . . .	586	Prāsthāna, <i>B. monk</i> , . . . . .	185 ; 303
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Parāśariputa, <i>surn. of Gāḍiṇya</i> (P), . . . . .	6	Pulamāvi, <i>king</i> (= Pulamāvi), . . . . .	1100, 1106
Paravanuta, <i>B. monk</i> , . . . . .	1272	Pulamāvi, <i>king</i> (= Pulamāvi), . . . . .	1248
Paridhāśika, <i>J. kula</i> , . . . . .	76	Pulamāvi, <i>king</i> (= Pulamāvi), . . . . .	1122
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Parimita (P), <i>Brahman</i> , . . . . .	1200	Punāvasu, <i>B. monk</i> , . . . . .	831
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Rōhanīśvā, <i>f.</i> , . . . . .	1327	Sagharakhita, <i>banker</i> , . . . . .	1075
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	NUMBER.		NUMBER.
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	NUMBER.		NUMBER.
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Sēna, <i>J. monk</i> ,	18; 45, 81	Siridata, <i>merchant</i> ,	1230
Sēna, <i>m.</i> ,	68; 151 <sup>b</sup>	Siridina, <i>B. nun</i> ,	353, 536
Śēnahastin, <i>m.</i> ,	149 <sup>b</sup>	Śirigriha, <i>J. sambhōga</i> (= Śirika, Sirika, Śirikiya, Śiriya, Siriya, Śirigriha, Śirigriha),	50, 122
Seṭa, <i>m.</i> ,	1337	Siriguta, <i>merchant</i> ,	269
Seṭaka, <i>m.</i> ,	838	Śirika, <i>J. sambhōga</i> (= Śirigriha),	38, 39, 59 <sup>a</sup> , 120
Seṭapharapa, <i>m.</i> ,	1106	Sirika (?), <i>J. sambhōga</i> (= Śirigriha),	121
Sethiniha (?), <i>J. monk</i> ,	18	Śirika, <i>B. upāsika</i> ,	406
Sēuṇḍa, <i>B. monk</i> ,	987	Siri-Kharavēla, <i>king</i> ,	1345, 1346
Sēyasa (?), <i>m.</i> ,	384	Śirikiya, <i>J. sambhōga</i> (= Śirigriha),	116
Shabhika, <i>m.</i> ,	1337	Sirima, <i>m.</i> ,	849
Shamuda, <i>m.</i> ,	1332	Sirimā, <i>goddess</i> ,	770
Siagutanika, <i>f.</i> ,	1121	Sirimā, <i>f.</i> ,	878
Sidanta, <i>B. monk</i> ,	1234	Sirimat, <i>surn. of king Simuka Sātavāhana</i> ,	1113
Siddhavarman, <i>king</i> ,	961	Sirimlā, <i>B. nun</i> ,	533
Sidharūthi, <i>B. nun</i> ,	1242	Siri-Nagadatta, <i>Brahman</i> ,	1196
Sidhatha, <i>m.</i> ,	326; 1235	Siripala, <i>m.</i> ,	280



	NUMBER.		NUMBER.
Siri-Pulamavi, <i>king</i> (=Siri-Pulamāvi, Siri-Pulamāvi, Siri-Pulamayi, Siri-Pulamāyi). . .	1124	Sivamaka-Sada, <i>king</i> , . . . . .	1279
Siri-Pulamāvi, <i>king</i> (=Siri-Pulamavi), . . .	1100, 1106	Sivamita, <i>m.</i> , . . . . .	998
Siri-Pulamāvi, <i>king</i> (=Siri-Pulamavi), . . .	1248	Sivamita, <i>writer</i> , . . . . .	1138
Siri-Pulamayi, <i>king</i> (=Siri-Pulamavi), . . .	1122	Sivanadi, <i>m.</i> , . . . . .	266
Siri-Pulamāyi, <i>king</i> (=Siri-Pulamavi), . . .	1123	Sivapālinika, <i>f.</i> (=Sivapālitānika), . . .	1155
Siri-Sadakaṇi, <i>king</i> (=Siri-Sātakani), . . .	1125	Sivapālita, <i>m.</i> , . . . . .	1045
Siri-Sātakani, <i>king</i> , . . . . .	1114	Sivapālita, <i>f.</i> , . . . . .	1045
Siri-Sātakani, <i>king</i> , . . . . .	346	Sivapālitānika, <i>f.</i> , . . . . .	993 ; (=Sivapālinika) 1152
Siri-Sātakani, <i>king</i> (=Siri-Sadakaṇi), . . .	1123	Sivapirita, <i>gardener</i> , . . . . .	1051
Siri-Sivamaka-Sada, <i>king</i> , . . . . .	1279	Śivara, <i>m.</i> (?), . . . . .	125 <sup>4</sup>
Siri-Vijayabuddhavamma, <i>yuvamahārāja</i> , . . .	1327	Sivasama, <i>m.</i> , . . . . .	1173
Siri-Vijayadevavamma, <i>king</i> , . . . . .	1194	Śivasēna, <i>m.</i> , . . . . .	119
Siri-Vijayakhandavamma, <i>king</i> , . . . . .	1327	Sivati, <i>f.</i> , . . . . .	540
Sirivira-Purisadata, <i>king</i> (=Sirivira-Purisadata), . . . . .	1202, 1203	Śivayaśā, <i>f.</i> , . . . . .	100
Sirivira-Purisadata, <i>king</i> (=Sirivira-Purisadata), . . . . .	1204	Skandavarapa, <i>m.</i> , . . . . .	930
Śiriya, <i>J. sambhōga</i> (=Śirigriha), . . . . .	48	Śoḍāsa, <i>mahākshatrapa</i> (=Śoḍāsa), . . .	59
Siriya (P), <i>J. sambhōga</i> (=Śirigriha), . . .	121	Sōmā, <i>B. nun</i> , . . . . .	817
Siriyaṇa, <i>king</i> , . . . . .	987, 1024, 1146, 1340	Sōmadēva, <i>physician</i> , . . . . .	1048
Sivabhūti, <i>m.</i> , . . . . .	1173	Sōmadēva, <i>mahārāṭhi</i> , . . . . .	1100
Sivabhūti, <i>writer</i> , . . . . .	1037, 1045	Śoṇḍāsa, <i>mahākshatrapa</i> , (=Śoḍāsa), . . .	82
Sivabhūti, <i>m.</i> , . . . . .	1175	Sōna, <i>m.</i> , . . . . .	218
Śivadāsa, <i>banker</i> , . . . . .	41	Sōnā, <i>f.</i> , . . . . .	758
Śivadāsa, <i>householder</i> , . . . . .	1170	Sopadēva, <i>f.</i> , . . . . .	177 ; 178
Śivadata, <i>m.</i> , . . . . .	120	Sōnaka, <i>m.</i> , . . . . .	907
Sivadata, <i>B. monk</i> , . . . . .	1040	Śōnakāyana, <i>king</i> , . . . . .	905
Sivadata, <i>m.</i> , . . . . .	1045 ; 1076 ; 1077	Sōgasiri, <i>B. nun</i> , . . . . .	645
Sivadatā, <i>f.</i> , . . . . .	1045 ; 1065	Sōguttara, <i>m.</i> , . . . . .	1337
Śivadatta, <i>king</i> , . . . . .	1137	Sōvasaka, <i>B. school</i> , . . . . .	1106
Śivadēva, <i>m.</i> , . . . . .	119	Sōyasa (?), <i>m.</i> , . . . . .	384
Śivadina, <i>m.</i> , . . . . .	78	Śramapaka, <i>m.</i> , . . . . .	53
Sivaganaka, <i>m.</i> , . . . . .	1067	Śrīgriha, <i>J. sambhōga</i> (=Śirigriha), . . .	27, 29, 53, 54
Sivaghōsa, <i>m.</i> , . . . . .	1048	Śrīgriha, <i>J. sambhōga</i> (=Śirigriha), . . .	19
Śivaghōshaka, <i>m.</i> , . . . . .	106	Śrī-Sātakani, <i>king</i> , . . . . .	994
Siraguta, <i>officer</i> , . . . . .	1125	Stānikiya, <i>J. kula</i> (=Sthānikiya, Sthānikiya, Sthāniya, Thāniya, Thāniya, Thāniya), . . . . .	53
Sivaka, <i>m.</i> , . . . . .	1209	Sthānikiya, <i>J. kula</i> (=Stānikiya), . . . . .	110
Sivakhadaguta, <i>m.</i> , . . . . .	1105	Sthānikiya, <i>J. kula</i> , (=Stānikiya), . . . . .	56
Sivakhadanāgasiri (?), <i>prince</i> (=Khatdanāgasātaka), . . . . .	1186	Sthāniya, <i>J. kula</i> , (=Stānikiya), . . . . .	22, 39, 54
Sivakhadavamma, <i>king</i> , . . . . .	1196	Sthāvarajātra, <i>m.</i> , . . . . .	140
Sivakhadavama, <i>king</i> (=Sivakhadavamma), . . . . .	1200	Stīrā, <i>f.</i> , . . . . .	122
Sivakhadavamma, <i>yuvamahārāja</i> (=Sivakhadavama), . . . . .	1205	Subhita, <i>royal scribe</i> , . . . . .	270, 271, 544
Sivakhadila, <i>officer</i> , . . . . .	1124	Subhaga, <i>m.</i> , . . . . .	197
Sivala, <i>legendary queen</i> , . . . . .	709	Subhagā, <i>f.</i> , . . . . .	179 ; 558
Sivalā, <i>B. upāsikā</i> , . . . . .	1268	Suchila, <i>m.</i> , . . . . .	27
Sivama, <i>m.</i> , . . . . .	1045 ; 1049	Suchiloma, <i>yaksha</i> , . . . . .	771
		Sudatsapa, <i>mahābhāja</i> , . . . . .	1054
		Sudasaṇā, <i>yakshi</i> , . . . . .	790
		Sudhāvāsa, <i>class of gods</i> , . . . . .	740
		Suga, <i>royal family</i> , . . . . .	687, 688



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	NUMBER.		NUMBER.
Utamabhādra, <i>chief</i> , . . . . .	1131	Vaihidari, <i>queen</i> , . . . . .	904, 906
Upamabhadra, <i>kshatriyas</i> , . . . . .	1131	Vairā, <i>J. śākhā</i> (= Vairā, Vairī, Vērā, Vērī, Vēriya), . . . . .	39, 47, 75
Utara, <i>rajyuka</i> , . . . . .	416	Vairā, <i>J. śākhā</i> (= Vairā), . . . . .	22*, 54, 89*
Utara, <i>B. monk</i> , . . . . .	530; 1336	Vairādēva, <i>J. monk</i> , . . . . .	959
Utara, <i>B. upāsaka</i> , . . . . .	1303	Vairī, <i>J. śākhā</i> (= Vairā), . . . . .	22
Utara, <i>m.</i> , . . . . .	1331; 1332	Vajanagari, <i>J. śākhā</i> (= Vajanagari, Vajanā-kari, Vajranagari), . . . . .	16, 48
Utārā, <i>f.</i> , . . . . .	559	Vajanagari, <i>J. śākhā</i> (= Vajanagari), . . . . .	116
Utāra, <i>goldsmith</i> , . . . . .	92*	Vajanakari, <i>J. śākhā</i> (= Vajanagari), . . . . .	59*
Utaradāsaka, <i>J. śrāvaka</i> , . . . . .	93	Vajaranadya, <i>m.</i> , . . . . .	118
Utaradātā, <i>f.</i> , . . . . .	464; 1037, 1045	Vajiguta, <i>m.</i> , . . . . .	164
Utaragidhika, <i>m.</i> , . . . . .	809	Vajini, <i>B. nun</i> , . . . . .	504
Utarāmīta, <i>f.</i> , . . . . .	465	Vajinikā, <i>f.</i> , . . . . .	543
Utayipabbhāhi, <i>B. school</i> , . . . . .	1276	Vajranagari, <i>J. śākhā</i> (= Vajanagari), . . . . .	107*
Uttara, <i>m.</i> , . . . . .	13	Vakadēpasiri, <i>king</i> , . . . . .	1347
V		Vākālā (?), <i>queen</i> (= Vākila), . . . . .	169
Vachchhaliya, <i>J. kula</i> (= Vachhalika), . . . . .	25	Vakamihira, <i>m.</i> , . . . . .	127, 128, 141
Vachchūka, <i>m.</i> , . . . . .	1164	Vākila (?), <i>queen</i> (= Vākālā), . . . . .	169
Vachha, <i>Br. gōtra</i> (= Vatsa), . . . . .	1174	Vakiliya, <i>family</i> , . . . . .	172, 237
Vachha, <i>m.</i> , . . . . .	1337	Vakuḍa, <i>B. monk</i> , . . . . .	125*
Vachhalika, <i>J. kula</i> (= Vachchhaliya), . . . . .	107*	Valā, <i>B. nun</i> , . . . . .	583
Vachhiputa, <i>surn. of royal physician Magila</i> , . . . . .	1191, 1192, 1193	Valaka, <i>B. preacher</i> , . . . . .	762
Vachhiputa, <i>B. saint</i> , . . . . .	680	Valamita, <i>m.</i> , . . . . .	877
Vachhiputa, <i>surn. of king Dhanabhūti</i> (= Vātsiputra), . . . . .	687	Valina, <i>general</i> , . . . . .	60
Vachhiputra, <i>surn. of Utaradāsaka</i> , . . . . .	93	Vamadāsi, <i>f.</i> , . . . . .	23*
Vachhi-Suriyayata, <i>B. saint</i> , . . . . .	654, 658	Vaṅgapāla, <i>king</i> , . . . . .	905
Vādasiri, <i>f.</i> , . . . . .	1073	Vanashpara, <i>kshatrapa</i> (= Vanaspara), . . . . .	920
Vaddha (?), <i>m.</i> , . . . . .	125*	Vanaspara, <i>kshatrapa</i> (= Vanashpara), . . . . .	925
Vaḍha, <i>m.</i> , . . . . .	203	Vānījaka, <i>m.</i> , . . . . .	962
Vadhamana, <i>founder of J. religion</i> (= Vadhamāna, Vādhamaṇa, Vāddhamāna, Vardhamāna, Vardhamāna), . . . . .	50	Varadāta, <i>m.</i> , . . . . .	505, 506, 507
Vadhamāna, <i>founder of J. religion</i> (= Vadhamana), . . . . .	112	Vārāhiputra, <i>surn. of Brahman Aśvabhūti</i> , . . . . .	1131
Vadhamana, <i>founder of J. religion</i> (= Vadhamana), . . . . .	18	Varapa, <i>J. gaṇa</i> (= Varapa), . . . . .	48, 50, 59*
Vadhamāna, <i>founder of J. religion</i> (= Vadhamana), . . . . .	116	Varapa, <i>J. gaṇa</i> (= Varapa), . . . . .	16, 31, 34, 37, 42, 45, 58, 113, 116, 117
Vadhapāla, <i>prince</i> , . . . . .	125 (?), 889	Varaṇahasti, <i>m.</i> , . . . . .	132
Vadhara . . . , <i>ironmonger</i> , . . . . .	29	Varasēnā, <i>f.</i> , . . . . .	505
Vadhivā, <i>m.</i> , . . . . .	118	Vardhamāna, <i>founder of J. religion</i> (= Vadhamana), . . . . .	28, 74
Vadhuka, <i>gardener</i> , . . . . .	1051	Vardhamāna, <i>founder of J. religion</i> (= Vadhamana), . . . . .	31, 34, 39, 59, 94, 102, 118, 119
Vaḍukha, <i>prince</i> , . . . . .	1348	Varmā, <i>f.</i> , . . . . .	121
Vahata, <i>m.</i> , . . . . .	1164	Varapa, <i>perfumer</i> , . . . . .	76
Vahila, <i>m.</i> , . . . . .	215	Varapa, <i>m.</i> , . . . . .	508; 1332
Vahila, <i>m.</i> , . . . . .	418	Varuna, <i>god</i> , . . . . .	1112
		Vasā, <i>B. nun</i> , . . . . .	1240
		Vāsashka, <i>king</i> , . . . . .	161
		Vasāthiputa, <i>surn. of king Chatrapana-Satukani</i> , . . . . .	1120
		Vāsava, <i>god</i> , . . . . .	1112



	NUMBER.		NUMBER.
Vasavā, <i>B. nun</i> , . . . . .	512	Vhepupālita, <i>prince</i> , . . . . .	1072
Vasishka, <i>king</i> , . . . . .	33, 149*	Vichita, <i>m.</i> , . . . . .	1209
Vasishthiputra, <i>sur. of king Puṣumāvi</i> , . . . . .	994	Vidhika, <i>leatherworker, afterwards B. monk</i> , . . . . .	1273, 1295
Vasithi, <i>sur. of Velimitā</i> , . . . . .	885	Vijapi, <i>vidyādharma</i> , . . . . .	749
Vasithiputa, <i>sur. of artisan Ananda</i> , . . . . .	346	Vijaya, <i>B. monk</i> , . . . . .	1060
Vasithiputa, <i>sur. of king Puṣumāvi</i> (= Vasithiputa), . . . . .	1100, 1106, 1122, 1248	Vijaya, <i>mahābhōji</i> , . . . . .	1037, 1045
Vasithiputa, <i>sur. of mahārāṣṭri Sōmadēva</i> , . . . . .	1100	Vijaya, <i>f.</i> , . . . . .	1045
Vasithiputa, <i>sur. of Kaṭakādi</i> , . . . . .	1197	Vijayabuddhavamma, <i>yuvamahārāja</i> , . . . . .	1327
Vasithiputa, <i>sur. of king Puṣumāvi</i> (= Vasithiputa), . . . . .	1123, 1124	Vijayadēvavamma, <i>king</i> , . . . . .	1194
Vasithiputa, <i>sur. of king Chaḍasāta</i> , . . . . .	1341	Vijayakhanda, <i>king</i> , . . . . .	1327
Vasū, <i>courtesan</i> , . . . . .	102	Vijayamita, <i>B. monk and navakarmika</i> , . . . . .	987
Vasū, <i>general's wife</i> , . . . . .	1146	Vijayanikā, <i>f.</i> , . . . . .	1054
Vasudēva, <i>god</i> , . . . . .	6, 669, 1113	Vijayasiri, <i>f.</i> , . . . . .	50
Vasudēva, <i>king</i> , . . . . .	60, 66, 68, 69*, 72, 76, 151*	Vijha, <i>B. monk</i> , . . . . .	579
Vasugata, <i>m.</i> , . . . . .	881	Vijita, <i>m.</i> , . . . . .	166
Vasuka, <i>m.</i> , . . . . .	799	Vijitaka, <i>m.</i> , . . . . .	879
Vasula, <i>banker</i> , . . . . .	1056	Vikāṣa, <i>f.</i> , . . . . .	22
Vasula, <i>J. nun</i> , . . . . .	24, 70	Vimala, <i>m.</i> , . . . . .	297
Vasulā, <i>f.</i> , . . . . .	249, 510; 413	Viphikā, <i>f.</i> , . . . . .	592
Vasulā (?), <i>f.</i> , . . . . .	231	Viphudata, <i>mahārāṣṭri</i> , . . . . .	1079
Vasulapaka, <i>banker</i> , . . . . .	1063, 1064	Viphukaḍḍa-Chuṭakulānanda, <i>king</i> (= Viphukaḍḍa-Chuṭakulānanda), . . . . .	1186
Vasumita, <i>householder</i> , . . . . .	1277	Viphukaḍḍa-Chuṭakulānanda, <i>king</i> (= Viphukaḍḍa-Chuṭakulānanda), . . . . .	1195
Vasumitā, <i>B. nun</i> , . . . . .	509	Viphupāla, <i>m.</i> (= Viphupālita ?), . . . . .	1124
Vatṣa, <i>Br. gōtra</i> (= Vachha), . . . . .	1200	Viphupālita, <i>officer</i> (= Viphupāla ?), . . . . .	1125
Vātsiputra, <i>sur. of king Dhanabhūti</i> (?) (= Vāchhiputa), . . . . .	125	Vipasi, <i>B. saint</i> , . . . . .	779
Vātsiputrika, <i>B. school</i> , . . . . .	923	Viprajastapriya (?), <i>m.</i> , . . . . .	1245
Vāyala, <i>Brahman</i> (= Vayula), . . . . .	9	Vipula, <i>B. monk</i> , . . . . .	642
Vayudata, <i>f.</i> (= Vayudatā), . . . . .	223	Vipulā, <i>B. nun</i> , . . . . .	515
Vayudatā, <i>f.</i> (= Vayudatā), . . . . .	407	Vipulā (?), <i>f.</i> , . . . . .	231
Vayula, <i>Brahman</i> (= Vāyala), . . . . .	9	Vira, <i>householder</i> , . . . . .	1127
Vēdisiri, <i>prince</i> , . . . . .	1113	Vira, <i>B. monk</i> , . . . . .	343
Veḍuka, <i>gardener</i> , . . . . .	707, 756	Virā, <i>B. nun</i> , . . . . .	520
Vēhamita, <i>trader</i> , . . . . .	1065	Virabhūti, <i>m.</i> , . . . . .	1179
Velidāta, <i>m.</i> , . . . . .	1139	Virasēna, <i>king</i> , . . . . .	684*
Velidatā, <i>f.</i> , . . . . .	1058	Virasēnā, <i>f.</i> , . . . . .	519
Velimitā, <i>f.</i> , . . . . .	885	Viravṛiddhi, <i>m.</i> , . . . . .	149*
Venhū, <i>f.</i> , . . . . .	1216	Virudaka, <i>yaksha</i> , . . . . .	736
Vephunadi, <i>merchant</i> (= Vephunamdi), . . . . .	1001, 1002	Visa, <i>m.</i> , . . . . .	233
Vephunamdi, <i>merchant</i> (= Vephunadi), . . . . .	1001	Visadēva, <i>king</i> , . . . . .	687
Vephuṣā, <i>f.</i> , . . . . .	1060	Visaka, <i>m.</i> , . . . . .	643; 1333
Vēpi, <i>banker</i> , . . . . .	24	Visākha, <i>B. monk</i> , . . . . .	282
Vēpuvāsa, <i>m.</i> , . . . . .	1092	Visākha, <i>m.</i> , . . . . .	616
Vērā, <i>J. śākhā</i> (= Vairā), . . . . .	53	Visakhamakhita, <i>B. monk</i> , . . . . .	518
Vēri, <i>J. śākhā</i> (= Vairā), . . . . .	27, 28, 36	Visākharakhita, <i>m.</i> , . . . . .	517
Vēriya, <i>J. śākhā</i> (= Vairā), . . . . .	56	Vishnubhava, <i>m.</i> , . . . . .	50
Vesabhu, <i>B. saint</i> , . . . . .	714	Vishnudata, <i>m.</i> , . . . . .	1148
Vesamanadātā, <i>f.</i> , . . . . .	201	Vishnudatā, <i>B. upāṇikā</i> , . . . . .	1137



	NUMBER.		NUMBER.
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<sup>1</sup> The words are given under their Sanskrit form if this really occurs or can be easily formed, in other cases under their Prakrit form.



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